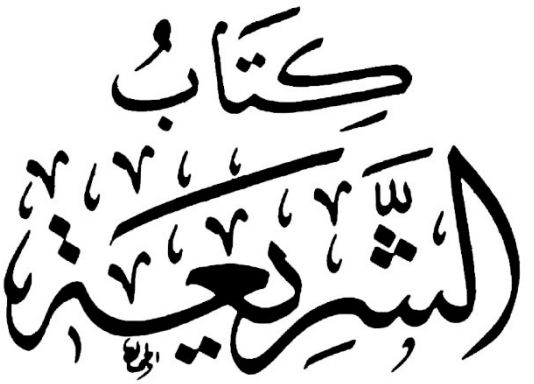

Kitāb Ash-Sharī'ah

Volume 2

by

Abū Bakr Al-Ājurrī (d. 360h)

rahimahullāhu ta'ālā

tahqīq & commentary by

Abū 'Abdillāh 'Ādil Āl Hamdān

AL-AQEEDAH

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Translators note

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And may the peace and abundant blessing of Allāh – the Exalted – be upon our Prophet Muhammad, and his family and companions altogether.

And thereafter:

In this volume I have been forced to remove some *ahādīth* and narrations due to the lack of space in the printed book, since the book length is limited to 550 pages.

To solve this issue, I have only removed identical and repeated *ahādīth* and narrations, where the only difference between what is present in the book and the deleted version is the chain of narration. And sometimes Al-Ājurrī – *rahimahullāh* – only mentions the chain of narration and then says: *"And he mentioned the same hadīth."* So I have removed some of this until the book became within the desired number of pages, and after that I left the rest. The reader can recognize what has been left out by paying attention to the numbering in the book.

There is furthermore some poetry and explanation of Arabic words that has not been included in the translation. This has been mentioned in the footnotes.

And finally, I exchanged (*sallAllāhu 'alayhi wa sallam*) with: ﷺ.

And I exchanged (*'azza wa jalla*) with: ﷻ.

I ask Allāh ﷻ to benefit the author, the translator and the reader by this work, and to make it sincerely for His sake alone. And I encourage everyone to spread this work among the people, in order for every muslim to take part in spreading the religion of truth.

Abū Hājar (1448h/2026)

The seventh part

47. Book: The affirmation of (or belief in) looking at Allāhﷻ [1]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

لْحَمْدُ لِلَّهِ عَلَى جَمِيلِ إِحْسَانِهِ، وَدَوَامِ نِعَمِهِ حَمْدَ مَنْ يَعْلَمُ أَنَّ مَوْلَاهُ الْكَرِيمَ يُحِبُّ الْحَمْدَ، فَلَهُ الْحَمْدُ عَلَى كُلِّ حَالٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَصَحْبِهِ أَجْمَعِين، وَحَسْبُنَا اللَّهُ وَنِعْمَ الْوَكِيلُ، **أَمَّا بَعْدُ:**

All praise is due to Allāh for His beautiful goodness and His continuous blessings. (I praise him) with the praise of the one who knows that his Generous Master loves to be praised. So all praise is due to Him in every situation. And may the peace and blessing of Allāh be upon Muhammad the prophet, and upon his family and companions altogether. And Allāh is Sufficient for us and the best Disposer of affairs.

And thereafter:

---

[1] This book has a written copy which has been independently published several times with this name. And there is no difference between it and what is (written) here. And it is as if the author wrote it first, and then when he wrote his book "Ash-Sharī'ah", he included this book in it. And Allāh knows best.

- And in "Ibtāl At-Tawīlāt" (20) Sahl ibn Hārūn said: The first one who narrated these *ahādīth* with their chains of narration – the *ahādīth* about the *ruyah* – and gathered them, from the people of Basrah, was Hammād ibn Salamah. Then some of his brothers said to him: *"O Abū Salamah, you have verily preceded your brothers in gathering these ahādīth regarding the description (of Allāh)."* So Hammād ibn Salamah said: *"By Allāh, the only reason that my soul called me to narrating this, was that I saw the knowledge disappear. I saw the knowledge disappear. I saw the knowledge disappear."* He said it three times while he was dusting off his palms. *"So I loved to revive it and to spread it among the ordinary people, in order for the people of desires not to hope for its disappearance."*

- And 'Abdullāh ibn Ahmad – *rahimahumāllāh* – said in "As-Sunnah" (392): *"I saw my father – rahimahullāh – declare the ahādīth which were narrated from the Prophet ﷺ regarding the ruyah (seeing Allāh on the Day of Judgment) to be correct and believe in it. My father would gather them in a book and narrate them to us."*

I said: 'Abdullāh ibn Ahmad – *rahimahumāllāh* – wrote a chapter in "As-Sunnah war-Radd 'alā Al-Jahmiyyah" and said: (He was asked about that which the misguided *Jahmiyyah* rejected of seeing the Lord – the Exalted – on the Day of Resurrection).

- Ibn Al-Qayyim said in "Hādī Al-Arwāh" (2/713): *"And those who deviate (or distort) in the issue of the ruyah of (i.e. seeing) Allāh – tabāraka wa ta'ālā – are of two types:*

The first of them: *Those who claim that He can be seen in dunyā, and that a person can be present with Him and have a conversation with Him.*

And the second: *Those who claim that He will not be seen in ākhirah at all, and that He will not speak with His slaves. And that which Allāh and His Messenger have informed about, and what the Sahābah and the leaders have agreed upon, rejects (and refutes) both of the groups. And all success lies with Allāh."*

663 – فَإِنَّ اللَّهَ تَعَالَى جَلَّ ذِكْرُهُ وَتَقَدَّسَتْ أَسْمَاؤُهُ، خَلَقَ خَلْقَهُ كَمَا أَرَادَ لِمَا أَرَادَ، فَجَعَلَهُمْ شَقِيًّا وَسَعِيدًا، **فَأَمَّا أَهْلُ الشِّقْوَةِ** فَكَفَرُوا بِاللَّهِ الْعَظِيمِ وَعَبَدُوا غَيْرَهُ، وَعَصَوْا رُسُلَهُ، وَجَحَدُوا كُتُبَهُ، فَأَمَاتَهُمْ عَلَى ذَلِكَ، فَهُمْ فِي قُبُورِهِمْ يُعَذَّبُونَ وَفِي الْقِيَامَةِ عَنِ النَّظَرِ إِلَى اللَّهِ تَعَالَى مَحْجُوبُونَ، وَإِلَى جَهَنَّمَ وَارِدُونَ، وَفِي أَنْوَاعِ الْعَذَابِ يَتَقَلَّبُونَ، وَلِلشَّيَاطِينِ مُقَارِبُونَ، وَهُمْ فِيهَا أَبَدًا خَالِدُونَ،

663. Verily, Allāh – uplifted is His mention, and holy are His Names – created His creation, just as He wanted and when He wanted. And He decreed for them to be unhappy and happy. A**s for the people of unhappiness,** then they disbelieved in Allāh the Great, they worshipped others than Him, they disobeyed His messengers, they rejected His Books, and so He caused them to die upon that. So they are being punished in their graves, and on the Day of Resurrection they will be veiled from looking at Allāh the Exalted. And they will be brought to *Jahannam*, where they will change between the different types of punishment, they will be near to the *shayātīn*, and they will remain therein forever.

وَأَمَّا أَهْلُ السَّعَادَةِ: فَهُمُ الَّذِينَ سَبَقَتْ لَهُمْ مِنَ اللَّهِ الْحُسْنَى، فَآمَنُوا بِاللَّهِ وَحْدَهُ، وَلَمْ يُشْرِكُوا بِهِ شَيْئًا، وَصَدَّقُوا الْقَوْلَ بِالْفِعْلِ، فَأَمَاتَهُمْ عَلَى ذَلِكَ، فَهُمْ فِي قُبُورِهِمْ يُنَعَّمُونَ، وَعِنْدَ الْمَحْشَرِ يُبَشَّرُونَ، وَفِي الْمَوْقِفِ إِلَى اللَّهِ تَعَالَى بِأَعْيُنِهِمْ يَنْظُرُونَ، وَإِلَى الْجَنَّةِ بَعْدَ ذَلِكَ وَافِدُونَ، وَفِي نَعِيمِهَا يَتَفَكَّهُونَ، وَلِلْحُورِ الْعِينِ مُعَانِقُونَ، وَالْوِلْدَانُ لَهُمْ يَخْدُمُونَ، وَفِي جِوَارِ مَوْلَاهُمُ الْكَرِيمِ أَبَدًا خَالِدُونَ؛ وَلِرَبِّهِمْ تَعَالَى فِي دَارِهِ زَائِرُونَ، وَبِالنَّظَرِ إِلَى وَجْهِهِ الْكَرِيمِ يَتَلَذَّذُونَ، وَلَهُ مُكَلِّمُونَ، وَبِالتَّحِيَّةِ لَهُمْ مِنَ اللَّهِ تَعَالَى؛ وَالسَّلَامِ مِنْهُ عَلَيْهِمْ يُكَرَّمُونَ،

And as for the people of happiness, then they are those for whom goodness from Allāh has gone forth. So they believed in Allāh alone, and they did not commit *shirk* to Him in anything. And they affirmed the speech with the deeds. So He caused them to die upon that. Thus, they are in a state of comfort in their graves, and at the time of gathering (on the Day of Resurrection) they will rejoice, and they will be in a position where they will look at Allah – the Exalted – with their eyes. And after that they will arrive in Paradise, they will amuse themselves by its enjoyments, they will cuddle with the *Hūr al-'Īn* (maidens of Paradise), they will visit their Lord – the Exalted – in His residence, they will enjoy looking at His Generous Face, they will speak with Him, and they will be honoured by the greeting and peace from Allah the Exalted.

﴿ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴾

"That is the favor of Allāh (which) **He gives to whomever He wants. And Allāh is the Owner of a great bounty."** (Al-Hadīd 57:21)

فَإِنِ اعْتَرَضَ جَاهِلٌ مِمَّنْ لَا عِلْمَ مَعَهُ، أَوْ بَعْضُ هَؤُلَاءِ الْجَهْمِيَّةِ الَّذِينَ لَمْ يُوَفَّقُوا لِلرَّشَادِ، وَلَعِبَ بِهِمُ الشَّيْطَانُ وَحُرِمُوا التَّوْفِيقَ فَقَالَ: الْمُؤْمِنُونَ يَرَوْنَ اللَّهَ يَوْمَ الْقِيَامَةِ؟، **قِيلَ لَهُ**: نَعَمْ؛ وَالْحَمْدُ لِلَّهِ تَعَالَى عَلَى ذَلِكَ، **فَإِنْ قَالَ الْجَهْمِيُّ**: أَنَا لَا أُؤْمِنُ بِهَذَا. **قِيلَ لَهُ**: كَفَرْتَ بِاللَّهِ الْعَظِيمِ. **فَإِنْ قَالَ**: وَمَا الْحُجَّةُ. **قِيلَ**: لِأَنَّكَ رَدَدْتَ الْقُرْآنَ وَالسُّنَّةَ وَقَوْلَ الصَّحَابَةِ رضي الله عنهم، وَقَوْلَ عُلَمَاءِ الْمُسْلِمِينَ، وَاتَّبَعْتَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَكُنْتَ مِمَّنْ قَالَ اللَّهُ تَعَالَى:

Then if a *jāhil* (ignorant person) opposes, from those who possess no knowledge, or some of these *Jahmiyyah*, who have not been granted success in (achieving) the guidance, and the *Shaytān* played with them so they were prohibited from the success, and says: *"And will the muminūn see Allāh on the Day of Resurrection?!"* **It is said to him:** All praise is due to Allāh – the Exalted – for that. **Then if the *jahmī* says:** *"I do not believe in this."* **It is said:** You have committed *kufr* to Allāh the Great. **If he then says:** *"And what is the hujjah (for that)?"* **It is said:** Because you have rejected the Qurān, the *Sunnah*, the statement of the *Sahābah* (*radiAllāhu 'anhum*), and the statement of the scholars of the muslims, and you have followed something other than the way of the *muminūn*. And you are from those regarding whom Allāh – the Exalted – said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

"And whoever opposes the Messenger after the guidance has become clear for him, and he follows another (way) **than the way of the believers, then We will entrust him to what he has chosen and We will burn him in Hellfire. And that is an evil destination."** (An-Nisā 4:115)

664 - فَأَمَّا نَصُّ الْقُرْآنِ فَقَوْلُ اللَّهِ تَعَالَى:

664. As for the texts of the Qurān: Then it is the Words of Allāh the Exalted:

﴿ وُجُوهٞ يَوۡمَئِذٖ نَّاضِرَةٌ ٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٞ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وَقَالَ تَعَالَى وَقَدْ أَخْبَرَنَا عَنِ الْكُفَّارِ أَنَّهُمْ مَحْجُوبُونَ عَنْ رُؤْيَتِهِ فَقَالَ تَعَالَى ذِكْرُهُ

And He – the Exalted – said when He informed us that the *kuffār* will be veiled off from seeing Him. So He – the Exalted – said:

﴿ كَلَّآ إِنَّهُمۡ عَن رَّبِّهِمۡ يَوۡمَئِذٖ لَّمَحۡجُوبُونَ ١٥ ثُمَّ إِنَّهُمۡ لَصَالُواْ ٱلۡجَحِيمِ ١٦ ثُمَّ يُقَالُ هَٰذَا ٱلَّذِي كُنتُم بِهِۦ تُكَذِّبُونَ ﴾

"No! On that Day they will verily be veiled from their Lord. Then they will verily burn in the blazing fire. Then it will be said: 'This is what you used to reject.'" (Al-Mutaffifīn 83:15-17)

فَدُلَّ بِهَذِهِ الْآيَةِ: أَنَّ الْمُؤْمِنِينَ يَنْظُرُونَ إِلَى اللَّهِ، وَأَنَّهُمْ غَيْرُ مَحْجُوبِينَ عَنْ رُؤْيَتِهِ، كَرَامَةً مِنْهُ لَهُمْ، وَقَالَ تَعَالَى:

So this *āyah* proves, that the *muminūn* will look at Allāh, and that they will not be veiled off from seeing Him, as an honouring to them from Him.[2] And He – the Exalted – said:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

فَرُوِيَ أَنَّ الزِّيَادَةَ هِيَ النَّظَرُ إِلَى اللَّهِ تَعَالَى. وَقَالَ تَعَالَى:

And it was narrated that the 'extra' is looking at Allāh the Exalted. And He – the Exalted – said:

﴿... وَكَانَ بِٱلۡمُؤۡمِنِينَ رَحِيمٗا ٤٣ تَحِيَّتُهُمۡ يَوۡمَ يَلۡقَوۡنَهُۥ سَلَٰمٞۚ وَأَعَدَّ لَهُمۡ أَجۡرٗا كَرِيمٗا ﴾

"...and He is ever Merciful to the *muminīn*. Their greeting on the Day that they meet Him will be *salām*. And He has prepared a generous reward for them." (Al-Ahzāb 33:43-44)

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[2] With Al-Lālakāī (763) *Imām* Ash-Shāfi'ī – *rahimahullāh* – was asked about this *āyah*? So he said: *"So in this there is evidence for, that the muminūn will not be veiled off from Allāh ﷻ."*

- And in "Hādī Al-Arwāh" (2/697) Nu'aym ibn Hammād said: I heard Ibn Al-Mubārak say: *"Allāh ﷻ does not veil off anyone, except that He will punish him."* Then he recited: **"No! On that Day they will verily be veiled from their Lord. Then they will verily burn in the blazing fire. Then it will be said: 'This is what you used to reject.'"** He said: *"The ruyah."*

- And Al-Karjī Al-Qassāb said in "Nukat Al-Qurān" (4/485) regarding His – the Exalted words: **"No! On that Day they will verily be veiled from their Lord."** *"The strongest evidence for the ruyah (i.e. seeing Allāh), because He does not specify some people with being veiled off as a punishment for them, except that He appears for others as an honouring of them. And this is clear."*

- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2571): *"So the jahmī claimed, due to his kufr and boldness in rejection of the Book of his Lord, that both the righteous and the wicked will be veiled off from their Lord. And the Book of Allāh has verily declared him a liar when it differentiated between the righteous and the wicked. And if all of the creation would be veiled, then there would be no deficiency for the wicked in them being veiled off from their Lord, nor would this harm them or cause them to be in a hated and criticized state. Since they, the prophets, the martyrs and the righteous all are veiled off from their Lord (according to what the jahmī claim)."*

وَاعْلَمْ رَحِمَكَ اللَّهُ أَنَّ عِنْدَ أَهْلِ الْعِلْمِ بِاللُّغَةِ أَنَّ اللُّقَى هَاهُنَا لَا يَكُونُ إِلَّا مُعَايَنَةً يَرَاهُمُ اللَّهُ تَعَالَى وَيَرَوْنَهُ، وَيُسَلِّمُ عَلَيْهِمْ، وَيُكَلِّمُهُمْ وَيُكَلِّمُونَهُ.

And know – may Allāh have mercy upon you – that for the people of knowledge and (Arabic) language, then the meeting here can only be by looking at each other; Allāh – the Exalted – sees them and they see him. And He greets them and speaks with them, and they speak with Him.

❖ **Muhammad ibn Al-Husayn said:**

665 – وَقَدْ قَالَ اللَّهُ تَعَالَى لِنَبِيِّهِ ﷺ:

665. And Allāh – the Exalted – verily said to His Prophet ﷺ:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

"And We sent down the *Dhikr* (i.e. the Qurān) to you, in order for you to clarify for the people what has been revealed to them, and in order for them to reflect." (An-Nahl 16:44)

وَكَانَ مِمَّا بَيَّنَهُ لِأُمَّتِهِ فِي هَذِهِ الْآيَاتِ: أَنَّهُ أَعْلَمَهُمْ فِي غَيْرِ حَدِيثٍ: «**إِنَّكُمْ تَرَوْنَ رَبَّكُمْ تَعَالَى**» رَوَى عَنْهُ جَمَاعَةٌ مِنْ صَحَابَتِهِ رضي الله عنهم، وَقَبِلَهَا الْعُلَمَاءُ عَنْهُمْ أَحْسَنَ الْقَبُولِ، كَمَا قَبِلُوا عَنْهُمْ عِلْمَ الطَّهَارَةِ وَالصَّلَاةِ وَالزَّكَاةِ وَالصِّيَامِ وَالْحَجِّ وَالْجِهَادِ، وَعِلْمَ الْحَلَالِ وَالْحَرَامِ، كَذَا قَبِلُوا مِنْهُمُ الْأَخْبَارَ: أَنَّ الْمُؤْمِنِينَ يَرَوْنَ اللَّهَ تَعَالَى لَا يَشُكُّونَ فِي ذَلِكَ، ثُمَّ قَالُوا: **مَنْ رَدَّ هَذِهِ الْأَخْبَارَ فَقَدْ كَفَرَ**

And among that which He clarified for his *ummah*, regarding these verses, is that he taught them in several *ahādīth*: ***"You will verily see your Lord the Exalted."*** This was narrated from him by a group of his companions (*radiAllāhu 'anhum*), and the scholars accepted it from them with the best (and most complete) acceptance, just as they accepted from them the knowledge about the *tahārah*, the *salāh*, the *zakāh*, the *siyām*, the *hajj*, the *jihād*, and the knowledge about *halāl* and *harām*. Likewise they accepted the information from them; that the *muminūn* will see Allāh the Exalted. They do not doubt this. Then they said: ***"Whoever rejects these narrations (or this information), he has verily committed kufr."***[3]

666 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنِي مُضَرُ الْقَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ زَيْدٍ قَالَ: سَمِعْتُ الْحَسَنَ يَقُولُ: «لَوْ عَلِمَ الْعَابِدُونَ أَنَّهُمْ لَا يَرَوْنَ رَبَّهُمْ تَعَالَى لَذَابَتْ أَنْفُسُهُمْ فِي الدُّنْيَا»

[3] The author – *rahimahullāh* – will mention this *takfīr* from the leaders of the *Sunnah* and the scholars of *athar* soon. And in number (753, 805 and 806) further clarification will come about the obligation of accepting the *ahādīth* about the *Sifāt* (Attributes), just like accepting the *ahādīth* of the *ahkām* (judgments, rulings).

666. Abu Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻUbaydullāh ibn ʻUmar Al-Qawārīrī narrated to us and said: Mudar Al-Qārī narrated to me and said: ʻAbdul-Wāhid ibn Zayd narrated to us and said: I heard Al-Hasan say: *"If the worshippers knew that they would not see their Lord – the Exalted – then their souls would melt in dunyā."*

667 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَطَشِيُّ قَالَ: نا أَبُو حَفْصٍ عُمَرُ بْنُ مُدْرِكٍ الْقَاصُّ قَالَ: نا مَكِّيُّ بْنُ إِبْرَاهِيمَ قَالَ: نا هِشَامُ بْنُ حَسَّانَ، عَنِ الْحَسَنِ قَالَ: «إِنَّ اللَّهَ تَعَالَى لَيَتَجَلَّى لِأَهْلِ الْجَنَّةِ، فَإِذَا رَآهُ أَهْلُ الْجَنَّةِ نَسُوا نَعِيمَ الْجَنَّةِ»

667. Abū Al-Qāsim ʻAbdullāh ibn Muhammad Al-ʻAtashī narrated to us and said: Abū Hafs ʻUmar ibn Mudrik Al-Qās narrated to us and said: Makkī ibn Ibrāhīm narrated to us and said: Hishām ibn Hassān narrated to us, from Al-Hasan who said: *"Verily, Allāh – the Exalted – will appear for the people of Paradise. Then when the people of Paradise see Him, they will forget the pleasures of Paradise."*

668 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: نا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: نا جَرِيرٌ يَعْنِي ابْنَ عَبْدِ الْحَمِيدِ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ كَعْبِ الْأَحْبَارِ قَالَ: «مَا نَظَرَ اللَّهُ تَعَالَى إِلَى الْجَنَّةِ قَطُّ إِلَا قَالَ: طِيبِي لِأَهْلِكِ، فَزَادَتْ ضِعْفًا عَلَى مَا كَانَتْ عَلَيْهِ، حَتَّى يَأْتِيَهَا أَهْلُهَا، وَمَا مِنْ يَوْمٍ كَانَ لَهُمْ عِيدًا فِي الدُّنْيَا إِلَا يَخْرُجُونَ فِي مِقْدَارِهِ فِي رِيَاضِ الْجَنَّةِ، فَيَبْرُزُ لَهُمُ الرَّبُّ تَعَالَى، فَيَنْظُرُونَ إِلَيْهِ، وَيُسْفِي عَلَيْهِمُ الرِّيحَ بِالْمِسْكِ وَالطِّيبِ، وَلَا يَسْأَلُونَ رَبَّهُمْ تَعَالَى شَيْئًا إِلَا أَعْطَاهُمْ، حَتَّى يَرْجِعُوا وَقَدِ ازْدَادُوا: عَلَى مَا كَانُوا مِنَ الْحُسْنِ وَالْجَمَالِ سَبْعِينَ ضِعْفًا، ثُمَّ يَرْجِعُونَ إِلَى أَزْوَاجِهِمْ وَقَدِ ازْدَادُوا مِثْلَ ذَلِكَ»

668. Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Jarīr (i.e. ibn ʻAbdil-Hamīd) narrated to us, from Yazīd ibn Abī Ziyād, from ʻAbdullāh ibn Al-Hārith, from Kaʼb Al-Ahbār who said: *"Allāh never looks at Paradise, except that He says (to it): 'Be good (or better) for your inhabitants', and then it increases to the double of what it was, (and this continues) until its people come to it. And there is no day where they would have a festival in dunyā, except they go out, in the (same) extent as it, to the gardens of Paradise. Then the Lord will appear to them and they will look at Him. And the winds will blow musk and fragrance over them. And they will not ask their Lord – the Exalted – for anything, except that He will give it to them. Until they return (in a state) where they have increased seventy times in what they had of goodness and beauty. Then they return to their wives, and they have verily (also) increased equally to this."*

669 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ صَالِحٍ قَالَ: نا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: قَالَ مَالِكٌ رحمه الله» :النَّاسُ يَنْظُرُونَ إِلَى اللَّهِ تَعَالَى يَوْمَ الْقِيَامَةِ بِأَعْيُنِهِمْ»

669. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: ʻAbdullāh ibn Wahb narrated to us and said: Mālik –

rahimahullāh – said: *"The people will look at Allāh – the Exalted – on the Day of Resurrection with their eyes."*[4]

670 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: قُلْتُ لِلْأَسْوَدِ بْنِ سَالِمٍ: «هَذِهِ الْآثَارُ الَّتِي تُرْوَى فِي مَعَانِي النَّظَرِ إِلَى اللَّهِ تَعَالَى وَنَحْوُهَا مِنَ الْأَخْبَارِ؟ فَقَالَ: نَحْلِفُ عَلَيْهَا بِالطَّلَاقِ وَالْمَشْيِ قَالَ عَبْدُ الْوَهَّابِ: مَعْنَاهُ تَصْدِيقًا بِهَا»

670. And Abū Bakr ʻAbdullāh ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: ʻAbdul-Wahhāb Al-Warrāq narrated to us and said: I said to Al-Aswad ibn Sālim: *"These narrations which narrate the meanings of looking at Allāh – the Exalted – and similar to it of information?"* So he said: *"We swear upon it with divorce and walking (to the House of Allāh to perform hajj or ʻumrah)."*[5] Abdul-Wahhāb said: This means the belief in it.

671 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: قِيلَ لِسُفْيَانَ بْنِ عُيَيْنَةَ: هَذِهِ الْأَحَادِيثُ الَّتِي تُرْوَى فِي الرُّؤْيَةِ؟ فَقَالَ: "حَقٌّ عَلَى مَا سَمِعْنَاهَا مِمَّنْ نَثِقُ بِهِ

671. And Abū Hafs ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: It was said to Ibn ʻUyaynah: *"These ahādīth which are narrated about the ruyah (i.e. seeing Allāh)?"* So he said: *"(They are) true, in accordance with what we have heard from those whom we trust."*

672 – وَحَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا الْفَضْلُ بْنُ زِيَادٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ، وَبَلَغَهُ عَنْ رَجُلٍ أَنَّهُ قَالَ: إِنَّ اللَّهَ تَعَالَى لَا يُرَى فِي الْآخِرَةِ، فَغَضِبَ غَضَبًا شَدِيدًا ثُمَّ قَالَ: "مَنْ قَالَ بِأَنَّ اللَّهَ تَعَالَى لَا يُرَى فِي الْآخِرَةِ فَقَدْ كَفَرَ، عَلَيْهِ لَعْنَةُ اللَّهِ وَغَضَبُهُ، مَنْ كَانَ مِنَ النَّاسِ، أَلَيْسَ اللَّهُ عز وجل قَالَ:

672. And Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Abū ʻAbdillāh, Ahmad ibn Hanbal, and it had reached him about a man that he said: *"Verily, Allāh – the Exalted – will not be seen in ākhirah."*

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[4] Narrated by Ibn Al-Muhibb in "As-Sifāt" (865) by way of Ibn Abī Dāwūd, and he added: Ibn Abī Dāwūd said: *"Whoever does not believe in this, he is a kāfir."*
- And Al-Lālakāī (818) narrated from Abū Mūsā Al-Ansārī who said: It was said to Mālik: *"They verily claim that Allāh will not be seen."* So Mālik said: *"The sword, the sword."*
- And in "Hādī Al-Arwāh" (2/688) Ashhab said: Mālik was asked about His ﷻ Words: **"Some faces that Day will be radiant, looking at their Lord."** (Al-Qiyāmah 75:22-23) *"Will they be looking at Allāh ﷻ?"* He said: *"Yes."* So I said: *"Some people verily say, that they will be looking at what He has (of reward)?"* He said: *"Rather, they will be looking at Him specifically."*

[5] What he means with this is: We are certain in what the truth (i.e. the evidences) has proven.
Note: It should be pointed out, that it is a mistake from those who comment upon this narration by (saying) that this statement of Al-Aswad – *rahimahullāh* – is swearing by others than Allah – the Exalted – which is prohibited, just as the prohibition and forbiddance of this has been mentioned in the texts (i.e. the Qurān, *Sunnah* and other texts of Islamic legislation)!!

So he got severely angry. Then he said: *"Whoever says that Allāh – the Exalted – not will be seen in ākhirah, he has verily committed kufr. Upon him is the curse of Allāh and His anger, no matter who from the people he is. Did Allāh ﷻ not say:*

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴾

"No! On that Day they will verily be veiled from their Lord."
(Al-Mutaffifīn 83:15)

هَذَا دَلِيلٌ عَلَى أَنَّ الْمُؤْمِنِينَ يَرَوْنَ اللَّهَ تَعَالَى.

This is evidence for, that the muminūn will see Allāh the Exalted."

673 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نا حَنْبَلُ بْنُ إِسْحَاقَ بْنِ حَنْبَلٍ قَالَ: سَمِعْتُ أَبَا عَبْدِ اللَّهِ يَقُولُ: «قَالَتِ الْجَهْمِيَّةُ: إِنَّ اللَّهَ لَا يُرَى فِي الْآخِرَةِ، وَقَالَ اللَّهُ تَعَالَى:

673. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawi narrated to us and said: Hanbal ibn Ishāq ibn Hanbal narrated to us and said: I heard Abū ʻAbdillāh say: *"The Jahmiyyah said: Verily, Allāh – the Exalted – will not be seen in ākhirah. And Allāh – the Exalted – verily said:*

﴿ كَلَّآ إِنَّهُمْ عَن رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴾

"No! On that Day they will verily be veiled from their Lord."
(Al-Mutaffifīn 83:15)

فَلَا يَكُونُ هَذَا إِلَّا أَنَّ اللَّهَ تَعَالَى يُرَى، وَقَالَ تَعَالَى:

And this cannot be, except if Allāh – the Exalted – is seen. And He – the Exalted – said:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

فَهَذَا النَّظَرُ إِلَى اللَّهِ تَعَالَى، وَالْأَحَادِيثُ الَّتِي رُوِيَتْ عَنِ النَّبِيِّ ﷺ: «**إِنَّكُمْ تَرَوْنَ رَبَّكُمْ**» بِرِوَايَةٍ صَحِيحَةٍ، وَأَسَانِيدَ غَيْرِ مَدْفُوعَةٍ، وَالْقُرْآنُ شَاهِدٌ أَنَّ اللَّهَ تَعَالَى يُرَى فِي الْآخِرَةِ»

*And this is looking at Allāh the Exalted. And the ahādīth which were narrated from the Prophet ﷺ: **'You will verily see your Lord.'** With a sahīh narration, and (sahīh) chains of narrations which are not rejected. And the Qurān testifies to, that Allāh – the Exalted – will be seen in ākhirah."*[6]

674 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا مُحَمَّدُ بْنُ يَحْيَى بْنِ عَبْدِ الْكَرِيمِ الْأَزْدِيُّ قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الْمُبَارَكِ يَقُولُ: «إِنَّا لَنَحْكِي كَلَامَ الْيَهُودِ وَالنَّصَارَى، وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ»

674. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Yahyā ibn 'Abdil-Karīm Al-Azdī narrated to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: I heard 'Abdullāh ibn Al-Mubārak say: *"We verily relate (or narrate) the words of the jews and the christians, but we are not able to relate the words of the Jahmiyyah."*[7]

675 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: نا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ: وَذُكِرَ عِنْدَهُ شَيْءٌ مِنَ الرُّؤْيَةِ فَغَضِبَ وَقَالَ: «مَنْ قَالَ: إِنَّ اللَّهَ تَعَالَى لَا يُرَى، فَهُوَ كَافِرٌ»

675. Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: I heard Ahmad ibn Hanbak, when something from the *ruyah* was mentioned to him. So he got angry and said: *"Whoever says: Verily, Allāh – the Exalted – will not be seen in ākhirah, he is a kāfir."*[8]

676 – حَدَّثَنَا أَبُو مُزَاحِمٍ مُوسَى بْنُ عُبَيْدِ اللَّهِ بْنِ يَحْيَى بْنِ خَاقَانَ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: سَمِعْتُ أَبَا عُبَيْدٍ الْقَاسِمَ بْنَ سَلَّامٍ يَقُولُ: «وَذُكِرَ عِنْدَهُ هَذِهِ الْأَحَادِيثُ فِي الرُّؤْيَةِ فَقَالَ: هَذِهِ عِنْدَنَا حَقٌّ، نَقَلَهَا النَّاسُ بَعْضُهُمْ عَنْ بَعْضٍ»

676. Abū Muzāhim Mūsā ibn 'Ubaydillāh ibn Yahyā ibn Khāqān narrated to us and said: Al-'Abbās ibn Muhammad Ad-Dūrī narrated to us and said: I heard Abū 'Ubayd Al-Qāsim ibn Sallām say, when these *ahādīth* about the *ruyah* was

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[6] In "Al-Ibānah Al-Kubrā" (2615) Ahmad – *rahimahullāh* – said: *"I met the people, and from among these ahādīth, they do not reject the ahādīth about the ruyah. And they used to narrate them in their entirety and accept them as they were, without rejecting this or doubting (in any of it)."*
- And in it (2614) Ahmad – *rahimahullāh* – said: *"Whoever says: Verily, Allāh will not be seen in ākhirah, he is a jahmī."* He said: *"And those who spoke (about this), only spoke about the ruyah in dunyā."*

[7] The commentary upon this narration will come in number (754).

[8] In "As-Sifāt" by Ibn Al-Muhibb (1062) Abū Bakr Tāhir ibn 'Abdillāh ibn Māhilah said in the book "Qiyām Al-Layl": 'Abdur-Rahmān ibn Hasan informed us (and said): Muhammad ibn Ashkīb Abū Ja'far narrated to us and said: I heard Salamah ibn Shabīb say: I asked Ishāq (ibn Rāhūyah) about these correct *ahādīth* which were narrated about the *ruyah*: *"What do you say about them?"*
He said: *"Whoever rejects these correct ahādīth, such as (the hadīth of) Jarīr and Thābit, from Anas (radiAllāhu 'anhu), and 'Allāh descends to the lowest heaven'; so whoever rejects these, he has verily committed kufr."*

mentioned in front of him. So he said: *"These are true for us. The people conveyed them to each another (without rejecting them)."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

677 – فَمَنْ رَغِبَ عَمَّا كَانَ عَلَيْهِ هَؤُلَاءِ الْأَئِمَّةُ الَّذِينَ لَا يُسْتَوْحَشُ مِنْ ذِكْرِهِمْ، وَخَالَفَ الْكِتَابَ وَالسُّنَّةَ، وَرَضِيَ بِقَوْلِ جَهْمٍ وَبِشْرٍ الْمَرِيسِيِّ وَبِأَشْبَاهِهِمَا، فَهُوَ كَافِرٌ،

677. So whoever deviates from what these leaders were upon – those where no aversion is felt when mentioning them – and opposes the Book and the *Sunnah*, and is pleased with the opinion (or belief) of Jahm and Bishr Al-Marīsī, and the likes of these, he is a *kāfir*.[9]

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[9] In "As-Sunnah" by 'Abdullāh ibn Ahmad (398) from 'Abdullāh ibn 'Umar who said: I heard Husayn ibn 'Alī Al-Ju'fī, and he narrated the *hadīth* about the *ruyah*. He said: *"Against the will of Jahm and Al- Marīsī."*

- And in "As-Sifat" by Ad-Dāraqutnī (66) 'Uqbah ibn Qabīsah said: We came to Abū Nu'aym one day, and he came down to us from the stairs which were in his house. Then he sat down in the midst of us as if he was angry. Then he said to begin with: *"Sufyān ibn Sa'īd ibn Masrūq narrated to us, from Hamzah Ath-Thawrī. And Zuhayr ibn Mu'āwiyah ibn Khudayj ibn Rahīl Al-Ju'fī narrated to us. And Hasan ibn Sālih ibn Hayy narrated to us. And Sharīk ibn 'Abdillāh An-Nakha'ī narrated to us. These are the children of the Muhājirūn who are narrating that Allāh ﷻ will be seen in the ākhirah, until a son of a Jew who was a dyer (of clothes) came to us and claimed that Allāh will not be seen."* Meaning: Bishr Al-Marīsī.

- And in "Khalq Af'ā Al-'Ibād" (32) Wakī' said: *"Whoever rejects the hadīth about the ruyah, he is a jahmī, so be aware of him."*

- And in "An-Naqd" by Ad-Dārimī (30) 'Alī ibn Khasram wrote to me and said: *"Whoever disputes regarding the hadīth about the ruyah, then it has become clear that he is a jahmī."*

- And in "Tahdhīb Al-Kamāl" (4/124) Ahmad ibn Hanbal said: Bishr ibn As-Sirrī was a man from the people of *Basrah*, then he ended up in *Makkah*. He heard around a thousand (*ahādīth*) from Sufyān, and we heard from him. Then he mentioned the issue: **"…radiant, looking at their Lord."** Then he said: *"I do not know what this is? What is this?"* Then Al-Humaydī and the people of *Makkah* jumped at him and they said severe words to him. Then he excused himself, but it was not accepted from him. And the people avoided him after that. Then when I came to *Makkah* for the second time, he used to come to us, but we would not write from him. And he would be polite and kind, but we would not write from him.

Note: Know that the belief of the *Ashā'irah* reached the belief of the *Jahmiyyah* who negate the *ruyah*, even if they apparently show that their affirm it in agreement with the people of the *Sunnah*. Because when the *muminūn* see their Lord, for the *Ashā'irah*, then it is without any meeting (or facing each other), and this negates the reality of the *ruyah*. They verily explain the *ruyah* with an increase of certainty in the heart, and not with looking with the eyes (or the sights). Because this is what they deem their Lord exalted above, as they claim!!

And this is exactly the belief of the negating *Jahmiyyah*, but they (i.e. the *Ashā'irah*) made it unclear and disguised it for the ordinary people, due to fearing that they would be slandered. And this is their situation in the majority of the issues of the *Sunnah* and *i'tiqād*; they apparently show to agree with the people of *Sunnah*, but with investigation, clarification and explanation they are exposed, and the reality of their belief and their agreement with the *Jahmiyyah* and *Mu'tazilah* becomes =

فَأَمَّا مَا تَأَدَّى إِلَيْنَا مِنَ التَّفْسِيرِ فِي بَعْضِ مَا تَلَوْتُهُ، مِمَّا حَضَرَنِي ذِكْرُهُ: فَأَنَا أَذْكُرُهُ إِنْ شَاءَ اللَّهُ، ثُمَّ أَذْكُرُ السُّنَنَ الثَّابِتَةَ فِي النَّظَرِ إِلَى اللَّهِ تَعَالَى، مِمَّا يَقْوَى بِهِ قُلُوبُ أَهْلِ الْحَقِّ، وَتَقَرُّ بِهِ أَعْيُنُهُمْ، وَتُذَلُّ بِهِ نُفُوسُ أَهْلِ الزَّيْغِ، وَتَسْخُنُ بِهِ أَعْيُنُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ.

And as for what has reached us of *tafsīr*, regarding some of what I have recited of verses, from that which I can remember, then I will mention it, *in shā Allāh*. Then I will mention the established *Sunan* regarding looking at Allāh the Exalted, from that which will strengthen the hearts of the people of truth and make them happy (and pleased). And (that which will) humiliate the souls of the people of deviation and what will make them cry in *dunyā* and *ākhirah*.

678 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: نا مُحَمَّدُ بْنُ حَاتِمٍ قَالَ: أَنَا عَلِيُّ بْنُ عَاصِمٍ قَالَ: أَخْبَرَنِي مُوسَى بْنُ عُبَيْدَةَ الرَّبَذِيُّ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ فِي قَوْلِهِ تَعَالَى:

678. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Muhammad ibn Hātim narrated to us and said: 'Alī ibn 'Āsim narrated to us and said: Mūsā ibn 'Ubaydah Ar-Rabadhī informed me, from Muhammad ibn Ka'b Al-Quradhī, regarding the Words of Allāh the Exalted:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

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clear and obvious. And the explanation of some of this has already gone forth in the chapters regarding *īmān* and *qadar* in this book.

- As-Sijzī – *rahimahullāh* – said in his *risālah* regarding "Al-Harf was-Sawt" (p. 137) (The clarification of their agreement with the *Mu'tazilah* in many of the fundamental issues, and that they surpass them in ugliness and corruptive speech in some of it). He said: *"As for their agreement with the Mu'tazilah, then the Mu'tazilah verily said: 'It is not possible for the sights to see Allāh – the Exalted – and He will verily not be seen.'*
And the ash'arī said: 'He will be seen, but He will not be seen with the sights at a meeting.'
So their difference becomes clear, while they (still) are in agreement with them."

- And the *Shaykh* 'Abdullah ibn 'Abdir-Rahman Abu Butayn said in "As-Rasāil wal-Masāil An-Najdiyyah" (2/176-177): *"And the Ash'ariyyah agree with the people of Sunnah regarding 'the muminūn seeing their Lord in Paradise.' Then they say: 'Verily, the meaning of 'the ruyah' is verily an additional knowledge which Allāh creates in the heart of the one who looks with his sight, but not looking with the sight and the eyes in reality. And with this they negate the ruyah which has been proven by the Qurān, and which is mutawātir in the ahādīth from the Prophet ﷺ."*

قَالَ: «نَضَّرَ اللَّهُ تِلْكَ الْوُجُوهَ وَحَسَّنَهَا لِلنَّظَرِ إِلَيْهِ»

He said: *"Allāh will make these faces radiant and make them beautiful for (the purpose of) looking at Him."*[10]

679 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ عُثْمَانَ قَالَ: نا أَبُو سَمُرَةَ قَالَ: عَنْ عَلِيِّ بْنِ ثَابِتٍ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ قَالَ: «نَضَّرَهَا اللَّهُ تَعَالَى لِلنَّظَرِ إِلَيْهِ»

679. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Yahyā ibn 'Uthmān narrated to us and said: Abū Samurah narrated to us, from 'Alī ibn Thābit, from Mūsā ibn 'Ubaydah, from Muhammad ibn Ka'b regarding the Words of Allāh the Exalted: **"Some faces that Day will be radiant, looking at their Lord."** (Al-Qiyāmah 75:22-23) He said: *"Allāh – the Exalted – will make them radiant for (the purpose of) looking at Him."*

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[10] Ibn Mandah – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (p. 105): *"Allāh ﷻ said:* **"Some faces that Day will be radiant, looking at their Lord."** *The people of interpretation agreed upon – such as Ibn 'Abbās (radiAllāhu 'anhumā) and others than him from the Sahābah, and from the tābi'ūn: Muhammad ibn Ka'b, 'Abdur-Rahmān ibn Sābit, Al-Hasan ibn Abī Al-Hasan, 'Ikrimah, Abū Sālih, Sa'īd ibn Jubayr and others than these – that the meaning of this is: Looking at the Face of their Lord. And the other (verses) have similar meaning to it.*

And from whomever it was narrated, that the meaning of it is that they are looking out (or waiting) for the reward, then this is a deviant statement which is not established."

I said: As for what Ibn Jarīr At-Tabarī narrated in his "Tafsīr" (29/192) from Wakī', from Sufyān, from Mansūr, from Mujāhid regarding His – the Exalted – Words: **"Looking at their Lord."** He said: *"They are looking out (or waiting) for the reward from their Lord."*

This is a deserted statement for the people of knowledge, just as Ibn 'Abdil-Barr said in "At-Tamhīd (7/157): *"This statement of Mujāhid is rejected by the established Sunnah from the Prophet ﷺ, the statements of the Sahābah and the majority of the salaf. And it is a deserted statement for the people of Sunnah. And that which their Jamā'ah is upon, is what has been established of this in the Sunnah from their Prophet ﷺ. And there is no-one from the scholars, except that his statement can be accepted or forsaken, except the Messenger of Allāh ﷺ."*

I said: And despite that this is a deserted statement, then one still does not say: 'Verily, Mujāhid – *rahimahullāh* – negates the *ruyah*', because no-one has ever said this. Rather, it is only his interpretation of this verse which is deserted. But as for his words regarding the affirmation of the *ruyah*, then this is another issue. Ishāq ibn Rāhūyah – *rahimahullāh* – narrated in his "Musnad" (1429) and said: Jarīr informed us, from Mansūr who said: Some people was speaking about the *hadīth* (that says): They (i.e. the *muminūn*) will verily see their Lord. He said: So I said to Mujāhid: *"Verily, some people say that He verily will be seen."* So he said: *"Have you not heard the Words of Allāh ﷻ:* **"Some faces that Day will be radiant."** *He says: Radiant due to happiness.* **"Looking at their Lord."***"*

So his – *rahimahullāh* – *tafsīr* is in agreement with what the people of *Sunnah* are upon of affirming the *ruyah*. And Allāh knows best.

680 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا يَعْقُوبُ بْنُ سُفْيَانَ، وَدَاوُدُ بْنُ سُلَيْمَانَ، أَنَّ أَبَا نُعَيْمٍ الْفَضْلَ بْنَ دُكَيْنٍ حَدَّثَهُمْ، عَنْ سَلَمَةَ بْنِ سَابُورَ، عَنْ عَطِيَّةَ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴾ يَعْنِي «حُسْنَهَا» ﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ قَالَ: «نَظَرَتْ إِلَى الْخَالِقِ عز وجل»

680. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ya'qūb ibn Sufyān and Dāwūd ibn Sulaymān narrated to us that Nu'aym ibn Al-Fadl ibn Dukayn narrated to them, from Salamah ibn Sābūr, from 'Atiyyah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding Allāh – the Exalted – Words: **"Some faces that Day will be radiant."** *"This means: He will make them beautiful."* **"Looking at their Lord."** He said: *"They will be looking at the Creator ﷻ."*

681 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ نا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ خَلَّادٍ قَالَا: نا يَزِيدُ بْنُ هَارُونَ قَالَ: نا مُبَارَكٌ، عَنِ الْحَسَنِ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴾ قَالَ: «النَّضْرَةُ: الْحُسْنُ» ﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ قَالَ: «نَظَرَتْ إِلَى رَبِّهَا عز وجل فَنَضَرَتْ لِنُورِهِ»

681. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Abdil-Malik and 'Abdullāh ibn Muhammad ibn Khallād both narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Mubārak narrated to us, from Al-Hasan regarding the Words of Allāh the Exalted: **"Some faces that Day will be radiant."** He said: *"The radiance is beauty."* **"Looking at their Lord."** He said: *"They will be looking at their Lord ﷻ, so they (i.e. their faces) will radiate due to His Light."*

682 – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا الْحَسَنُ بْنُ الصَّبَّاحِ قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: نا الْحُسَيْنُ بْنُ وَاقِدٍ، أَنَا يَزِيدُ النَّحْوِيُّ، عَنْ عِكْرِمَةَ فِي قَوْلِ اللَّهِ عز وجل :﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴾ قَالَ: «مِنَ النَّعِيمِ» ﴿ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ قَالَ: «تَنْظُرُ إِلَى رَبِّهَا عز وجل نَظَرًا»

682. And 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: Al-Husayn ibn Wāqid narrated to us and said: Yazīd An-Nahawī narrated to us, from 'Ikrimah regarding the Words of Allāh the Exalted: **"Some faces that Day will be radiant."** He said: *"Due to enjoyment."* **"Looking at their Lord."** He said: *"They will look directly at their Lord ﷻ."*

683 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا مُحَمَّدُ بْنُ مَنْصُورٍ قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: نا الْحُسَيْنُ بْنُ وَاقِدٍ، عَنْ يَزِيدَ النَّحْوِيِّ، عَنْ عِكْرِمَةَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾ قَالَ: «تَنْظُرُ إِلَى اللَّهِ تَعَالَى نَظَرًا»

683. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Mansūr narrated to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: Al-Husayn ibn Wāqid narrated to us, from Yazīd An-Nahawī, from 'Ikrimah regarding the Words of Allāh the Exalted: **"Some faces that Day will be radiant. Looking at their Lord."** He said: *"They will look directly at Allāh the Exalted."*

684 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ الْأَزْهَرِ قَالَ: نا إِبْرَاهِيمُ بْنُ الْحَكَمِ قَالَ: نا أَبِي، عَنْ عِكْرِمَةَ قَالَ: قِيلَ لِابْنِ عَبَّاسٍ رضي الله عنه :«كُلُّ مَنْ دَخَلَ الْجَنَّةَ يَرَى اللَّهَ تَعَالَى؟ قَالَ: نَعَمْ»

684. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Al-Azhar narrated to us and said: Ibrāhīm ibn Al-Hakam narrated to us and said: My father narrated to us, from 'Ikrimah who said: It was said to Ibn 'Abbās (*radiAllāhu 'anhumā*): *"Will everyone who enters Paradise get to see Allāh the Exalted?"* He said: *"Yes."*

685 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: نا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: نا حَمَّادُ بْنُ أُسَامَةَ قَالَ: حَدَّثَنِي زَكَرِيَّا، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ الْبَجَلِيِّ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾ قَالَ: «النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى»

685. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Alī ibn 'Abdillāh Al-Madīnī narrated to us and said: Hammād ibn Usāmah narrated to us and said: Zakariyyā narrated to me, from Abū Ishāq, from 'Āmir ibn Sa'd Al-Bajalī, from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) regarding the Words of Allāh the Exalted: **"For those who do good is the best** (reward) **and extra."** (Yūnus 10:26) He said: *"(The extra is) looking at the Face of Allāh the Exalted."*[11]

686 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ: قَالَ: نا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾ قَالَ: «الزِّيَادَةُ: النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى»

686. And Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from Isrāīl, from Abū Ishāq, from 'Āmir ibn Sa'd, from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) regarding the Words of Allāh the Exalted: **"For those who do good is the best** (reward) **and extra."** (Yūnus 10:26) He said: *"The extra is looking at the Face of Allāh the Exalted."*

687 – أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: نا هَنَّادُ بْنُ السَّرِيِّ قَالَ: نا وَكِيعٌ، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَامِرِ بْنِ سَعْدٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه وَعَنْ أَبِي إِسْحَاقَ، عَنْ مُسْلِمِ بْنِ نَذِيرٍ، عَنْ حُذَيْفَةَ فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾ قَالَا: «النَّظَرُ إِلَى اللَّهِ تَعَالَى»

[11] The narrations from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) regarding this *āyah* was gathered by Ad-Dāraqutnī – *rahimahullāh* – in his book "Ar-Ruyah" (p. 289-293), and these narrations are correctly narrated from him (*radiAllāhu 'anhu*).

687. Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: Wakī' narrated to us, from Israāīl, from Abū Ishāq, from 'Āmir ibn Sa'd, from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*).

And from Abū Ishāq, from Muslim ibn Nudhayr, from Hudhayfah (*radiAllāhu 'anhu*) regarding the Words of Allāh the Exalted: **"For those who do good is the best** (reward) **and extra."** (Yūnus 10:26) They both said: *"(The extra is) looking at the Face of Allāh the Exalted."*

- **Muhammad ibn Al-Husayn – may the mercy and pleasure of Allāh be upon him – said:**

وَأَمَّا السُّنَنُ فَإِنَّا سَنَذْكُرُ مَا رَوَى صَحَابِيٌّ عَنْ صَحَابِيٍّ عَلَى الِانْفِرَادِ، لِيَكُونَ أَوْعَى لِمَنْ سَمِعَهُ، وَأَرَادَ حِفْظَهُ إِنْ شَاءَ اللَّهُ تَعَالَى.

And as for the *Sunan*, then I will mention exclusively what a companion narrated from another companion, in order for this to be more comprehensible for the one who hears it and he wants to memorize it, *in shā Allāhu ta'ālā*.

So from that which Jarīr ibn 'Abdillāh Al-Bajalī (*radiAllāhu 'anhu*)[12] narrated:

688 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحَوَّانِيُّ قَالَ: نا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّولَابِيُّ قَالَ: نا وَكِيعُ بْنُ الْجَرَّاحِ قَالَ: نا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ فَنَظَرَ إِلَى الْقَمَرِ لَيْلَةَ الْبَدْرِ قَالَ: «**إِنَّكُمْ سَتُعْرَضُونَ عَلَى رَبِّكُمْ عز وجل فَتَرَوْنَهُ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَارُّونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا فَافْعَلُوا**»

688. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlābī narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us and said: Ismā'īl ibn Abī Khālid narrated to us, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh Al-Bajalī (*radiAllāhu 'anhu*) who said: We were with the Messenger of Allāh ﷺ when he looked at the moon on the night of full moon. Then he said: ***"You will verily be presented to your Lord ﷻ and you will see Him, just as you see this moon. You will not be harmed due to (or disagree***

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[12] In "As-Sunnah" by Al-Khallāl (1694) 'Ubaydullāh ibn Ahmad Al-Halabī said: I heard Abū 'Abdillāh, and he was narrating the *hadīth* of Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) about the *ruyah* to me, and when he finished he said: *"May the curse of Allāh be upon the Jahmiyyah."*
- And in "As-Sunnah" by 'Abdullāh ibn Ahmad (399) Wakī' said: *"Whoever rejects the hadīth of Ismā'īl ibn Abī Khālid, from Qays, from Jarīr (radiAllāhu 'anhu), from the Prophet ﷺ regarding the ruyah, then consider him to be from the Jahmiyyah."*
- And in it (400) Yazīd ibn Hārūn said when he finished with the *hadīth* of Ismā'īl, from Qays, from Jarīr (*radiAllāhu 'anhu*): *"Whoever rejects this hadīth, then he has nothing to do with Allāh, nor with the Messenger of Allāh."*
- And its wording in "Sharh Madhāhib Ahlis-Sunnah" by Ibn Shāhīn (23): *"Whoever rejects this hadīth, then he has nothing to do with Allāh, and Allāh has nothing to do with him."*

regarding) seeing Him. So if you are capable of not being occupied from prayer before sunrise and before its setting, then do so."

689 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ سِنَانٍ قَالَ: نا يَزِيدُ بْنُ هَارُونَ، وَيَعْلَى، وَمُحَمَّدٌ ابْنَا عُبَيْدٍ الطَّنَافِسِيِّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ الْبَجَلِيِّ قَالَ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْبَدْرِ فَقَالَ: «**إِنَّكُمْ رَاءُونَ رَبَّكُمْ عز وجل كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَارُّونَ فِي رُؤْيَتِهِ فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى صَلَاةٍ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا**»

689. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sinān narrated to us and said: Yazīd ibn Hārūn, and Ya'lā and Muhammad the two sons of 'Ubayd At-Tanafisi, narrated to us, from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Hāzim, from Jarīr ibn 'Abdillāh Al-Bajalī (*radiAllāhu 'anhu*) who said: We were with the Messenger of Allāh ﷺ on the night of full moon, when he said: ***"You will verily see your Lord ﷻ just as you see this moon. You will not be harmed due to (or disagree regarding) seeing Him. So if you are capable of not being occupied from prayer before sunrise and before its setting (then do so)."***

790 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: نا رَوْحُ بْنُ عُبَادَةَ قَالَ: نا شُعْبَةُ.

790. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Ma'mar narrated to us and said: Rawh ibn 'Ubādah narrated to us and said: Shu'bah narrated to us.

790a – وَحَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ قَالَ: نا أَبُو الْأَزْهَرِ قَالَ: حَدَّثَنَا رَوْحٌ فِي قَوْلِهِ عز وجل :﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ غُرُوبِهَا ۖ﴾ قَالَ نا شُعْبَةُ قَالَ: سَمِعْتُ إِسْمَاعِيلَ بْنَ أَبِي خَالِدٍ قَالَ: سَمِعْتُ قَيْسَ بْنَ أَبِي حَازِمٍ قَالَ: سَمِعْتُ جَرِيرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: كُنَّا عِنْدَ رَسُولِ اللَّهِ ﷺ لَيْلَةَ الْبَدْرِ فَقَالَ: «**إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عز وجل كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ، فَإِنِ اسْتَطَعْتُمْ أَنْ لَا تُغْلَبُوا عَلَى هَاتَيْنِ الصَّلَاتَيْنِ قَبْلَ طُلُوعِ الشَّمْسِ وَقَبْلَ غُرُوبِهَا**» ثُمَّ تَلَا هَذِهِ الْآيَةَ: ﴿ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوعِ ٱلشَّمْسِ وَقَبْلَ ٱلْغُرُوبِ ﴾

790a. And Abū Bakr An-Naysābūrī narrated to us and said: Abū Al-Azhar narrated to us and said: Rawh narrated to us regarding His ﷻ Words: **"And glorify the praise of your Lord before the rising of the sun and before its setting."** (Tā-Hā 20:130) He said: Shu'bah narrated to us and said: I heard Ismā'īl ibn Abī Khālid who said: I heard Qays ibn Abī Hāzim who said: I heard Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) say: We were with the Messenger of Allāh ﷺ on the night of full moon, when he said: ***"You will verily see your Lord ﷻ just like you see this moon. You will have no difficulty in seeing Him. So if you are capable of not being occupied from these two prayers before sunrise and before its setting."***

Then he recited this *āyah*: **"And glorify the praise of your Lord before the rising of the sun and before the setting** (of it)**."** (Qāf 50:39)

وَهَذَا لَفْظُ حَدِيثِ النَّيْسَابُورِيِّ.

And this is the wording of the *hadīth* of An-Naysābūrī.[13]

691 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَبْدَةُ بْنُ عَبْدِ اللَّهِ قَالَ: نا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ بْنِ قُدَامَةَ، عَنْ بَيَانٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ قَالَ: نا جَرِيرُ بْنُ عَبْدِ اللَّهِ قَالَ: خَرَجَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ لَيْلَةَ الْبَدْرِ قَالَ: وَنَظَرَ إِلَى الْقَمَرِ، فَقَالَ: «**إِنَّكُمْ تَرَوْنَ رَبَّكُمْ عز وجل يَوْمَ الْقِيَامَةِ كَمَا تَرَوْنَ هَذَا الْقَمَرَ، لَا تُضَامُونَ فِي رُؤْيَتِهِ**»

691. And Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Abdah ibn 'Abdillāh narrated to us and said: Husayn Al-Ju'fī narrated to us, from Zāidah ibn Qudāmah, from Bayān, from Qays ibn Abī Hāzim who said: Jarīr ibn 'Abdillāh (*radiAllāhu 'anhu*) narrated to us and said: The Messenger of Allāh ﷺ came out to us on the night of full moon. He said: And he looked at the moon, and then he said: ***"You will verily see your Lord ﷻ on the Day of Resurrection, just as you see this moon. You will have no difficulty in seeing him."***[14]

And from that which Abū Hurayrah (*radiAllāhu 'anhu*) narrated:

692 – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْمَكِّيُّ قَالَ: نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالُوا: يَا رَسُولَ اللَّهِ هَلْ نَرَى رَبَّنَا عز وجل يَوْمَ الْقِيَامَةِ؟ قَالَ: «**هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ فِي الظَّهِيرَةِ، لَيْسَتْ فِي سَحَابَةٍ؟**» قَالُوا: لَا قَالَ: «**فَهَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ، لَيْسَ فِي سَحَابَةٍ؟**» قَالُوا: لَا قَالَ: «**فَوَالَّذِي نَفْسِي بِيَدِهِ لَا تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ، إِلَّا كَمَا لَا تُضَارُّونَ فِي رُؤْيَةِ أَحَدِهِمَا**»

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[13] Narrated by Al-Bukhārī (554, 7424) and Muslim (633).
- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2630): *"The Jahmiyyah said: 'You have likened (or compared) your Lord with the moon. Because you said:* ***'You will see your Lord, just as you see the moon.'*** *So understand – may Allāh have mercy upon you – their ignorance and their lie, and their lies invented about Allāh – the Exalted – and about His Messenger, and about the muminūn from His slaves, in all of their circumstances. Because, have you ever heard from anyone that he said: 'Verily, Allāh is like the moon'? It is verily said: He will be seen, just as the moon is seen. Do you not see that you look at the moon, just like you look at the ground, and the moon is not the same as the ground? Rather, the looking is the same as the looking. So you look at something great, just like you look at something small, while they are different things and the looking at them is the same."*

[14] In some of the wordings of this *hadīth*, it was narrated that the looking will be with the eyes. And from this is:
- What Ad-Dāraqutnī narrated in "Ar-Ruyah" (97) from Yazīd ibn Abī Unaysah, from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Hāzim, from Jarīr who said: We went out with the Messenger of Allāh ﷺ one night, and the moon was visible on the night of full moon. Then the Messenger of Allāh ﷺ said: ***"You will verily look at your Lord ﷻ with your own eyes in Paradise, just as you look at this moon with your own eyes. You will have no difficulty in seeing Him…"*** Ad-Dāraqutnī said: Zayd ibn Abī Unaysah improved it, from Ismā'īl, by his words: ***"You will verily look at your Lord ﷻ with your own eyes in Paradise, just as you look at this moon with your own eyes."***
And Abū Shihāb Al-Hannāt 'Abdu Rabbihi ibn Rāfi' also narrated it, from Ismā'īl. And in it he said: ***"You will verily see your Lord with your eyes."***

692. And Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Muhammad ibn Abī 'Umar Al-Makkī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Suhayl ibn Abū Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: They said: *"O Messenger of Allāh. Will we see our Lord ﷻ on the Day of Resurrection?"*

He said: ***"Do you have any trouble seeing the sun in the midday when there are no clouds?"*** They said: *"No."*

He said: ***"Do you have any trouble seeing the moon on the night of a full moon on a clear sky without clouds?"*** They said: *"No."*

He said: ***"By the One in whose Hands my soul is in, you will not have any trouble looking at your Lord, except the same amount you have trouble looking at one of these two."***[15]

693 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: أَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَطَاءِ بْنِ يَزِيدَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ النَّاسُ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا عز وجل يَوْمَ الْقِيَامَةِ؟ فَقَالَ النَّبِيُّ ﷺ: «**نَعَمْ، هَلْ تُضَارُّونَ فِي الشَّمْسِ لَيْسَ دُونَهَا سَحَابٌ؟**» قَالُوا: لَا يَا رَسُولَ اللَّهِ قَالَ: «**هَلْ تُضَارُّونَ فِي الْقَمَرِ لَيْلَةَ الْبَدْرِ لَيْسَ دُونَهُ سَحَابٌ؟**» قَالُوا: لَا يَا رَسُولَ اللَّهِ قَالَ: «**فَإِنَّكُمْ تَرَوْنَ رَبَّكُمْ عز وجل يَوْمَ الْقِيَامَةِ كَذَلِكَ**»

693. Abu Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Az-Zuhrī, from 'Atā ibn Yazīd narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The people said: *"O Messenger of Allāh, will we see our Lord ﷻ on the Day of Resurrection?"*

So the Prophet ﷺ said: ***"Yes. Do you have any trouble in (seeing) the sun when there are no clouds around it?"*** They said: *"No, O Messenger of Allāh."*

He said: ***"Do you have any trouble in (seeing) the moon on the night of full moon when there are no clouds around it?"*** They said: *"No, O Messenger of Allāh."*

He said: ***"You will verily see your Lord ﷻ on the Day of Resurrection as such."***

695 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: حَدَّثَنَا سُوَيْدُ بْنُ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ قَالَ: لَقِيَنِي أَبُو هُرَيْرَةَ فَقَالَ: أَسْأَلُ اللَّهَ أَنْ يَجْمَعَ بَيْنِي وَبَيْنَكَ فِي سُوقِ الْجَنَّةِ، قُلْتُ: وَفِيهَا سُوقٌ؟ قَالَ: نَعَمْ، أَخْبَرَنِي رَسُولُ اللَّهِ ﷺ: «**أَنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوهَا نَزَلُوا بِفَضْلِ أَعْمَالِهِمْ، فَيُؤْذَنُ لَهُمْ فِي مِقْدَارِ يَوْمِ الْجُمُعَةِ مِنْ أَيَّامِ الدُّنْيَا، فَيَزُورُونَ اللَّهَ عز وجل فِيهِ، فَيَبْرُزُ اللَّهُ عز وجل لَهُمْ عَنْ عَرْشِهِ، وَيَتَبَدَّى لَهُمْ فِي رَوْضَةٍ مِنْ رِيَاضِ الْجَنَّةِ وَيُوضَعُ لَهُمْ مَنَابِرُ مِنْ نُورٍ، وَمَنَابِرُ مِنْ لُؤْلُؤٍ، وَمَنَابِرُ مِنْ يَاقُوتٍ، وَمَنَابِرُ مِنْ ذَهَبٍ، وَمَنَابِرُ مِنْ فِضَّةٍ، وَيَجْلِسُ أَدْنَاهُمْ وَمَا فِيهِمْ دَنِيٌّ عَلَى كُثْبَانِ الْمِسْكِ وَالْكَافُورِ، وَمَا يَرَوْنَ أَصْحَابَ الْكَرَاسِيِّ بِأَفْضَلَ مِنْهُمْ مَجْلِسًا**» قَالَ

[15] Narrated by Muslim (2968).

أَبُو هُرَيْرَةَ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ نَرَى رَبَّنَا؟ قَالَ: «**نَعَمْ؛ هَلْ تُمَارُونَ فِي رُؤْيَةِ الشَّمْسِ وَالْقَمَرِ لَيْلَةَ الْبَدْرِ؟**» قُلْنَا: لَا، قَالَ: «**فَكَذَلِكَ لَا تُمَارُونَ فِي رُؤْيَةِ رَبِّكُمْ عز وجل**» وَذَكَرَ الْحَدِيثَ بِطُولِه

695. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Musaffā narrated to us and said: Suwayd ibn ʻAbdil-ʻAzīz narrated to us and said: Al-Awzāʻī narrated to us, from Hassān ibn ʻAtiyyah, from Saʻīd ibn Al-Musayyib who said: Abū Hurayrah (*radiAllāhu ʻanhu*) found (or met) me and then he said: *"I ask Allāh to gather you and me in the market of Paradise."* I said: *"And does it have a market?"* He said: *"Yes. The Messenger of Allāh ﷺ informed me:* ***'Verily, when the people of Paradise enter it, they will settle (therein) in accordance to the virtue of their deeds. Then it will be allowed for them, for a duration equal to the day of Jumu'ah from the days in dunyā, and they will visit Allāh ﷻ during it. Then Allāh ﷻ will appear to them from His Throne, and He will show Himself to them in a garden from the gardens of Paradise. And pulpits of light will be erected for them, and pulpits of pearls, and pulpits of jewels, and pulpits of gold, and pulpits of silver. And the lowest of them (in degree) – and none of them will be low – will sit on dunes of musk and kāfūr (camphor). And they will not consider those upon chairs as having a better status as themselves.'"***

Abū Hurayrah said: I said: *"O Messenger of Allāh, will we see our Lord?"*

He said: ***"Yes. Do you have any difficulty in seeing the sun and the moon on the night of full moon?"*** We said: *"No."*

He said: ***"Likewise, you will not have any difficulty in seeing your Lord ﷻ…"*** And he mentioned the *hadīth* in its full length.[16]

And from that which Abū Saʻīd Al-Khudrī (*radiAllāhu ʻanhu*) narrated:

696 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: أَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه قَالَ :قُلْنَا: يَا رَسُولَ اللَّهِ، أَنَرَى رَبَّنَا عز وجل؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ تُضَارُّونَ فِي رُؤْيَةِ الشَّمْسِ إِذَا كَانَ يَوْمٌ صَحْوٌ؟**» قُلْنَا: لَا قَالَ: «**هَلْ تُضَارُّونَ فِي رُؤْيَةِ الْقَمَرِ لَيْلَةَ الْبَدْرِ أَوْ قَالَ: صَحْوٌ؟**» قُلْنَا: لَا قَالَ: «**فَإِنَّكُمْ لَا تُضَارُّونَ فِي رُؤْيَةِ رَبِّكُمْ عز وجل يَوْمَئِذٍ، إِلَّا كَمَا لَا تُضَارُّونَ فِي رُؤْيَتِهِمَا**»

696. Abū Bakr ibn Abī Dāwūd narrated to us and said: ʻĪsā ibn Hammād Zughbah narrated to us and said: Al-Layth ibn Saʻd narrated to us, from Khālid ibn Yazīd, from Saʻīd ibn Abī Hilāl, from Zayd ibn Aslam, from ʻAtā ibn Yasār, from Abū

[16] Narrated by At-Tirmidhī (2549), Ibn Mājah (4336) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2635) in its full length. At-Tirmidhī said: *"This hadīth is gharīb (strange). We only know it from this way."*
I said: And regarding the markets of Paradise there is *hadīth* which was narrated by Muslim (2833) from Anas ibn Mālik (*radiAllāhu ʻanhu*).

Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: We said: *"O Messenger of Allāh, will we see our Lord ﷻ?"* So the Messenger of Allāh ﷺ said: ***"Do you have any trouble seeing the sun when it is a day without any clouds?"*** We said: *"No."*

He said: ***"Do you have any trouble seeing the moon on the night of full moon*** – or he said: ***with no clouds?"*** We said: *"No."*

He said: ***"You will verily have no trouble seeing your Lord ﷻ on that Day, exactly like you have no trouble seeing these two."***[17]

And from that which Suhayb (*radiAllāhu 'anhu*) narrated:

698 – حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ بْنُ عَبْدِ الْحَكَمِ الْوَرَّاقُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَهْلَ الْجَنَّةِ إِذَا دَخَلُوا الْجَنَّةَ نُودُوا: أَنْ يَا أَهْلَ الْجَنَّةِ، إِنَّ لَكُمْ عِنْدَ اللَّهِ عز وجل مَوْعِدًا لَمْ تَرَوْهُ»؛ قَالُوا: وَمَا هُوَ؟ أَلَمْ تُبَيِّضْ وُجُوهَنَا؟ وَتُزَحْزِحْنَا عَنِ النَّارِ؟ وَتُدْخِلْنَا الْجَنَّةَ؟** قَالَ: «**فَيُكْشَفُ الْحِجَابُ وَيَنْظُرُونَ إِلَيْهِ تبارك وتعالى، فَوَاللَّهِ مَا أَعْطَاهُمُ اللَّهُ عز وجل شَيْئًا أَحَبَّ إِلَيْهِمْ مِنْهُ**» ثُمَّ تَلَا رَسُولُ اللَّهِ ﷺ: ﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾

698. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: 'Abdul-Wahhāb ibn 'Abdil-Hakam Al-Warrāq narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, when the people of Paradise enter Paradise, they are called: 'O people of Paradise, you verily have a promise with Allāh which you have not seen before.' So they will say: 'And what is that? Has He not made our faces white? And removed us from Hellfire? And entered us into Paradise?'"*** He said: ***"Then He removes the veil and they will look at Him tabāraka wa ta'ālā. And Allāh ﷻ will not give them anything which is more beloved to them than that (i.e. looking at Him)."*** Then the Messenger of Allāh ﷺ recited: **"For those who do good is the best** (reward) **and extra."** (Yūnus 10:26)[18]

699 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا قَبِيصَةُ بْنُ عُقْبَةَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ قَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ: ﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَى وَزِيَادَةٌ ﴾ قَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ، وَأَهْلُ النَّارِ النَّارَ، نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا يُرِيدُ أَنْ يُنْجِزَكُمُوهُ فَيَقُولُونَ: مَا هُوَ؟ أَلَمْ يُثَقِّلِ اللَّهُ عز وجل مَوَازِينَنَا، وَيُبَيِّضْ وُجُوهَنَا وَيُدْخِلْنَا الْجَنَّةَ، وَيُخْرِجْنَا**

[17] Narrated by Muslim (183).

[18] Narrated by Ahmad (18935) and Muslim (181).

- Ibn Al-Qayyim said in "Hadi Al-Arwah" (2/638): *"And the leaders narrated this hadīth from Hammād, and they met it from their Prophet ﷺ with accept and affirmation."*

مِنَ النَّارِ؟ فَيَكْشِفُ الْحِجَابَ عز وجل فَيَنْظُرُونَ إِلَيْهِ قَالَ: «فَوَاللَّهِ مَا أَعْطَاهُمْ عز وجل شَيْئًا أَحَبَّ إِلَيْهِمْ مِنَ النَّظَرِ إِلَيْهِ، وَهَىَ الزِّيَادَةُ»

699. And Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Hannād ibn As-Sarrī narrated to us and said: Qabīsah ibn 'Uqbah narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ verily recited: **"For those who do good is the best** (reward) **and extra."** (Yūnus 10:26)

He said: ***"When the people of Paradise enter Paradise, and the people of Hellfire (enter) Hellfire, then a caller calls out: 'O people of Paradise, you verily have a promise with Allāh which He wants to fulfil to you.' So they will say: 'And what is that? Has Allāh ﷻ not made our scales heavy? And He has made our faces white? And He has entered us into Paradise? And brought us out from Hellfire?' Then He ﷻ will remove the veil, and they will look at Him."*** He said: ***"And by Allāh, Allāh ﷻ will not give them anything which is more beloved to them than looking at Him. And this is the extra."***

700 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ نا يُونُسُ بْنُ حَبِيبٍ قَالَ: نا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى، عَنْ صُهَيْبٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ نَادَى مُنَادٍ: يَا أَهْلَ الْجَنَّةِ إِنَّ لَكُمْ عِنْدَ اللَّهِ تَعَالَى مَوْعِدًا» فَيَقُولُونَ: مَا هُوَ؟ أَلَيْسَ قَدْ بَيَّضَ وُجُوهَنَا وَثَقَّلَ مَوَازِينَنَا وَأَدْخَلَنَا الْجَنَّةَ فَيُقَالُ: إِنَّ لَكُمْ عِنْدَ اللَّهِ مَوْعِدًا. فَيَتَجَلَّى لَهُمْ فَيَنْظُرُونَ إِلَيْهِ**»

700. Abū Bakr ibn Abī Dāwūd narrated to us and said: Yūnus ibn Habīb narrated to us and said: Abū Dāwūd At-Tiyālisī narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from 'Abdur-Rahmān ibn Abī Laylā, from Suhayb (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"When the people of Paradise enter Paradise, a caller calls out: 'O people of Paradise, you verily have a promise with Allāh the Exalted.' So they will say: 'And what is that? Has He not already made our faces white? And made our scales heavy? And entered us into Paradise?!' Then it will be said: 'You verily have a promise with Allāh.' Then He will appear to them and they will look at Him."***

And from that which Abū Razīn Al-'Uqaylī (*radiAllāhu 'anhu*) narrated:

701 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ: قَالَ نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا عَلِيُّ بْنُ عُثْمَانَ اللَّاحِقِيُّ قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنَا يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ: أَكُلُّنَا يَرَى رَبَّهُ عز وجل يَوْمَ الْقِيَامَةِ؟ قَالَ: «**نَعَمْ**» قُلْتُ: وَمَا آيَةُ ذَلِكَ فِي خَلْقِهِ؟ قَالَ: «**يَا أَبَا رَزِينٍ أَلَيْسَ كُلُّكُمْ يَرَى الْقَمَرَ مُخْلِيًا بِهِ؟**» قُلْتُ: بَلَى قَالَ: «**فَاللَّهُ أَعْظَمُ**» وَذَكَرَ الْحَدِيثَ

701. And Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: 'Alī ibn 'Uthmān Al-Lāhiqī narrated to us and said: Hammād ibn Salamah narrated to us and said: Ya'lā ibn 'Atā narrated to us, from Wakī' ibn 'Udus, from Abū Razīn Al-'Uqaylī who said: I said: *"O Messenger of Allāh, will every one of us see his Lord ﷻ on the Day of Resurrection?"* He said: ***"Yes."*** I said: *"And what is the evidence for this in His creation?"* He said: ***"O Abū Razin, do not all of you see the moon (at the same time) when you are alone with it?"*** I said: *"Yes, verily."* He said: ***"Allāh is even greater…"*** And he mentioned the *hadīth*.[19]

And from that which Abū Mūsā Al-Ash'arī (*radiAllāhu 'anhu*) narrated:

703 – حَدَّثَنَا أَبُو الْقَاسِمِ الْبَغَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: نا هُدْبَةُ بْنُ خَالِدٍ قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَارَةَ الْقُرَشِيِّ، عَنْ أَبِي بُرْدَةَ بْنِ أَبِي مُوسَى قَالَ: وَفَدْتُ إِلَى الْوَلِيدِ بْنِ عَبْدِ الْمَلِكِ، وَكَانَ الَّذِي يَعْمَلُ فِي حَوَائِجِي عُمَرُ بْنُ عَبْدِ الْعَزِيزِ، فَلَمَّا قَضَيْتُ حَوَائِجِي أَتَيْتُهُ فَوَدَّعْتُهُ وَسَلَّمْتُ عَلَيْهِ، ثُمَّ مَضَيْتُ، فَذَكَرْتُ حَدِيثًا حَدَّثَنِي بِهِ أَبِي أَنَّهُ سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ فَأَحْبَبْتُ أَنْ أُحَدِّثَهُ بِهِ، لِمَا أَوْلَانِي مِنْ قَضَاءِ حَوَائِجِي، فَرَجَعْتُ إِلَيْهِ، فَلَمَّا رَآنِي قَالَ: لَقَدْ رَدَّ الشَّيْخَ حَاجَةٌ فَلَمَّا قَرُبْتُ مِنْهُ قَالَ: مَا رَدَّكَ؟ أَلَيْسَ قَدْ قَضَيْتَ حَوَائِجَكَ؟ قُلْتُ بَلَى، وَلَكِنَّ حَدِيثًا سَمِعْتُهُ مِنْ أَبِي، سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ، فَأَحْبَبْتُ أَنْ أُحَدِّثَكَ بِهِ لِمَا أَوْلَيْتَنِي قَالَ: وَمَا هُوَ؟ قُلْتُ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ مُثِّلَ لِكُلِّ قَوْمٍ مَا كَانُوا يَعْبُدُونَ فِي الدُّنْيَا، فَيَذْهَبُ كُلُّ قَوْمٍ إِلَى مَا كَانُوا يَعْبُدُونَ فِي الدُّنْيَا، وَيَبْقَى أَهْلُ التَّوْحِيدِ، فَيُقَالُ لَهُمْ: مَا تَنْتَظِرُونَ وَقَدْ ذَهَبَ النَّاسُ؟ فَيَقُولُونَ: إِنَّ لَنَا رَبًّا كُنَّا نَعْبُدُهُ فِي الدُّنْيَا لَمْ نَرَهُ قَالَ: وَتَعْرِفُونَهُ إِذَا رَأَيْتُمُوهُ؟ فَيَقُولُونَ: نَعَمْ، فَيُقَالُ: وَكَيْفَ تَعْرِفُونَهُ وَلَمْ تَرَوْهُ؟ قَالُوا: إِنَّهُ لَا شِبْهَ لَهُ فَيُكْشَفُ لَهُمُ الْحِجَابُ، فَيَنْظُرُونَ إِلَى اللَّهِ عز وجل فَيَخِرُّونَ لَهُ سُجَّدًا، وَيَبْقَى قَوْمٌ فِي ظُهُورِهِمْ مِثْلُ صَيَاصِي الْبَقَرِ، فَيُرِيدُونَ السُّجُودَ فَلَا يَسْتَطِيعُونَ، فَذَلِكَ قَوْلُ اللَّهِ عز وجل : ﴿ يَوْمَ يُكْشَفُ عَن سَاقٍ وَيُدْعَوْنَ إِلَى ٱلسُّجُودِ فَلَا يَسْتَطِيعُونَ ﴾ فَيَقُولُ اللَّهُ عز وجل :ارْفَعُوا رُءُوسَكُمْ، فَقَدْ جَعَلْتُ بَدَلَ كُلِّ رَجُلٍ مِنْكُمْ رَجُلًا مِنَ الْيَهُودِ وَالنَّصَارَى فِي النَّارِ**»

703. Abū Al-Qāsim Al-Baghawī 'Abdullāh ibn Muhammad narrated to us and said: Hudbah ibn Khālid narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from 'Umārah Al-Qurashī, from Abū Burdah ibn Abī Mūsā who said: I came in a delegation to Al-Walid ibn 'Abdil-Malik, and the one who took care of my needs was 'Umar ibn 'Abdil-'Azīz. Then when I had fulfilled my needs, I came to him to bid him farewell. And I greeted him and then I left. But then I remembered a *hadīth* which my father narrated to me, which he heard from the Messenger of Allāh ﷺ. So I wanted to narrate it to him, due to his service in fulfilling my needs. So I returned to him. When he saw me he said: *"Some need has made the old man return."* Then when I came closer to him he said: *"What has made you return? Have I not already fulfilled your needs?"* I said: *"Yes verily. But (I*

[19] Narrated by Abū Dāwūd (4731), Ibn Majāh (180) and 'Abdullāh ibn Ahmad in "As-Sunnah" (428, 429). And it is a *sahīh hadīth*.

remembered) a hadīth which I heard from my father, that he heard from the Messenger of Allāh ﷺ, so I wanted to narrate it to you, due to your service to me." He said: *"And what is it?"*

I said: *"My father narrated to me and said: I heard the Messenger of Allāh ﷺ say:* ***'When it is the Day of Resurrection, everything which the people used to worship in dunyā will be represented (or depicted) for them, and then every people will go to what they used to worship in dunyā, and the people of Tawhīd will remain. Then it will be said to them: 'What are you waiting for when the people have already left?' So they will say: 'We verily have a Lord which we used to worship in dunyā, and we have not seen Him.' He said: 'And will you recognize Him when you see Him?' So they will say: 'Yes.' Then it is said: 'And how will you recognize Him when you have never seen Him?' They will say: 'There is nothing similar to Him.' Then He will remove the veil for them, and they will look at Allāh ﷻ so they will fall down in sujūd to Him. And some people will remain (standing); in their backs is something like the horn of cows. So they want to perform sujūd but they will not be able. And that is the Words of Allāh ﷻ:*** **"The Day where He will expose a Shin, and they will be invited to** (perform) **the *sujūd*, but they will not be able."** (Al-Qalam 68:42) ***Then Allāh ﷻ will say: 'Raise your heads. In Hellfire I have verily exchanged every man from you with a man from the jews and the christians.'"***

فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ لَحَدَّثَكَ أَبُوكَ هَذَا الْحَدِيثَ، سَمِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَحَلَفَ لَهُ ثَلَاثَةَ أَيْمَانٍ عَلَى ذَلِكَ فَقَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ: مَا سَمِعْتُ فِيَّ أَهْلِ التَّوْحِيدِ حَدِيثًا هُوَ أَحَبُّ إِلَيَّ مِنْ هَذَا

Then 'Umar ibn 'Abdil-'Azīz said: *"By Allāh, besides whom there is no other ilāh, did you father (really) narrate this hadīth to you which he heard from the Messenger of Allāh ﷺ?"* Then he swore three oaths upon this.

Then 'Umar ibn 'Abdil-'Azīz said: *"I never heard a hadīth about the people of Tawhīd which is more beloved to me than this."*[20]

704 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: نا الْحَسَنُ بْنُ مُوسَى قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَارَةَ بْنِ مُوسَى الْقُرَشِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَجْمَعُ اللَّهُ عز وجل الْأُمَمَ يَوْمَ الْقِيَامَةِ فِي صَعِيدٍ وَاحِدٍ، فَإِذَا بَدَا لَهُ أَنْ يَصْدَعَ بَيْنَ خَلْقِهِ مَثَّلَ لِكُلِّ قَوْمٍ مَا كَانُوا يَعْبُدُونَ، فَيَتْبَعُونَهُمْ حَتَّى يُقْحِمُوهُمُ النَّارَ، ثُمَّ يَأْتِينَا رَبُّنَا تبارك وتعالى وَنَحْنُ عَلَى مَكَانٍ رَفِيعٍ، فَيَقُولُ: مَنْ أَنْتُمْ؟ فَنَقُولُ: نَحْنُ الْمُسْلِمُونَ فَيَقُولُ: مَا تَنْتَظِرُونَ؟: قَالُوا: نَنْتَظِرُ رَبَّنَا عز وجل فَيَقُولُ: هَلْ تَعْرِفُونَهُ إِذَا رَأَيْتُمُوهُ؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ: كَيْفَ تَعْرِفُونَهُ وَلَمْ تَرَوْهُ؟ فَيَقُولُونَ: إِنَّهُ لَا عَدْلَ لَهُ، فَيَتَجَلَّى لَهُمْ ضَاحِكًا فَيَقُولُ: أَبْشِرُوا مَعَاشِرَ الْمُسْلِمِينَ، فَإِنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا جَعَلْتُ مَكَانَهُ فِي النَّارِ يَهُودِيًّا أَوْ نَصْرَانِيًّا**»

[20] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (445).

704. Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Al-Hasan ibn Mūsā narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from 'Umārah ibn Mūsā Al-Qurashī, from Abū Burdah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Allāh ﷻ will gather the nations on the Day of Resurrection on one plane. Then when He wants to separate between His creation, that which every people used to worship is represented (or depicted) to them. So they follow them until Hellfire violently takes them. Then our Lord – tabāraka wa ta'ālā – will come to us while we are upon a high place. Then He will say: 'Who are you?' So we will say: 'We are the muslims.' So He will say: 'What are you waiting for?' So they will say: 'We are waiting for our Lord ﷻ.' So He will say: 'Will you recognize Him when you see Him?' So they will say: 'Yes.' So He will say: 'How will you recognize Him when you have never seen Him?' So they will say: 'He verily has no equal.' Then He will appear to them laughing, and He will say: 'Rejoice, O gatherings of muslims, for there is verily no-one among you, except that I have occupied his place in Hellfire with a jew or a christian.'"***[21]

705 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا الْحَسَنُ بْنُ يَحْيَى بْنِ كَثِيرٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنِي أَبِي يَحْيَى بْنُ كَثِيرٍ قَالَ: نا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَسْلَمَ الْعِجْلِيِّ، عَنْ أَبِي مُرَايَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: بَيْنَا هُوَ يُعَلِّمُهُمْ شَيْئًا مِنْ أَمْرِ دِينِهِمْ: إِذْ شَخَصَتْ أَبْصَارُهُمْ فَقَالَ: «**مَا أَشْخَصَ أَبْصَارَكُمْ؟**» قَالُوا: نَظَرْنَا إِلَى الْقَمَرِ قَالَ: «**فَكَيْفَ بِكُمْ إِذَا رَأَيْتُمُ اللَّهَ عز وجل جَهْرَةً**»

705. Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Hasan ibn Yahyā ibn Kathīr Al-'Anbarī narrated to us and said: My father, Yahyā ibn Kathīr, narrated to me and said: Al-Mu'tamir ibn Sulaymān narrated to us, from his father, from Aslam Al-'Ijlī, from Abū Burdah, from Abū Mūsā Al-Ash'arī (*radiAllāhu 'anhu*), from the Prophet ﷺ who said while he was teaching them something from the affairs of their *dīn*, and something made them look away. So he said: ***"What has caused you to look away from me?"*** They said: *"We were looking at the moon."* He said: ***"Then how will it be with you when you look at Allāh ﷻ clearly."***[22]

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[21] Narrated by Ahmad (19654) and 'Abd ibn Humayd (540). And the *hadīth* has *shawāhid* which makes it *sahīh*.

[22] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (447) and Ad-Dārimī in "Ar-Radd 'alā Al-Jahmiyyah" (169).

- And in "Ibtāl At-Tawīlāt" (2/286): *"In the version of Abū Mūsā (radiAllāhu 'anhu):* ***'You will see Allāh clearly.'*** *And this removes the problem. Because ruyah (seeing), despite it being used with the meaning of knowledge, then when it is joined with the word 'clearly', then it is not possible (that it means) knowledge."*

And from that which ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) narrated:

706 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ أَبِي عَوْفٍ الْبُزُورِيُّ قَالَ: نا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ قَالَ: نا مُحَمَّدُ بْنُ الْحَسَنِ الْمَدَنِيُّ، عَنْ عَبْدِ الْأَعْلَى بْنِ أَبِي الْمُسَاوِرِ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ قَيْسِ بْنِ سَكَنٍ، وَأَبِي عُبَيْدَةَ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ كِلَاهُمَا عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عز وجل يَجْمَعُ الْأُمَمَ، فَيَنْزِلُ عز وجل مِنْ عَرْشِهِ إِلَى كُرْسِيِّهِ، وَكُرْسِيُّهُ وَسِعَ السَّمَاوَاتِ وَالْأَرْضَ، فَيَقُولُ لَهُمْ: أَتَرْضَوْنَ أَنْ يَتَوَلَّى كُلُّ أُمَّةٍ مَا تَوَلَّوْا فِي الدُّنْيَا؟ فَيَقُولُونَ: نَعَمْ، فَيَقُولُ اللَّهُ عز وجل :أَعَدْلٌ ذَلِكَ مِنْ رَبِّكُمْ؟ قَالَ: فَيَقُولُونَ: نَعَمْ قَالَ: فَيُمَثَّلُونَ لَهُمْ، فَمَنْ كَانَ يَعْبُدُ شَمْسًا مُثِّلَتْ لَهُ، وَمَنْ كَانَ يَعْبُدُ الْقَمَرَ مُثِّلَ لَهُ الْقَمَرُ، وَمَنْ كَانَ يَعْبُدُ النَّارَ مُثِّلَتْ لَهُ النَّارُ، وَمَنْ كَانَ يَعْبُدُ صَنَمًا مُثِّلَ لَهُ، وَمَنْ كَانَ يَعْبُدُ عِيسَى مُثِّلَ لَهُ عِيسَى، وَمَنْ كَانَ يَعْبُدُ عُزَيْرًا مُثِّلَ لَهُ عُزَيْرٌ، ثُمَّ يُقَالُ: لِيَتَّبِعْ كُلُّ أُمَّةٍ مِنْكُمْ مَا تَوَلَّوْا فِي الدُّنْيَا، حَتَّى يُورِدُهُمُ النَّارَ** قَالَ: ثُمَّ قَرَأَ:

706. Abū ‘Abdillāh Ahmad ibn Abī ‘Awf Al-Buzūrī narrated to us and said: Wahb ibn Baqiyyah Al-Wāsitī narrated to us and said: Muhammad ibn Al-Hasan Al-Madanī narrated to us, from ‘Abdul-A’lā ibn Abī Al-Musāwir, from Al-Minhāl ibn ‘Amr, from Qays ibn Sakan and Abū ‘Ubaydah ibn ‘Abdillāh ibn Mas’ūd, both of them from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Verily, Allāh ﷻ will gather the nations, and then He ﷻ will descend from His Throne to His Footstool. And His Footstool encompasses the heavens and the earth. Then He will say to them: ‘Are you pleased with every nation following what it used to follow in dunyā?’ So they will say: ‘Yes.’ Then Allāh ﷻ will say: ‘Will this be justice from your Lord?’ So they will say: ‘Yes.’”***

He said: ***“Then they will be represented for them. So whoever used to worship the sun, then it will be represented to him. And whoever used to worship the moon, then the moon will be represented to him. And whoever used to worship the fire, then the fire will be represented to him. And whoever used to worship a statue, then it will be represented to him. And whoever used to worship ‘Īsā, then ‘Īsā will be represented to him. And whoever used to worship ‘Uzayr, then ‘Uzayr will be represented to him. Then it will be said: ‘Let every nation among you follow what they used to follow in dunyā’, until they bring them into Hellfire.”***

He said: Then he recited:

﴿ ثُمَّ نَقُولُ لِلَّذِينَ أَشْرَكُواْ مَكَانَكُمْ أَنتُمْ وَشُرَكَآؤُكُمْ ﴾ إِلَى قَوْلِهِ: ﴿ إِن كُنَّا عَنْ عِبَادَتِكُمْ لَغَٰفِلِينَ ﴾

“Then We will say to those who committed *shirk*: ‘Stay in your place, you and your partners.’” Until His Words: **“We verily used to be unaware of your worship.”** (Yūnus 10:28-29)

وَتَبْقَى أُمَّةُ مُحَمَّدٍ ﷺ، فَيُقَالُ لَهُمْ: مَا تَنْتَظِرُونَ؟ قَالُوا: إِنَّ لَنَا رَبًّا لَمْ نَرَهُ بَعْدُ فَيُقَالُ لَهُمْ: أَتَعْرِفُونَهُ إِنْ رَأَيْتُمُوهُ؟ فَيَقُولُونَ: بَيْنَنَا وَبَيْنَهُ عَلَامَةٌ قَالَ: فَذَلِكَ حِينَ يُكْشَفُ عَنْ سَاقٍ قَالَ: فَيَخِرُّونَ لَهُ سُجُودًا طَوِيلًا قَالَ: وَيَبْقَى قَوْمٌ ظُهُورُهُمْ

كَصَيَاصِي الْبَقَرِ، يُرِيدُونَ السُّجُودَ فَلَا يَسْتَطِيعُونَ قَالَ: فَيُقَالُ لَهُمْ: ارْفَعُوا رُءُوسَكُمْ، وَخُذُوا نُورَكُمْ عَلَى قَدْرِ أَعْمَالِكُمْ» وَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

"And the ummah of Muhammad ﷺ will remain. Then it is said to them: 'What are you waiting for?' So they will say: 'We verily have a Lord which we have not yet seen.' So it is said to them: 'Will you recognize Him if you see Him?' So they will say: 'There is a sign between us and Him.'"

He said: ***"This is when He will expose a Shin."*** He said: ***"So they will fall down in sujūd to Him for a long time."*** He said: ***"And some people remain (standing), whose backs will be like the horns of cows. They want to perform sujūd but they will not be able."*** He said: ***"Then it is said to them: 'Raise your heads and take your light in accordance with the amount (or worth) of your deeds…'"*** And he mentioned the *hadīth* until its end.[23]

And from that which Ibn 'Abbās (*radiAllāhu 'anhu*) narrated:

707 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَمِّي مُحَمَّدُ بْنُ الْأَشْعَثِ قَالَ: نا حَسَنُ بْنُ حَسَنٍ قَالَ: نا أَبِي حَسَنٌ، عَنِ الْحَسَنِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ أَهْلَ الْجَنَّةِ يَرَوْنَ رَبَّهُمْ عز وجل فِي كُلِّ يَوْمِ جُمُعَةٍ فِي رِمَالِ الْكَافُورِ، وَأَقْرَبُهُمْ مِنْهُ مَجْلِسًا: أَسْرَعُهُمْ إِلَيْهِ يَوْمَ الْجُمُعَةِ، وَأَبْكَرُهُمْ غُدُوًّا**»

707. Abū Bakr ibn Abī Dāwūd narrated to us and said: My uncle Muhammad ibn Al-Ash'ath narrated to us and said: Hasan ibn Hasan narrated to us and said: My father narrated to me, from Al-Hasan, from 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*), from the Prophet ﷺ who said: ***"Verily, the people of Paradise will see their Lord ﷻ on every day of Jumu'ah on sands of (fragrant) camphor. And the one who will be sitting closest to Him, is the fastest of them (who comes) to Him on the day of Jumu'ah, and the one who leaves (his house) the earliest."***[24]

And from that which was narrated from Anas ibn Mālik (*radiAllāhu 'anhu*):

708 – حَدَّثَنَا أَبُو الْحَسَنِ عَلِيُّ بْنُ إِسْحَاقَ بْنِ زَاطِيَا قَالَ: نا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ قَالَ: نا عُمَرُ بْنُ يُونُسَ قَالَ: نا جَهْضَمُ بْنُ عَبْدِ اللَّهِ قَالَ: حَدَّثَنِي أَبُو ظَبْيَةَ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَتَانِي جِبْرِيلُ عليه السلام وَفِي كَفِّهِ مِرْآةٌ بَيْضَاءُ، فِيهَا نُكْتَةٌ سَوْدَاءُ؛ فَقُلْتُ: مَا هَذِهِ يَا جِبْرِيلُ؟ فَقَالَ: هَذِهِ الْجُمُعَةُ يَعْرِضُهَا عَلَيْكَ رَبُّكَ عز وجل لِيَكُونَ لَكَ عِيدًا، وَلِقَوْمِكَ مِنْ بَعْدِكَ، تَكُونُ أَنْتَ الْأَوَّلَ، وَتَكُونُ الْيَهُودُ وَالنَّصَارَى مِنْ بَعْدِكَ** قَالَ: قُلْتُ: مَا لَنَا فِيهَا؟ قَالَ: **لَكُمْ فِيهَا خَيْرٌ، لَكُمْ فِيهَا سَاعَةٌ: مَنْ دَعَا اللَّهَ عز وجل فِيهَا بِخَيْرٍ هُوَ لَهُ قُسِمَ إِلَّا أَعْطَاهُ اللَّهُ تَعَالَى، أَوْ لَيْسَ لَهُ قُسِمَ إِلَّا ذُخِرَ لَهُ مَا هُوَ أَعْظَمُ مِنْهُ، أَوْ تَعَوَّذَ فِيهَا مِنْ شَرٍّ مَا هُوَ مَكْتُوبٌ عَلَيْهِ إِلَّا أَعَاذَهُ اللَّهُ تَعَالَى مِنْ**

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[23] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (1181) in its full length, and it is a *sahīh hadīth*, just as I have clarified this over there.

[24] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2593), and it has *shawāhid*. See them in "Al-Ibānah".

أَعْظَمَ مِنْهُ، قُلْتُ: مَا هَذِهِ النُّكْتَةُ السَّوْدَاءُ فِيهَا؟ قَالَ: هِيَ السَّاعَةُ تَقُومُ فِي يَوْمِ الْجُمُعَةِ، وَهُوَ سَيِّدُ الْأَيَّامِ عِنْدَنَا، وَنَحْنُ نَدْعُوهُ فِي الْآخِرَةِ: يَوْمَ الْمَزِيدِ قَالَ: قُلْتُ: وَلِمَ تَدْعُونَهُ يَوْمَ الْمَزِيدِ؟ قَالَ: إِنَّ رَبَّكَ عز وجل اتَّخَذَ فِي الْجَنَّةِ وَادِيًا أَفْيَحَ مِنْ مِسْكٍ أَبْيَضَ، فَإِذَا كَانَ الْجُمُعَةُ نَزَلَ تبارك وتعالى مِنْ عِلِّيِّينَ عَلَى كُرْسِيِّهِ، ثُمَّ حَفَّ الْكُرْسِيَّ بِمَنَابِرَ مِنْ نُورٍ، ثُمَّ جَاءَ النَّبِيُّونَ حَتَّى يَجْلِسُوا عَلَيْهَا ثُمَّ حَفَّ الْمَنَابِرَ بِكَرَاسِيَّ مِنْ ذَهَبٍ، ثُمَّ جَاءَ الصِّدِّيقُونَ وَالشُّهَدَاءُ حَتَّى يَجْلِسُوا عَلَيْهَا ثُمَّ يَجِيءُ أَهْلُ الْجَنَّةِ حَتَّى يَجْلِسُوا عَلَى الْكَثِيبِ ثُمَّ يَتَجَلَّى لَهُمْ رَبُّهُمْ عز وجل فَيَنْظُرُونَ إِلَى وَجْهِهِ عز وجل، وَهُوَ يَقُولُ: أَنَا الَّذِي صَدَقْتُكُمْ وَعْدِي، وَأَتْمَمْتُ عَلَيْكُمْ نِعْمَتِي: وَهَذَا مَحِلُّ كَرَامَتِي، فَسَلُونِي، فَيَسْأَلُونَهُ الرِّضَا، فَيَقُولُ: رِضَايَ أُحِلُّكُمْ دَارِي، وَأَنَالُكُمْ كَرَامَتِي، فَسَلُونِي بِهِ، فَيَسْأَلُونَهُ، حَتَّى تَنْتَهِيَ رَغْبَتُهُمْ فَيُفْتَحُ لَهُمْ عِنْدَ ذَلِكَ مَا لَا عَيْنٌ رَأَتْ، وَلَا أُذُنٌ سَمِعَتْ، وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، إِلَى مِقْدَارِ مُنْصَرَفِ النَّاسِ مِنْ يَوْمِ الْجُمُعَةِ، ثُمَّ يَصْعَدُ عز وجل عَلَى كُرْسِيِّهِ، وَيَصْعَدُ مَعَهُ الصِّدِّيقُونَ وَالشُّهَدَاءُ، وَيَرْجِعُ أَهْلُ الْغُرَفِ إِلَى غُرَفِهِمْ دُرَّةً بَيْضَاءَ، لَا فَصْمَ فِيهَا وَلَا فَصْلَ، أَوْ يَاقُوتَةً حَمْرَاءَ، أَوْ زَبَرْجَدَةً خَضْرَاءَ، فِيهَا ثِمَارُهَا، وَفِيهَا أَزْوَاجُهَا وَخَدَمُهَا، فَلَيْسُوا إِلَى شَيْءٍ أَحْوَجَ مِنْهُمْ إِلَى يَوْمِ الْجُمُعَةِ، لِيَزْدَادُوا مِنْهُ كَرَامَةً، وَلِيَزْدَادُوا نَظَرًا إِلَى وَجْهِهِ عز وجل، وَلِذَلِكَ يُسَمَّى يَوْمَ الْمَزِيدِ» أَوْ كَمَا قَالَ.

708. Abū Al-Hasan ʼAlī ibn Ishāq ibn Zātiyā narrated to us and said: ʻAbdul-Aʼla ibn Hammād An-Narsī narrated to us and said: ʻUmar ibn Yūnus narrated to us and said: Jahdam ibn ʻAbdillāh narrated to us and said: Abū Dhabyah narrated to me, from ʻUthmān ibn ʻUmayr, from Anas ibn Mālik (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Jibrīl (ʻalayhis-salām) came to me, and in his hand was a white mirror which had a black spot on it. So I said: ʻWhat is this, O Jibrīl?ʼ He said: ʻThis is the Jumuʼah which your Lord presents to you, in order for it to be an ʻīd (festival, celebration) for you and for your people (who will come) after you. You will be the first, and the jews and the christians will follow after you.ʼ"*** He said: ***"I said: ʻWhat is there for us in it?ʼ He said: ʻThere is goodness for you in it. In it you have one hour; no-one will invoke Allāh ﷻ during it for something good which he has a share in, except that Allāh – the Exalted – will give it to him. Or (for something which) he has no share in it, except that Allāh will reserve something greater than it for him. Or he seeks refuge during it from something evil which is written for him, except that Allāh will give him refuge from something which is greater than it.ʼ I said: ʻWhat is this black spot on it?ʼ He said: ʻThis is the Hour which will be established on the day of Jumuʼah, and that is the best of all days with us. And in the hereafter we call it: the day of increase.ʼ"*** He said: ***"I said: ʻAnd why do you call it the day of increase?ʼ He said: ʻVerily, in Paradise, your Lord has taken a wide valley of white musk. Then when it is the day of Jumuʼah, He – tabāraka wa taʼālā – descends from the ʻIlīyyīn upon His Kursī. Then the Kursī is surrounded by pulpits of light. Then the prophets will approach until they sit upon them. Then the pulpits will be surrounded by chairs of gold. Then the truthful and the martyrs will approach until they sit upon them. Then the people of Paradise will come and sit upon the dunes. Then their Lord ﷻ***

will appear to them and they will look at His Face. And He will say: 'I am the One who has fulfilled My Promise to you and completed My Blessing upon you. This is the place of My Generosity, so ask Me (of whatever you want).' Then they will ask Him for (His) Pleasure. So He will say: 'My Pleasure has allowed for you (to enter) My abode (i.e. Paradise), and it has earned you My Generosity, so ask Me.' So they will ask Him until their wishes come to an end. Then that which no eye has seen, no ear has heard, nor has it occurred upon the heart of any human being, is opened for them. (And this will take) the time it takes for the people to (come and) go on the day of Jumu'ah. Then He will ascend upon His Kursī, and the truthful and martyrs will ascend with Him, and the people of the rooms will return to their rooms; (the rooms are) white pearls that have no cuts and no cracks, or a red ruby, or a green jewel. They (i.e. the rooms) contain their fruits, and their wives and servants, so there is nothing they are more in need of than the Day of Jumu'ah, in order for them to increase from it in honour and to increase in looking at His Face ﷻ. And due to this it was called the day of increase." Or as he said.[25]

And from that which Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) narrated:

711 – حَدَّثَنَا أَبُو الْقَاسِمِ الْبَغَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: نا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: نا أَبُو عَاصِمٍ عَبْدُ اللَّهِ بْنُ عُبَيْدِ اللَّهِ الْعَبَّادَانِيُّ قَالَ: نا الْفَضْلُ الرَّقَاشِيُّ، عَنْ مُحَمَّدِ بْنِ الْمُنْكَدِرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ النَّبِيُّ ﷺ: «**بَيْنَا أَهْلُ الْجَنَّةِ فِي نَعِيمِهِمْ إِذْ طَلَعَ لَهُمْ نُورٌ، فَرَفَعُوا رُءُوسَهُمْ فَإِذَا الرَّبُّ تبارك وتعالى قَدْ أَشْرَفَ عَلَيْهِمْ مِنْ فَوْقِهِمْ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْجَنَّةِ، وَذَلِكَ قَوْلُهُ عز وجل: ﴿ سَلَٰمٌ قَوْلًا مِّن رَّبٍّ رَّحِيمٍ ﴾ قَالَ: «فَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، فَلَا يَلْتَفِتُونَ إِلَى شَيْءٍ مِنَ النَّعِيمِ، مَا دَامُوا يَنْظُرُونَ إِلَيْهِ، حَتَّى يَحْتَجِبَ عَنْهُمْ تبارك وتعالى، وَيَبْقَى نُورُهُ وَبَرَكَتُهُ عَلَيْهِمْ، وَفِي دِيَارِهِمْ**»

711. Abū Al-Qāsim Al-Baghawi 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz narrated to us and said: Muhammad ibn 'Abdil-Malik ibn Abī Ash-Shawārib narrated to us and said: Abū 'Āsim 'Ubaydullāh ibn 'Abdillāh Al-'Abbādānī narrated to us and said: Al-Fadl Ar-Raqqāshī narrated to us, from Muhammad ibn Al-Munkadir, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said: ***"While the people of Paradise are in their enjoyment, a light appears upon them. So they raise their heads, and then it is the Lord – tabāraka wa ta'ālā – who looks down upon them from above them. Then He will say: 'Peace be upon you, O people of Paradise. And that is His ﷻ Words:*** **"Peace; a statement from a Merciful Lord."** (Yā-Sīn 36:58)" He said: ***"So He will look at them, and they will look at Him. And they will not turn towards any of the enjoyments as long as they are***

[25] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (442), and see the remaining of its *takhrīj* over there.

looking at Him. Until He – tabāraka wa ta'ālā – veils off Himself from them, and His light and blessing remains upon them and in their abodes."[26]

712 – وَحَدَّثَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: نا سُوَيْدُ بْنُ سَعِيدٍ قَالَ: نا مَرْوَانُ بْنُ مُعَاوِيَةَ، عَنِ الْحَكَمِ بْنِ أَبِي خَالِدٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ: جَاءَتْهُمْ خُيُولٌ مِنْ يَاقُوتٍ أَحْمَرَ، لَهَا أَجْنِحَةٌ، لَا تَرُوثُ وَلَا تَبُولُ، فَيَقْعُدُونَ عَلَيْهَا، ثُمَّ طَارَتْ بِهِمْ فِي الْجَنَّةِ، فَيَتَجَلَّى لَهُمُ الْجَبَّارُ عز وجل فَإِذَا رَأَوْهُ خَرُّوا لَهُ سُجَّدًا، فَيَقُولُ لَهُمُ الْجَبَّارُ عز وجل :ارْفَعُوا رُءُوسَكُمْ لَيْسَ هَذَا يَوْمُ عَمَلٍ، إِنَّمَا هُوَ يَوْمُ نَعِيمٍ وَكَرَامَةٍ، فَيَرْفَعُونَ رُءُوسَهُمْ، فَيُمْطِرُ اللَّهُ عز وجل عَلَيْهِمْ طِيبًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ فَيَمُرُّونَ بِكُثْبَانِ الْمِسْكِ فَيَبْعَثُ اللَّهُ عز وجل عَلَى تِلْكَ الْكُثْبَانِ رِيحًا فَيُهَيِّجُهَا؛ حَتَّى إِنَّهُمْ لَيَرْجِعُونَ إِلَى أَهْلِيهِمْ، وَإِنَّهُمْ لَشُعْثٌ غُبْرٌ مِنَ الْمِسْكِ**»

712. And Abū Al-Qāsim also narrated to us and said: Suwayd ibn Sa'īd narrated to us and said: Marwān ibn Mu'āwiyah narrated to us, from Al-Hakam ibn Abī Khālid, from Al-Hasan, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*), from the Prophet ﷺ who said: ***"When the people of Paradise enter Paradise, horses of red jewels will come to them. They have wings. They do not drop dung and they do not urinate. So they sit upon them, and they fly with them in Paradise. Then Al-Jabbār ﷻ will appear to them, and when they see Him they fall down in sujūd to Him. So Al-Jabbār ﷻ will say to them: 'Raise your heads. This is not a day of performing deeds. It is verily a day enjoyment and honour.' So they raise their heads, and Allāh ﷻ causes perfume to rain upon them. So they return to their families, and they pass by dunes of musk. Then Allāh ﷻ sends a wind over these dunes which causes them to stir up. Until they verily return to their families while their heads are covered in dust of musk."***[27]

713 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مَرْوَانُ بْنُ مُعَاوِيَةَ قَالَ: نا الْحَكَمُ بْنُ أَبِي خَالِدٍ، عَنِ الْحَسَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه قَالَ: «إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأُدِيمَتْ عَلَيْهِمُ الْكَرَامَةُ، جَاءَتْهُمْ خُيُولٌ مِنْ يَاقُوتٍ أَحْمَرَ لَهَا أَجْنِحَةٌ لَا تَبُولُ وَلَا تَرُوثُ، فَيَقْعُدُونَ عَلَيْهَا، ثُمَّ يَأْتُونَ الْجَبَّارَ عز وجل، فَإِذَا تَجَلَّى لَهُمْ خَرُّوا لَهُ سُجَّدًا، فَيَقُولُ الْجَبَّارُ عز وجل :يَا أَهْلَ الْجَنَّةِ ارْفَعُوا رُءُوسَكُمْ فَقَدْ رَضِيتُ عَنْكُمْ رِضًا لَا سَخَطَ بَعْدَهُ، يَا أَهْلَ الْجَنَّةِ، ارْفَعُوا رُءُوسَكُمْ فَإِنَّ هَذِهِ لَيْسَتْ بِدَارِ عَمَلٍ إِنَّمَا هِيَ دَارُ مَقَامٍ وَدَارُ نُعَيْمٍ قَالَ: فَيَرْفَعُونَ رُءُوسَهُمْ؛ فَيُمْطِرُ اللَّهُ عز وجل

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[26] Narrated by Ibn Majāh (184) and Al-'Uqaylī in "Ad-Du'afā" (3/269) in the biography of 'Abdullāh ibn 'Ubaydillāh Abū 'Āsim Al-'Abbādānī. And he said: *"It is not followed up upon, and it is not known except through him."* But its text has *shawāhid*, some of which have gone forth.

[27] In its *isnād* is Al-Hakam ibn Abī Khālid. Yahyā ibn Ma'īn said: *"Marwān ibn Mu'āwiyah used to change the names* – i.e. of the people – *so he would narrate from Al-Hakam ibn Abī Khālid, while it in reality was Al-Hakam ibn Dhahīr."*

Ibn Ma'īn said about Al-Hakam ibn Dhahīr: *"His hadīth is nothing."* And Abū Hātim said: *"He is matrūk (left, forsaken) in hadīth. His hadīth is not written down."* And Al-Bukhārī said: *"He is munkar (rejected) in hadīth. They left him."*

عَلَيْهِمْ طِيبًا، فَيَرْجِعُونَ إِلَى أَهْلِيهِمْ فَيَمُرُّونَ بِكُثْبَانِ الْمِسْكِ فَيَبْعَثُ اللَّهُ عز وجل رِيحًا عَلَى تِلْكَ الْكُثْبَانِ فَتُهَيِّجُهَا فِي وُجُوهِهِمْ، حَتَّى إِنَّهُمْ لَيَرْجِعُونَ إِلَى أَهْلِيهِمْ وَإِنَّهُمْ وَخُيُولُهُمْ، ذَكَرَ كَلِمَةً، لَشِبَاعٌ مِنَ الْمِسْكِ»

713. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Hasan Al-Marwazī narrated to us and said: Marwān ibn Mu'āwiyah narrated to us and said Al-Hakam ibn Abī Khālid narrated to us, from Al-Hasan, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhu*) who said: *"When the people of Paradise enter Paradise, and the honour is made everlasting for them, horses of red jewels come to them. They do not urinate and do not drop dung, (and) they have wings. So they sit upon them. Then Al-Jabbār ﷻ comes, and when He appears to them, they fall down in sujūd to Him. Then Al-Jabbār ﷻ will say: 'O people of Paradise, raise your heads. For I am verily pleased with you with a pleasure after which there comes no displeasure. O people of Paradise, raise your heads. For this is verily not the abode of performing deeds, it is verily the abode of staying and the abode of enjoyment."* He said: *"So they raise their heads, and Allāh ﷻ will cause perfume to rain down upon them. Then they return to their families, and they pass by dunes of musk. Then Allāh ﷻ sends a wind over these dunes, so they stir up in their faces. Until they verily return to their families, while they and their horses* – he mentioned a word – *are covered in musk."*

And from that which 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*) narrated:

714 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ هِشَامٍ الدَّسْتُوَائِيِّ، عَنْ قَتَادَةَ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: قَالَ رَجُلٌ لِابْنِ عُمَرَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُهُ يَقُولُ: **"يَدْنُو الْمُؤْمِنُ يَوْمَ الْقِيَامَةِ مِنْ رَبِّهِ عز وجل حَتَّى يَضَعَ كَنَفَهُ عَلَيْهِ، فَيُقَرِّرُهُ بِذُنُوبِهِ، فَيَقُولُ: هَلْ تَعْرِفُ؟ فَيَقُولُ: رَبِّ أَعْرِفُ، فَيَقُولُ: فَإِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا وَأَنَا أَغْفِرُهَا الْيَوْمَ لَكَ، فَيُعْطَى صَحِيفَةَ حَسَنَاتِهِ، وَأَمَّا الْكَافِرُ وَالْمُنَافِقُ فَيُنَادَى بِهِمْ عَلَى رُءُوسِ الْأَشْهَادِ:**

714. Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us, from Hishām Ad-Dustawāī, from Qatādah, from Safwān ibn Muhriz who said: A man said to 'Abdullāh ibn 'Umar (*radiAllāhu 'anhumā*): *"What did you hear the Messenger of Allāh ﷺ say about the najwā (private conversation)?"* He said: *"I heard him say:* ***'The mumin will come near to His Lord ﷻ on the Day of Resurrection, until He covers him with His Side (so no-one can see him). Then He makes him acknowledge his sins, and He says: 'Do you recognize (this)?' So He says: 'My Lord, I recognize (or remember or acknowledge).' Then He will say: 'I have verily covered it for you in dunyā, and today I forgive it for you.' Then he is given the scroll of his good deeds. And as for the kāfir and the munāfiq, then they are called out in front of all people:***

﴿ هَٰٓؤُلَآءِ ٱلَّذِينَ كَذَبُواْ عَلَىٰ رَبِّهِمۡۚ ﴾

"These are the ones who rejected their Lord." (Hūd 11:18)"[28]

715 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّازُ قَالَ: نا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا هَمَّامُ بْنُ يَحْيَى قَالَ: نا قَتَادَةُ، عَنْ صَفْوَانَ بْنِ مُحْرِزٍ قَالَ: كُنْتُ آخِذًا بِيَدِ ابْنِ عُمَرَ فَأَتَاهُ رَجُلٌ فَقَالَ: كَيْفَ سَمِعْتَ رَسُولَ اللَّهِ ﷺ يَقُولُ فِي النَّجْوَى؟ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**يُدْنِي اللَّهُ عز وجل الْمُؤْمِنَ يَوْمَ الْقِيَامَةِ حَتَّى يَضَعَ عَلَيْهِ كَنَفَهُ فَيَسْتُرُهُ مِنَ النَّاسِ فَيَقُولُ: أَيَا عَبْدِي، تَعْرِفُ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ، أَيْ رَبِّ ثُمَّ يَقُولُ: أَيَا عَبْدِي، تَعْرِفُ كَذَا وَكَذَا؟ فَيَقُولُ: نَعَمْ أَيْ رَبِّ، حَتَّى إِذَا قَرَّرَهُ بِذُنُوبِهِ وَقَالَ فِي نَفْسِهِ: إِنَّهُ هَالِكٌ قَالَ اللَّهُ: فَإِنِّي سَتَرْتُهَا عَلَيْكَ فِي الدُّنْيَا، وَقَدْ غَفَرْتُهَا لَكَ الْيَوْمَ، وَيُعْطَى كِتَابَ حَسَنَاتِهِ**»

715. Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Hammām ibn Yahyā narrated to us and said: Qatādah narrated to us, from Safwān ibn Muhriz who said: I was holding the hand of Ibn 'Umar (*radiAllāhu 'anhumā*) when a man came to him and said: *"What did you hear the Messenger of Allāh ﷺ say about the najwā (private conversation)?"* He said: *"I heard the Messenger of Allāh ﷺ say:* ***'Allāh ﷻ will come close to the mumin on the Day of Resurrection, until He covers him with His Side so that He covers Him from the people. Then He will say: 'O My slave, do you know this and that?' So he will say: 'Yes, O my Lord.' Then He will say: 'O My slave, do you know this and that?' So he will say: 'Yes, O my Lord.' Until He makes him acknowledge (all of) his sins, and he says (i.e. thinks) to himself that he verily is destroyed, then Allāh will say: 'I have verily covered it for you in dunyā, and I have verily forgiven it for you today.' And then he is given the book of his good deeds.'"***

716 – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: نا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: نا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا إِسْرَائِيلُ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَدْنَى أَهْلِ الْجَنَّةِ مَنْزِلَةً: مَنْ يَنْظُرُ إِلَى خِيَامِهِ وَنَعِيمِهِ وَسُرُرِهِ مَسِيرَةَ أَلْفِ سَنَةٍ، وَأَكْرَمَهُمْ عَلَى اللَّهِ عز وجل مَنْ يَنْظُرُ إِلَى وَجْهِهِ عز وجل غُدْوَةً وَعَشِيَّةً**»

716. And Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qadi informed us and said: Al-Hasan ibn Muhammad Az-Za'farānī narrated to us and said: Shabābah ibn Sawwār narrated to us and said: Isrāīl narrated to us, from Thuwayr ibn Abī Fākhitah, from Ibn 'Umar (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ: ***"Verily, those of the people of Paradise with the lowest status (or degree), are those who can see his tents, blessings and beds reach the distance of a thousand***

[28] Narrated by Ahmad (5825), Al-Bukhārī (2441) and Muslim (7115).

years, and the most honourable for Allāh ﷻ are those who look at His Face ﷻ in the morning and the evening."[29]

717 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا الْمُسَيَّبُ بْنُ وَاضِحٍ قَالَ: نا حَجَّاجٌ، عَنْ إِسْرَائِيلَ، عَنْ ثُوَيْرِ بْنِ أَبِي فَاخِتَةَ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مِنْ أَهْلِ الْجَنَّةِ مَنْ يَنْظُرُ إِلَى قُصُورِهِ وَخِيَامِهِ وَمَا أَعَدَّ اللَّهُ عز وجل لَهُ مَسِيرَةَ أَلْفِ سَنَةٍ، وَإِنَّ مِنْهُمْ مَنْ يَنْظُرُ إِلَى اللَّهِ عز وجل مِقْدَارَ الدُّنْيَا غُدْوَةً وَعَشِيَّةً**»، ثُمَّ قَرَأَ ابْنُ عُمَرَ:

717. Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Musayyib ibn Wādih narrated to us and said: Hajjāj narrated to us, from Isrāīl, from Thuwayr ibn Abī Fākhitah, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"Verily, from the people of Paradise are those who can look at their castles, tents and what Allāh ﷻ has prepared for them for the distance of a thousand years. And verily, from them are those who look at Allāh ﷻ for the duration of the dunyā, in (both) the morning and the evening."*** Then Ibn 'Umar (*radiAllāhu 'anhumā*) recited:

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that day will be radiant. Looking at their Lord."
(Al-Qiyāmah 75:22-23)

And from that which 'Adī ibn Hātim (*radiAllāhu 'anhumā*) narrated:

718 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا حَمَّادُ بْنُ أُسَامَةَ أَبُو أُسَامَةَ قَالَ: نا الْأَعْمَشُ قَالَ: نا خَيْثَمَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَدِيِّ بْنِ حَاتِمٍ الطَّائِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلَّا وَسَيُكَلِّمُهُ رَبُّهُ تَعَالَى لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ وَلَا حَاجِبٌ يَحْجُبُهُ فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَيْسَرَ مِنْهُ فَلَا يَرَى إِلَّا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَمَامَهُ فَلَا يَرَى إِلَّا النَّارَ، اتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ**»

718. Abū 'Abdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Hammād ibn Usāmah Abū Usāmah narrated to us and said: Al-A'mash narrated to us and said: Khaythamah ibn 'Abdir-Rahmān narrated to us, from 'Adī ibn Hātim (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"There is no-one among you, except that His Lord – the Exalted – will speak with him. There will be no interpreter between Him and him, nor a gatekeeper that will prevent him from entering. And he will look to his right, and he will only see something he has sent forth (of deeds). Then he will look to his left, and he will only see something he has sent forth (of deeds).***

[29] Narrated by Ahmad (4623), At-Tirmidhī (2556) and 'Abdullāh ibn Ahmad in "As-Sunnah" (443, 444). In its *isnād* is Thuwayr ibn Abī Fākhitah, and there is agreement regarding him being weak.

Then he will look in front of him, and he will only see Hellfire. Fear (or avoid) Hellfire, even by half a date."[30]

719 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا وَكِيعٌ، عَنِ الْأَعْمَشِ، عَنْ خَيْثَمَةَ، عَنْ عَدِيِّ بْنِ حَاتِمٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْكُمْ مِنْ أَحَدٍ إِلَا سَيُكَلِّمُهُ رَبُّهُ تَعَالَى يَوْمَ الْقِيَامَةِ، لَيْسَ بَيْنَهُ وَبَيْنَهُ تُرْجُمَانٌ، فَيَنْظُرُ أَيْمَنَ مِنْهُ فَلَا يَرَى إِلَا شَيْئًا قَدَّمَهُ، ثُمَّ يَنْظُرُ أَشْأَمَ مِنْهُ فَلَا يَرَى إِلَا شَيْئًا قَدَّمَهُ، وَيَنْظُرُ أَمَامَهُ فَتَسْتَقْبِلُهُ النَّارُ، فَمَنِ اسْتَطَاعَ مِنْكُمْ أَنْ يَتَّقِيَ النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ فَلْيَفْعَلْ**»

719. And Al-Firyābī informed us and said: Abū Bakr and 'Uthmān the two sons of Abū Shaybah narrated to us and said: Wakī' narrated to us, from Al-A'mash, from Khaythamah, from 'Adī ibn Hātim (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"There is no-one among you, except that His Lord – the Exalted – will speak with him on the Day of Resurrection. There will be no interpreter between Him and him, nor a gatekeeper that will prevent him from entering. And he will look to his right, and he will only see something he has sent forth (of deeds). Then he will look to his left, and he will only see something he has sent forth (of deeds). And he will look in front of him, and Hellfire will be facing him. So whoever among you is capable of fearing (or avoiding) Hellfire, even by half a date, then let him do that."***

The *hadīth* of the Tree of *Tūbā*[31]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

720 – قَدْ ذَكَرَ اللَّهُ عز وجل مَا أَعَدَّ لِلْمُؤْمِنِينَ مِنَ الْكَرَامَاتِ فِي الْجَنَّةِ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ عز وجل، وَعَلَى لِسَانِ رَسُولِهِ ﷺ فَكَانَ مِمَّا أَكْرَمُهُمْ بِهِ أَنَّهُ قَالَ عز وجل:

720. And Allāh ﷻ verily mentioned what He has prepared for the *muminūn* of dignities in Paradise in several places in His ﷻ Book, and upon the tongue of His Messenger ﷺ. And among that which Allāh dignified (or honoured) them with, is that He ﷻ said:

﴿ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمْ وَحُسْنُ مَـَٔابٍ ﴾

"And those who believed and performed good deeds, they will have *Tūbā* and a beautiful return." (Ar-Ra'd 13:29)

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[30] Narrated by Ahmad (18246, 19373), Al-Bukhārī (6539) and Muslim (2311).
And At-Tirmidhī (2315) narrated it and said: *"This hadīth is hasan sahīh. Abū As-Sāib narrated it to us and said: Wakī' narrated this hadīth to us one day, from Al-A'mash. Then when Wakī' finished with (narrating) this hadīth he said: 'Whoever is present and he is from the people of Khurāsān, then let him expect the reward (from Allāh) for declaring his hadīth openly in Khurāsān. Because the Jahmiyyah reject this."*

[31] In "An-Nihāyah" (3/141): *Tūbā* is the name of Paradise. And it was said that it is a tree in it.

وَقَدْ بَيَّنَ النَّبِيُّ ﷺ عَنْ شَجَرَةِ طُوبَى، وَمِمَّا أَعَدَّ اللَّهُ عز وجل فِيهَا مِنْ كَرَامَاتِ الْمُؤْمِنِينَ مِمَّا يُكْرِمُهُمْ بِهِ مِنْ زِيَارَتِهِمْ لِرَبِّهِمْ عز وجل عَلَى النُّجُبِ مِنَ الْيَاقُوتِ قَدْ نَفَخَ فِيهَا الرُّوحَ، فَيَزُورُونَ اللَّهَ عز وجل فَيَتَجَلَّى لَهُمْ وَيَنْظُرُ إِلَيْهِمْ وَيَنْظُرُونَ إِلَيْهِ، وَيُكَلِّمُهُمْ وَيُكَلِّمُونَهُ، وَيُسَلِّمُ عَلَيْهِمْ، وَيَزِيدُ مِنْ فَضْلِهِ، وَأَنَا أَذْكُرُهُ لِيَقِرَّ اللَّهُ تَعَالَى بِهِ أَعْيُنَ الْمُؤْمِنِينَ، وَتَسْخُنَ بِهِ أَعْيُنَ الْمُلْحِدِينَ، وَاللَّهُ وَلِيُّ التَّوْفِيقِ

And the Prophet ﷺ verily explained about the *Tūbā* tree and what Allāh ﷻ prepared in it of dignities for the believers, among that which He will honour them by in their visit to their Lord ﷻ upon camels of jewels which He has blown life into. So they will visit Allāh ﷻ and He will appear to them. And they will look at Him, and He will speak with them and they will speak with Him. And He will greet them and increase them from His bounty. And I will mention this, in order for Allāh – the Exalted – to cool off the eyes of the *muminūn* by it, and to heat up (i.e. grieve) the eyes of the disbelievers. And Allāh is the Owner of all success.

721 – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، أَنَّ دَرَّاجًا أَبَا السَّمْحِ، حَدَّثَهُ؛ عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ رَسُولِ اللَّهِ ﷺ: «أَنَّ رَجُلًا قَالَ: طُوبَى لِمَنْ رَآكَ وَآمَنَ بِكَ فَقَالَ: «**طُوبَى لِمَنْ رَآنِي وَآمَنَ بِي، ثُمَّ طُوبَى، ثُمَّ طُوبَى ثُمَّ طُوبَى لِمَنْ آمَنَ بِي وَلَمْ يَرَنِي**» فَقَالَ رَجُلٌ: يَا رَسُولَ اللَّهِ» وَمَا طُوبَى؟ قَالَ: «**شَجَرَةٌ فِي الْجَنَّةِ مَسِيرَةُ مِائَةِ سَنَةٍ، ثِيَابُ أَهْلِ الْجَنَّةِ تَخْرُجُ مِنْ أَكْمَامِهَا**»

721. Abu Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us and said: 'Abdullāh ibn Wahb narrated to us, from 'Amr ibn Al-Hārith that Darrāj Abū As-Samh narrated to him, from Abū Al-Haytham, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ, that a man said: *"Tūbā for the one who has seen you and believed in you."* So he said: ***"Tūbā for the one who has seen me and believed in me. Then Tūbā, then Tūbā, (and) then Tūbā for the one who believed in me but never saw me."***

Then the man said: *"O Messenger of Allāh, and what is Tūbā?"*

He said: ***"It is a tree in Paradise which is the distance of a hundred years. The clothes of the people of Paradise comes from its sheaths."***[32]

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[32] Narrated by Ahmad (11673) and Abu Ya'lā (1374). In its *isnād* is Darrāj. *Imām* Ahmad – *rahimahullāh* – said: *"The ahādīth of Darrāj, from Abū Al-Haytham, from Abū Sa'īd (radiAllāhu 'anhu) contain weakness."*

And the meaning of his words: **"From its sheaths."** It says in "An-Nihāyah" (4/200): *"And this is the covers of the fruits and seeds before they emerge."*

And regarding the length of the shadows of the trees in Paradise is what Al-Bukhārī (4881) and Muslim (2826) narrated from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Verily, in Paradise there is a tree where a rider can ride under it shadow for a hundred years without passing it."***

722 – وَحَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ يَحْيَى بْنِ سُلَيْمَانَ الْمَرْوَزِيُّ قَالَ: نا أَبُو طَالِبٍ عَبْدُ الْجَبَّارِ بْنُ عَاصِمٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ زِيَادٍ الرَّمْلِيُّ، عَنْ زُرْعَةَ بْنِ إِبْرَاهِيمَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: ذُكِرَ عِنْدَ النَّبِيِّ ﷺ طُوبَى فَقَالَ: «**يَا أَبَا بَكْرٍ هَلْ بَلَغَكَ مَا طُوبَى؟**» قَالَ: اللَّهُ عز وجل وَرَسُولُهُ أَعْلَمُ قَالَ: «**طُوبَى: شَجَرَةٌ فِي الْجَنَّةِ لَا يَعْلَمُ مَا طُولُهَا إِلَّا اللَّهُ عز وجل، يَسِيرُ الرَّاكِبُ تَحْتَ غُصْنٍ مِنْ أَغْصَانِهَا سَبْعِينَ خَرِيفًا، وَرَقُهَا الْحُلَلُ يَقَعُ عَلَيْهَا طَيْرٌ كَأَمْثَالِ الْبُخْتِ**» قَالَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه :إِنَّ هُنَاكَ لَطَيْرًا نَاعِمًا يَا رَسُولَ اللَّهِ؟ فَقَالَ: «**أَنْعَمُ مِنْهُ مِنْ يَأْكُلُهُ، وَأَنْتَ مِنْهُمْ إِنْ شَاءَ اللَّهُ يَا أَبَا بَكْرٍ**»

722. And Abū Bakr Muhammad ibn Yahyā ibn Sulaymān Al-Marwazī narrated to us and said: Abū Tālib ʻAbdul-Jabbār ibn ʻĀsim narrated to us and said: ʻAbdullāh ibn Ziyād Ar-Ramli narrated to me, from Zurʼah ibn Ibrāhīm, from Nāfiʻ, from Ibn ʻUmar (*radiAllāhu ʻanhumā*) who said: *Tūbā* was mentioned in front of the Prophet ﷺ, so he said: ***"O Abū Bakr, has it reached you what the Tūbā is?"*** He said: *"Allāh and His Messenger know best."* He said: ***"Tūbā is a tree in Paradise, and only Allāh ﷻ knows how tall it is. A rider can ride under one branch from its branches for seventy years. Its leaves are garments upon which birds like bukht (i.e. khurāsānī camels) sit."*** Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*) said: *"Are there delightful birds over there (i.e. Paradise), O Messenger of Allāh?"* So he said: ***"More delightful are those who eat them, and you are among those, in shā Allāh, O Abū Bakr."***[33]

723 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ هَارُونَ بْنِ بَدِينَا الدَّقَّاقُ إِمْلَاءً قَالَ: نا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَمَّارٍ الْمَوْصِلِيُّ قَالَ: قَالَ: نا الْمُعَافَى بْنُ عِمْرَانَ، عَنْ أَبِي إِيَاسَ إِدْرِيسَ بْنِ سِنَانٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ مُحَمَّدِ بْنِ عَلِيٍّ قَالَ إِدْرِيسُ: ثُمَّ لَقِيتُ مُحَمَّدَ بْنَ عَلِيِّ بْنِ الْحُسَيْنِ بْنِ فَاطِمَةَ رضي الله عنهم أَجْمَعِينَ فَحَدَّثَنِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ.

723. Abū Jaʻfar Muhammad ibn Hārūn ibn Badīnā Ad-Daqqāq narrated to us while dictating and said: Muhammad ibn ʻAbdillāh ibn ʻAmmār Al-Mūsilī narrated to us and said: Al-Muʻāfā ibn ʻImrān narrated to us, from Abū Iyās Idrīs ibn Sinān, from Wahb ibn Munabbih, from Muhammad ibn ʻAlī. Idrīs said: Then I met Muhammad ibn ʻAlī ibn Al-Husayn ibn Fātimah (*radiAllāhu ʻanhum ajmaʻīn*) and he narrated to me and said: The Messenger of Allāh ﷺ said.

724 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ إِمْلَاءً قَالَ: نا إِسْحَاقُ بْنُ دَاوُدَ الْقَنْطَرِيُّ، عَنْ أَحْمَدَ بْنِ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: نا الْمُعَافَى بْنُ عِمْرَانَ قَالَ: نا إِدْرِيسُ بْنُ سِنَانٍ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ ابْنِ فَاطِمَةَ رضي الله عنهم قَالَ إِدْرِيسُ: ثُمَّ لَقِيتُ مُحَمَّدَ بْنَ الْحُسَيْنِ، فَحَدَّثَنِي قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ فِي الْجَنَّةِ شَجَرَةً يُقَالُ لَهَا: طُوبَى لَوْ يُسَخَّرُ لِلرَّاكِبِ الْجَوَادُ أَنْ يَسِيرَ فِي ظِلِّهَا لَسَارَ مِائَةَ عَامٍ قَبْلَ أَنْ يَقْطَعَهَا، وَرَقُهَا وَسَاقُهَا: بُرُودٌ خُضْرٌ، وَزَهْرَتُهَا وَرِيَاضُ صُفْرٌ، وَأَفْنَانُهَا سُنْدُسٌ وَإِسْتَبْرَقٌ، وَثَمَرُهَا: حُلَلٌ خُضْرٌ وَمَاؤُهَا: زَنْجَبِيلٌ وَعَسَلٌ، وَبَطْحَاؤُهَا: يَاقُوتٌ أَحْمَرُ، وَزَبَرْجَدٌ أَخْضَرُ، وَتُرَابُهَا: مِسْكٌ وَعَنْبَرٌ وَكَافُورٌ أَبْيَضُ، وَحَشِيشُهَا زَعْفَرَانٌ مُنِيرٌ، وَالْأُجُوجُ يَتَأَجَّجُ مِنْ غَيْرِ وَقُودٍ، وَيَتَفَجَّرُ**

[33] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2634). And in its *isnād* is ʻAbdullāh ibn Ziyād Al-Filistīnī. Ibn Hibbān said in "Al-Majrūhīn" (2/33): *"It is obligatory to avoid his narrations."*

مِنْ أَصْلِهَا أَنْهَارُ السَّلْسَبِيلِ وَالْمَعِينِ وَالرَّحِيقِ، وَظِلُّهَا مَجْلِسٌ مِنْ مَجَالِسِ أَهْلِ الْجَنَّةِ وَمُتَحَدَّثٌ لِجَمْعِهِمْ، فَبَيْنَا هُمْ فِي ظِلِّهَا يَتَحَدَّثُونَ؛ إِذْ جَاءَهُمُ الْمَلَائِكَةُ يَقُودُونَ نُجُبًا خُلِقَتْ مِنَ الْيَاقُوتِ، ثُمَّ نُفِخَ فِيهَا الرُّوحُ مَزْمُومَةً بِسَلَاسِلَ مِنْ ذَهَبٍ، كَأَنَّ وجُوهَهَا الْمَصَابِيحُ نَضَارَةً وَحُسْنًا، وَبَرُهَا مِنْ خَزٍّ أَحْمَرَ وَمِرْعِزًّى أَبْيَضَ، لَمْ يَنْظُرِ النَّاظِرُونَ إِلَى مِثْلِهَا حُسْنًا وَبَهَاءً وَجَمَالًا، ذُلُلًا مِنْ غَيْرِ مَهَابَةٍ، نُجُبًا مِنْ غَيْرِ رِيَاضَةٍ، عَلَيْهَا رِحَالٌ أَلْوَاحُهَا مِنَ الدُّرِّ وَالْيَوَاقِيتِ، مُفَضَّضَةٌ بِاللُّؤْلُؤِ وَالْمَرْجَانِ، صَفَائِحُهَا مِنَ الذَّهَبِ الْأَحْمَرِ مُلْبَسَةٌ بِالْعَبْقَرِيِّ وَالْأُرْجُوَانِ، فَأَنَاخُوا إِلَيْهِمْ تِلْكَ النَّجَائِبَ، ثُمَّ قَالُوا لَهُمْ: إِنَّ رَبَّكُمْ عز وجل يُقْرِئُكُمُ السَّلَامَ، وَيَسْتَزِيدُكُمْ لِتَنْظُرُوا إِلَيْهِ، وَيَنْظُرُ إِلَيْكُمْ وَيُحَيِّيكُمْ وَتُحَيُّونَهُ، وَيُكَلِّمُكُمْ وَتُكَلِّمُونَهُ، وَيَزِيدُكُمْ مِنْ فَضْلِهِ وَسَعَتِهِ، إِنَّهُ ذُو رَحْمَةٍ وَاسِعَةٍ وَفَضْلٍ عَظِيمٍ، فَيَتَحَوَّلُ كُلُّ رَجُلٍ مِنْهُمْ عَلَى رَاحِلَتِهِ ثُمَّ انْطَلَقُوا صَفًّا وَاحِدًا مُعْتَدِلًا، لَا يَفُوتُ مِنْ شَيْءٍ شَيْئًا وَلَا يَفُوتُ أُذُنُ نَاقَةٍ أُذُنَ صَاحِبَتِهَا، وَلَا يَمُرُّونَ بِشَجَرَةٍ مِنْ أَشْجَارِ الْجَنَّةِ إِلَّا أَكْفَتْهُمْ بِثَمَرَتِهَا، وَرُحِّلَتْ لَهُمْ عَنْ طَرِيقِهِمْ كَرَاهِيَةَ أَنْ تُثْلِمَ صَفَّهُمْ، أَوْ تُفَرِّقَ بَيْنَ الرَّجُلِ وَرَفِيقِهِ، فَلَمَّا رُفِعُوا إِلَى الْجَبَّارِ تبارك وتعالى، أَسْفَرَ لَهُمْ عَنْ وَجْهِهِ الْكَرِيمِ، وَتَجَلَّى لَهُمْ فِي عَظَمَتِهِ، فَحَيَّاهُمْ بِالسَّلَامِ، فَقَالُوا: رَبَّنَا أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، وَلَكَ حَقُّ الْجَلَالِ وَالْإِكْرَامِ، فَقَالَ لَهُمْ تبارك وتعالى إِنَّ أَنَا السَّلَامُ، وَمِنِّي السَّلَامُ، وَلِي حَقُّ الْجَلَالِ وَالْإِكْرَامِ، فَمَرْحَبًا بِعِبَادِيَ الَّذِينَ حَفِظُوا وَصِيَّتِي، وَرَعَوْا عَهْدِي وَخَافُونِي بِالْغَيْبِ، وَكَانُوا مِنِّي عَلَى وَجَلٍ مُشْفِقِينَ، فَقَالُوا: أَمَا وَعِزَّتِكَ وَعَظَمَتِكَ وَجَلَالِكَ وَعُلُوِّ مَكَانِكَ، مَا قَدَرْنَاكَ حَقَّ قَدْرِكَ، وَمَا أَدَّيْنَا إِلَيْكَ كُلَّ حَقِّكَ، فَائْذَنْ لَنَا بِالسُّجُودِ لَكَ، فَقَالَ لَهُمْ رَبُّهُمْ عز وجل :قَدْ وَضَعْتُ عَنْكُمْ مُؤْنَةَ الْعِبَادَةِ، وَأَرَحْتُ لَكُمْ أَبْدَانَكُمْ، فَطَالَمَا أَنْصَبْتُمُ الْأَبْدَانَ، وَأَعْنَيْتُمْ لِيَ الْوُجُوهَ، فَالْآنَ أَفْضُوا إِلَى رُوحِي وَرَحْمَتِي وَكَرَامَتِي، فَسَلُونِي مَا شِئْتُمْ، وَتَمَنَّوْا عَلَيَّ أُعْطِكُمْ أَمَانِيَّكُمْ، فَإِنِّي لَنْ أَجْزِيَكُمُ الْيَوْمَ بِقَدْرِ أَعْمَالِكُمْ، وَلَكِنْ بِقَدْرِ رَحْمَتِي وَكَرَامَتِي، وَطَوْلِي وَجَلَالِي، وَعُلُوِّ مَكَانِي، وَعَظْمَةِ سُلْطَانِي، فَلَا يَزَالُونَ فِي الْأَمَانِيِّ وَالْعَطَايَا وَالْمَوَاهِبِ، حَتَّى إِنَّ الْمُقْصِرَ مِنْهُمْ فِي أُمْنِيَّتِهِ لَيَتَمَنَّى مِثْلَ جَمِيعِ الدُّنْيَا مُنْذُ يَوْمِ خَلَقَهَا اللَّهُ عز وجل إِلَى يَوْمِ أَفْنَاهَا، فَقَالَ لَهُمْ رَبُّهُمْ عز وجل :لَقَدْ قَصَّرْتُمْ فِي أَمَانِيِّكُمْ وَرَضِيتُمْ بِدُونِ مَا يَحِقُّ لَكُمْ، فَقَدْ أَوْجَبْتُ لَكُمْ مَا سَأَلْتُمْ وَتَمَنَّيْتُمْ وَأَلْحَقْتُ لَكُمْ وَزِدْتُكُمْ مَا قَصُرَتْ عَنْهُ أَمَانِيُّكُمْ فَانْظُرُوا إِلَى مَوَاهِبِ رَبِّكُمُ الَّتِي وَهَبَ لَكُمْ، فَإِذَا بِقِبَابٍ فِي الرَّفِيقِ الْأَعْلَى، وَغُرَفٍ مَبْنِيَّةٍ مِنَ الدُّرِّ وَالْمَرْجَانِ، وَإِذَا أَبْوَابُهَا مِنْ ذَهَبٍ، وَسُرُرُهَا مِنْ يَاقُوتٍ، وَفُرُشُهَا سُنْدُسٌ وَإِسْتَبْرَقٌ، وَمَنَابِرُهَا مِنْ نُورٍ، يَفُورُ مِنْ أَبْوَابِهَا وَأَعْرَاصِهَا نُورٌ، شُعَاعُ الشَّمْسِ عِنْدَهُ مِثْلُ الْكَوْكَبِ الدُّرِّيِّ، فَإِذَا بِقُصُورٍ شَامِخَةٍ فِي أَعْلَى عِلِّيِّينَ مِنَ الْيَاقُوتِ يُزْهِرُ نُورُهَا، فَلَوْلَا أَنَّهُ سَخَّرَهَا لَلَمِعَتِ الْأَبْصَارَ، فَمَا كَانَ مِنْ تِلْكِ الْقُصُورِ مِنَ الْيَاقُوتِ الْأَبْيَضِ فَهُوَ مَفْرُوشٌ بِالْحَرِيرِ الْأَبْيَضِ، وَمَا كَانَ مِنْهَا مِنَ الْيَاقُوتِ الْأَحْمَرِ، فَهُوَ مَفْرُوشٌ بِالْعَبْقَرِيِّ الْأَحْمَرِ، وَمَا كَانَ مِنْهَا مِنَ الْيَاقُوتِ الْأَخْضَرِ فَهُوَ مَفْرُوشٌ بِالسُّنْدُسِ الْأَخْضَرِ، وَمَا كَانَ مِنْهَا مِنَ الْيَاقُوتِ الْأَصْفَرِ، فَهُوَ مَفْرُوشٌ بِأُرْجُوَانَ أَصْفَرَ، مَبْثُوثَةٌ بِالزُّمُرُّدِ الْأَخْضَرِ، وَالذَّهَبِ الْأَحْمَرِ وَالْفِضَّةِ الْبَيْضَاءِ، وَبُرُوجُهَا وَأَزْكَانُهَا مِنَ الْجَوْهَرِ، وَشُرُفُهَا قِبَابُ اللُّؤْلُؤِ، فَلَمَّا انْصَرَفُوا إِلَى مَا أَعْطَاهُمْ رَبُّهُمْ عز وجل، قُرِّبَتْ لَهُمْ بَرَاذِينُ مِنَ الْيَاقُوتِ الْأَبْيَضِ، مَنْفُوخٌ فِيهَا الرُّوحُ، يَجْنُبُهَا الْوِلْدَانُ الْمُخَلَّدُونَ، بِيَدِ كُلِّ وَلِيدٍ مِنْهُمْ حَكَمَةُ بِرْذَوْنٍ مِنْ تِلْكَ الْبَرَاذِينِ جُمُهَا وَأَعِنَّتُهَا مِنْ فِضَّةٍ بَيْضَاءَ، مَنْظُومَةٍ بِالدُّرِّ وَالْيَاقُوتِ، سُرُجُهَا مَفْرُوشَةٌ بِالسُّنْدُسِ وَالْإِسْتَبْرَقِ فَانْطَلَقَتْ بِهِمْ تِلْكَ الْبَرَاذِينُ تَزُفُّ بِهِمْ وَتَطُوفُ بِهِمْ رِيَاضَ الْجَنَّةِ، فَلَمَّا انْتَهَوْا إِلَى مَنَازِلِهِمْ وَجَدُوا الْمَلَائِكَةَ قُعُودًا عَلَى مَنَابِرَ مِنْ نُورٍ يَنْتَظِرُونَهُمْ لِيَزُورُوهُمْ وَيُصَافِحُوهُمْ، وَيُهَنُّوهُمْ بِكَرَامَةِ رَبِّهِمْ، عز وجل فَلَمَّا دَخَلُوا قُصُورَهُمْ وَجَدُوا فِيهَا جَمِيعَ مَا تَطَوَّلَ بِهِ عَلَيْهِمْ رَبُّهُمْ عز وجل مِمَّا سَأَلُوهُ وَتَمَنَّوْا، وَإِذَا عَلَى بَابِ كُلِّ قَصْرٍ مِنْ تِلْكِ الْقُصُورِ أَرْبَعُ جِنَانٍ: جَنَّتَانِ ذَوَاتَا أَفْنَانٍ،

وَجَنَّتَانِ مُدْهَامَّتَانِ، فِيهَا عَيْنَانِ نَضَّاخَتَانِ، وَفِيهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجَانِ، وَحُورٌ مَقْصُورَاتٌ فِي الْخِيَامِ فَلَمَّا تَبَوَّءُوا مَنَازِلَهُمْ وَاسْتَقَرَّ قَرَارُهُمْ قَالَ لَهُمْ رَبُّهُمْ عز وجل :هَلْ وَجَدْتُمْ مَا وَعَدَ رَبُّكُمْ حَقًّا؟ قَالُوا: نَعَمْ» قَالَ: أَفَرَضِيتُمْ بِمَوَاهِبِ رَبِّكُمْ؟ قَالُوا: نَعَمْ، رَضِينَا رَبَّنَا، فَارْضَ عَنَّا قَالَ: فَبِرِضَايَ عَنْكُمْ حَلَلْتُمْ دَارِي، وَنَظَرْتُمْ إِلَى وَجْهِيَ الْكَرِيمِ، وَصَافَحْتُمْ مَلَائِكَتِي، فَهَنِيئًا هَنِيئًا لَكُمْ، عَطَاءً غَيْرَ مَجْذُوذٍ لَيْسَ فِيهِ تَنْقِيصٌ وَلَا تَصْرِيمٌ، فَعِنْدَ ذَلِكَ قَالُوا:

724. And Abū ʻAbdillāh Al-Husayn ibn Muhammad ibn ʻUfayr Al-Ansārī narrated to us while dictating and said: Ishāq ibn Dāwūd Al-Qantarī narrated to us, from Ahmad ibn ʻAbdillāh ibn Yūnus who said: Al-Mu'āfā ibn ʻImrān narrated to us and said: Idrīs ibn Sinān narrated to us, from Wahb ibn Munabbih, from Muhammad ibn ʻAlī ibn Al-Husayn ibn Fātimah (*radiAllāhu ʻanhum*). Idrīs said: Then I met Muhammad ibn ʻAlī ibn Al-Husayn and he narrated to me and said: The Messenger of Allāh ﷺ said: ***"Verily, in Paradise there is a tree which is called Tūbā. If a fast powerful horse was provided for a rider to ride under its shade, then he would have ridden for a hundred years before he would pass it. Its leaves and its trunk are green garments, its flowers are yellow sheets, its branches are silk and brocade, its fruits are green robes, its water is ginger and honey, its riverbed is of red rubies and green jewel, its soil is musk, amber and white camphor and its grass is glowing saffron. And the sticks of bakhūr are burning without any fuel, and from its base, rivers of salsabīl, water and nectar gushes forth. And its shade is a place of gathering from the places of gathering for the people of Paradise and a place of conversation for all of them. Then while they are in its shade speaking with each other, the angels come to them with highbred camels which are created from jewel. Then life is blown into them, and they are fastened by chains of gold. It is as if their faces are lamps of light and beauty, and their fur is red silk and white fluff. No-one has ever looked at anything similar to it in grace, elegance and beauty. They are submissive and not intimidating. They are strong riders without any training. Upon them are saddles with plates made of pearls and jewels. They are adorned with pearls and corals. Their sheets are made of red gold, and they are covered in carpets and velvet. So they make these camels kneel down for them, and then they will say to them: 'Verily, your Lord ﷻ is greeting you with salām, and He is inviting you, in order for you to look at Him and for Him to look at you, and for Him to greet you and you to greet Him, and for Him to speak with you and you to speak with Him. And He will increase you from His bounty and His wealth. He is verily the Owner of a spacious mercy and a great bounty. Then each man among them mounts his riding animal. Then they take off in one straight row. No thing misses another thing, and no ear of one camel surpasses the ear of its companion. And they do not pass by any tree from the trees of Paradise, except that it offers them its fruit, and it moves out of their way due to dislike for disrupting their (straight) row or separating between a man and his friend. Then when they are brought to Al-Jabbār, He unveils His honourable Face for them and He appears***

for them in His mighty Greatness. Then He greets them with salām. So they will say: 'Our Lord, You are As-Salām and from you comes the salām (peace), and You have the right of Exaltedness and Honour.' Then He – tabāraka wa ta'ālā – will say to them: 'I am verily As-Salām, and from Me comes the salām, and I have the right of Exaltedness and Honour. So welcome to My slaves who preserved My advice, and they fulfilled My covenant, they feared Me in the unseen (i.e. without having seen Me), and they were scared and fearful of Me.' So they will say: 'By Your Might, Greatness, Exaltedness and Your Aboveness, we have verily not estimated You with Your true estimate, and we have not fulfilled Your right, so allow for us to perform sujūd to You.' So their Lord ﷻ will say to them: 'I have verily removed the burden of worship from you, and I have given rest to your bodies. For long you have exhausted your bodies and humbled your faces to me, so proceed to My enjoyment, My mercy and My honour. And ask Me for whatever you want, and wish from Me and I will give you your wishes. For today, I will not reward you in accordance with your deeds, rather, in accordance with My mercy, My generosity, My might, My greatness, My uplifted position and My mighty authority. So they continue with wishes, grants and bestowal, to the extent that the one among them who falls short in his wishes, he verily wishes for everything that was in dunyā since the day Allāh ﷻ created it until the day He made it cease to exist. Then their Lord ﷻ will say to them: 'You have verily fallen short in your wishes, and you have been pleased with less than what you are entitled to. I have verily obliged everything which you have asked for and wished, and I followed up upon that for you and added what you have fallen short in, in your wishes. So look at the bestowal of your Lord which He has bestowed upon you.' And then there are domes in the highest companionship, and rooms built of pearls and coral. And their doors are made of gold, their beds are made of jewels, their mattresses are made of silk and brocade, its pulpits are made of light. Light shines out from its doors and roofs. The beams of the sun with Him is like a star made of pearl. And there are lofty castles in the highest par of 'Illiyyūn made of jewels whose light glows. And had it not been for Him subduing it, then it would have prevented the sights (from looking). And those of these castles that are made of white jewels, then they are furnished with white silk. And those of these castles that are made of red jewels, then they are furnished with red carpets. And those of them that are made of green jewels, then they are furnished with green silk. And those of them that are made of yellow jewels, then they are furnished with yellow velvet scattered with green emeralds, red gold and white silver. Their towers and pillars are made of gems. Their balconies are domes of pearls. So when they go to what their Lord ﷻ has given them, barādhīn[34] *made of white jewels are presented*

[34] *Al-Barādhīn*: A specific animal that can only be from horses. And the intended is other than Arab horses. ["Tāj Al-'Arūs" (34/246)].

to them. Life has been blown into them. They are lead by immortal youths, and in the hand of each youth are the rains of on bardhūn from these barādhīn. Their reins and bridles are made of white silver beautified with pearls and jewels. Their saddles are furnished with silk and brocade. Then these barādhīn takes off with them, and they parade them and circulate with them through the gardens of Paradise. Then when they arrive at their homes, they find the angels sitting upon pulpits of lights waiting for them to visit them and shake their hands, and to congratulate them with the honour (bestowed upon them by) their Lord ﷻ from that which they asked Him for and wished from Him. And at the door (or gate) of every castle from these castles, there are four gardens. Two gardens with spreading branches. And two gardens dark green in colour. In them there are two springs gushing forth water. And in them there are a pair of all (types of) fruit. And maids restrained in tents. So when they walk around in their homes and they become established, then their Lord ﷻ will say to them: 'Did you find what your Lord promised you to be true?' So they will say: 'Yes.' He will say: 'Are you pleased with the bestowal of your Lord?' They will say: 'Yes, we are pleased Our Lord, so be pleased with us.' He will say: 'By Me being pleased with you, My abode became allowed (for you) and you looked at My honourable Face and you shook the hands of My angels. So may it be blissful and pleasant for you. A grant (of gift) which is not cut off. There is no bitterness or insufficiency in it.' And at this point they will say:

﴿...ٱلۡحَمۡدُ لِلَّهِ ٱلَّذِيٓ أَذۡهَبَ عَنَّا ٱلۡحَزَنَۖ إِنَّ رَبَّنَا لَغَفُورٞ شَكُورٌ ٣٤ ٱلَّذِيٓ أَحَلَّنَا دَارَ ٱلۡمُقَامَةِ مِن فَضۡلِهِۦ لَا يَمَسُّنَا فِيهَا نَصَبٞ وَلَا يَمَسُّنَا فِيهَا لُغُوبٞ﴾

"...All praise is due to Allāh who removed the sorrow from us. Verily, our Lord is Forgiving and Appreciative. The One who allowed the everlasting abode for us by His favor. No pain (and fatigue) **will touch us in it, nor will any hardship befall us."** (Fatir 35:34-35)"[35]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

725 – هَذِهِ الْأَخْبَارُ كُلُّهَا يُصَدِّقُ بَعْضُهَا بَعْضًا مَعَ ظَاهِرِ الْقُرْآنِ يُبَيِّنُ أَنَّ الْمُؤْمِنِينَ يَرَوْنَ اللَّهَ عز وجل، فَالْإِيمَانُ بِهَذَا وَاجِبٌ، فَمَنْ آمَنَ بِمَا ذَكَرْنَا؛ فَقَدْ أَصَابَ حَظَّهُ مِنَ الْخَيْرِ إِنْ شَاءَ اللَّهُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ كَذَّبَ بِجَمِيعِ مَا ذَكَرْنَا، وَزَعَمَ أَنَّ اللَّهَ عز وجل لَا يُرَى فِي الْآخِرَةِ فَقَدْ كَفَرَ، وَمَنْ كَفَرَ بِهَذَا، فَقَدْ كَفَرَ بِأُمُورٍ كَثِيرَةٍ مِمَّا يَجِبُ عَلَيْهِ الْإِيمَانُ بِهَا، وَسَنُبَيِّنُ جَمِيعَ مَا يَكْذِبُ بِهِ الْجَهْمِيُّ فِي كِتَابٍ غَيْرِ هَذَا الْكِتَابِ إِنْ شَاءَ اللَّهُ،

[35] Narrated by Ibn Abī Ad-Dunyā in "Sifah Al-Jannah" (53) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2633). - Al-Mundhirī said in "At-Targhīb wat-Tarheeb" (5741): *"Ibn Abī Ad-Dunyā and Abū Nu'aym narrated it is as mu'dal. And ascribing it to the Prophet ﷺ is munkar (rejected). And Allāh knows best."*

725. All of these narrations affirm each other, (and) along with the apparent of the Qurān they clarify that the *muminūn* will see Allāh ﷻ. So believing in this is obligatory. And whoever believes in what we have mentioned, then he has achieved his share of goodness – *in shā Allāh* – in *dunyā* and *ākhirah*. And whoever rejects all of what we have mentioned, and he claims that Allāh ﷻ not will be seen in *ākhirah*, he has verily committed *kufr* (disbelief). And whoever disbelieves in this, he has verily disbelieved in many issues which it is obligatory to believe in. And we will clarify all of what the *jahmī* disbelieves in, in another book than this book, *in shā Allāh*.[36]

726 – فَإِنِ اعْتَرَضَ بَعْضُ مَنْ قَدِ اسْتَحْوَذَ عَلَيْهِمُ الشَّيْطَانُ فَهُمْ فِي غَيِّهِمْ يَتَرَدَّدُونَ، مِمَّنْ يَزْعُمُ أَنَّ اللَّهَ عز وجل لَا يُرَى فِي الْقِيَامَةِ، وَاحْتَجَّ بِقَوْلِ اللَّهِ عَزَّ وَجَلَّ:

726. Then if some of those whom the *Shaytān* has overpowered opposes, so they are stumbling around in their deviation, from those who claim that Allāh ﷻ not will be seen in *ākhirah*, and they argue by the Words of Allāh ﷻ:

﴿ لَّا تُدۡرِكُهُ ٱلۡأَبۡصَٰرُ وَهُوَ يُدۡرِكُ ٱلۡأَبۡصَٰرَۖ وَهُوَ ٱللَّطِيفُ ٱلۡخَبِيرُ ﴾

"The sights cannot perceive Him while He perceive all sights. And He is the Kind and the All-Aware." (Al-An'ām 6:103)

فَجَحَدَ النَّظَرَ إِلَى اللَّهِ عز وجل بِتَأْوِيلِهِ الْخَاطِئِ لِهَذِهِ الْآيَةِ **قِيلَ لَهُ**: يَا جَاهِلُ إِنَّ الَّذِي أَنْزَلَ اللَّهُ عز وجل عَلَيْهِ الْقُرْآنَ، وَجَعَلَهُ الْحُجَّةَ عَلَى خَلْقِهِ، وَأَمَرَهُ بِالْبَيَانِ لِمَا أَنْزَلَ عَلَيْهِ مِنْ وَحْيِهِ هُوَ أَعْلَمُ بِتَأْوِيلِهَا مِنْكَ يَا جَهْمِيُّ، هُو الَّذِي قَالَ لَنَا: «**إِنَّكُمْ سَتَرَوْنَ رَبَّكُمْ عز وجل كَمَا تَرَوْنَ هَذَا الْقَمَرَ**» فَقَبِلْنَا عَنْهُ مَا بَشَّرَنَا بِهِ مِنْ كَرَامَةِ رَبِّنَا عز وجل عَلَى حَسَبِ مَا تَقَدَّمَ ذِكْرُنَا لَهُ، مِنَ الْأَخْبَارِ الصِّحَاحِ عِنْدَ أَهْلِ الْحَقِّ مِنَ الْعِلْمِ، ثُمَّ فَسَّرَ لَنَا الصَّحَابَةُ رضي الله عنهم بَعْدَهُ، وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ:

So he rejects looking at Allāh ﷻ by his erroneous *tawīl* (interpretation) of this *āyah*.

It is said to him: O *jāhil* (ignorant person)! Verily, the one upon whom Allāh ﷻ revealed the Qurān, and He made him a *hujjah* (argument) upon His creation, and He commanded him to explain what had been revealed upon him from His revelation, he is more knowledgeable about its *tawīl* than you, O *jahmī*. He is the one who told us: ***"You will verily see your Lord ﷻ just as you see this moon."*** So we have accepted from him what he has given us the glad tidings of, from the generosity of our Lord ﷻ in accordance with what we previously have mentioned of *sahīh* narrations from the people of truth, from the people of knowledge. Then the *Sahābah* (*radiAllāhu 'anhum*) explained it to us after him, and (also) those who came after them from the *Tābi'ūn*.

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[36] With his words 'this book' he means "At-Tasdīq bin-Nadhar". And it has already gone forth in the beginning that the author first wrote this as an independent book, and then he included it in the book "As-Sharī'ah".

﴿ وُجُوهٌ يَوْمَئِذٍ نَّاضِرَةٌ ۝٢٢ إِلَىٰ رَبِّهَا نَاظِرَةٌ ﴾

"Some faces that Day will be radiant, looking at their Lord."
(Al-Qiyāmah 75:22-23)

فَسَّرُوهُ عَلَى النَّظَرِ إِلَى وَجْهِ اللَّهِ عز وجل، وَكَانُوا بِتَفْسِيرِ الْقُرْآنِ وَبِتَفْسِيرِ مَا احْتَجَجْتُ بِهِ مِنْ قَوْلِهِ عز وجل: ﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ ﴾ أَعْرَفَ مِنْكَ، وَأَهْدَى مِنْكَ سَبِيلًا، وَالنَّبِيُّ ﷺ فَسَّرَ لَنَا قَوْلَ اللَّهِ عز وجل:

They explained it as looking at the Face of Allāh ﷻ and they knew the *tafsīr* of the Qurān and the *tafsīr* of what you have used as an argument from His Words ﷻ: **"The sights cannot perceive Him while He perceive all sights."** (Al-An'ām 6:103) better than you, and they were upon a more guided path than you. And the Prophet ﷺ explained the Words of Allāh ﷻ for us:

﴿ لِلَّذِينَ أَحْسَنُوا الْحُسْنَىٰ وَزِيَادَةٌ ﴾

"For those who do good is the best (reward) **and extra."** (Yūnus 10:26)

وَكَانَتِ الزِّيَادَةُ: النَّظَرُ إِلَى وَجْهِ اللَّهِ تَعَالَى، وَكَذَا عِنْدَ صَحَابَتِهِ رضي الله عنهم، فَاسْتَغْنَى أَهْلُ الْحَقِّ بِهَذَا، مَعَ تَوَاتُرِ الْأَخْبَارِ الصِّحَاحِ عَنِ النَّبِيِّ ﷺ بِالنَّظَرِ إِلَى وَجْهِ اللَّهِ عز وجل، وَقَبِلَهَا أَهْلُ الْعِلْمِ أَحْسَنَ قَبُولٍ وَكَانُوا بِتَأْوِيلِ الْآيَةِ الَّتِي عَارَضْتَ بِهَا أَهْلَ الْحَقِّ أَعْلَمَ مِنْكَ يَا جَهْمِيُّ،

And the 'extra' was looking at the Face of Allāh the Exalted.[37] And the same (explanation) with the *Sahābah* (*radiAllāhu 'anhum*). So the people of truth considered this as sufficient, due to the *tawātur* of the *sahīh* narrations from the Prophet ﷺ about looking at the Face of Allāh ﷻ, and the people of knowledge accepted it with the best acceptance. And they were more knowledgeable than you about the interpretation of the *āyah* which you have used to oppose (the truth) with, O *jahmī*.[38]

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[37] In "Ar-Radd 'alā Al-Jahmiyyah" by Ibn Abī Hātim, just as it is with Al-Lālakāī (826) from Yahyā ibn Al-Mughīrah who said: We were with Jarīr ibn 'Abdil-Hamīd, when the *hadīth* of Ibn Sābit was mentioned to him: **"For those who do good is the best** (reward) **and extra."** He said: *"The extra is looking at the Face of Allāh."* He said: Then a man who was present rejected this, so he shouted at him and expelled him from his gathering.

[38] Abū Sa'īd Ad-Dārimī – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (203): *"So all of these ahādīth, and even more than them, which were narrated about the ruyah (i.e. seeing Allāh), then we met people of understanding and insight from our scholars upon the affirmation and belief in them. And the muslims, in both earlier and later times, continue to narrate and believe in them. They do not censure (or condemn) them and they do not reject them. And whoever rejects them from the people of deviation, then they ascribed him to misguidance. Rather, it was from the biggest of their (i.e. the muslims) hopes and from the most abundant of the reward of Allāh, for them to look at the Face of their Creator, to the extent that they would not consider anything from the enjoyments of Paradise as being equal to that."*

فَإِنْ قَالَ قَائِلٌ: فَمَا تَأْوِيلُ قَوْلِهِ عز وجل: ﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ ﴾ **قِيلَ لَهُ**: مَعْنَاهَا عِنْدَ أَهْلِ الْعِلْمِ: أَيْ: لَا تُحِيطُ بِهِ الْأَبْصَارُ، وَلَا تَحْوِيهِ، وَهُمْ يَرَوْنَهُ مِنْ غَيْرِ إِدْرَاكٍ وَلَا يَشُكُّونَ فِي رُؤْيَتِهِ، كَمَا يَقُولُ الرَّجُلُ: رَأَيْتُ السَّمَاءَ وَهُوَ صَادِقٌ، وَلَمْ يُحِطْ بَصَرُهُ بِكُلِّ السَّمَاءِ، وَلَمْ يُدْرِكْهَا وَكَمَا يَقُولُ الرَّجُلُ: رَأَيْتُ الْبَحْرَ، وَهُوَ صَادِقٌ وَلَمْ يُدْرِكْ بَصَرُهُ كُلَّ الْبَحْرِ، وَلَمْ يُحِطْ بِبَصَرِهِ، هَكَذَا فَسَّرَهُ الْعُلَمَاءُ، إِنْ كُنْتَ تَعْقِلُ.

Then if someone would say: *"Then what is the interpretation His ﷻ Words:* **"The sights cannot perceive Him."** (Al-An'ām 6:103)*?"*

It is said to him: For the people of knowledge the meaning of it is: The sights cannot encompass Him and they cannot comprehend Him, and they see Him without perceiving and they do not doubt in seeing Him. Just like a man says: *"I saw the heaven."* And he is truthful, but his sight has not encompassed all of the heaven, nor has it perceived it. And just like a man says: *"I saw the ocean."* And he is truthful, but his sight has not perceived all of the ocean, and he has not encompassed it with his sight. This is how the scholars explained it, if you understand.[39]

727 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: أَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا عَمْرُو بْنُ طَلْحَةَ الْقَنَّادُ قَالَ: أَنَا أَسْبَاطُ بْنُ نَصْرٍ، عَنْ سِمَاكٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنه: ﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴾ أَنَّ النَّبِيَّ ﷺ رَأَى رَبَّهُ عز وجل، فَقَالَ رَجُلٌ عِنْدَ ذَلِكَ: أَلَيْسَ قَالَ اللَّهُ عز وجل: ﴿ لَّا تُدْرِكُهُ ٱلْأَبْصَٰرُ وَهُوَ يُدْرِكُ ٱلْأَبْصَٰرَ ۖ ﴾ فَقَالَ لَهُ عِكْرِمَةُ: أَلَيْسَ تَرَى السَّمَاءَ؟ قَالَ: بَلَى قَالَ: أَوَ كُلَّهَا تَرَاهَا؟

727. Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: 'Amr ibn Talhah Al-Qannād narrated to us and said: Asbāt ibn Nasr narrated to us, from Simāk, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*): **"And he verily saw Him on another descent."** (An-Najm 53:13) That the Prophet ﷺ saw his Lord ﷻ.

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[39] The people of *Sunnah* has two *tafsīr* (explanation) of His – the Exalted – Words: **"The sights cannot perceive Him."** One of them is what the author mentioned here; that it is the negation of perceiving and encompassing Him – *subhānahu* – and not a negation of seeing Him.
And Ibn Battah – *rahimahullāh* – explained it similar to this in "Al-Ibānah Al-Kubrā" (2624).
And the other *tafsīr* is, that the negation in this *āyah* is applied upon the *ruyah* in *dunyā*, so no-one will see their Lord in it. Just as the texts has proven this.
And from those who explained it as such are: Abū Al-'Āliyah, Nu'aym ibn Hammād, Hishām ibn 'Ubaydillāh and Ahmad ibn Hanbal *rahimahumullāh*.
* See "Ar-Radd 'alā Az-Zanādiqah wal-Jahmiyyah" by Ahmad (12) and Al-Lālakāī (835, 864, 865).
- Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/381): *"And if the meaning of His Words:* **"The sights cannot perceive Him"** *would have been like the Jahmiyyah mu'attilah falsely believe – those who are ignorant about the language of the Arabs, so they do not distinguish between looking and perceiving – then the meaning of His Words:* **"The sights cannot perceive Him"** *would have been: The sights of the people of dunyā before they die."*

At that point a man said: *"Did Allāh ﷻ not say:* **"The sights cannot perceive Him while He perceive all sights."** (Al-An'ām 6:103)*?"*

Then 'Ikrimah said to him: *"Do you not see the heaven?"*

He said: *"Yes, verily."*

He said: *"Is it then all of it you see?!"*

728 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: سَمِعْتُ أَحْمَدَ بْنَ حَنْبَلٍ وَقِيلَ لَهُ فِي رَجُلٍ حَدَّثَ بِحَدِيثٍ، عَنْ رَجُلٍ، عَنْ أَبِي الْعَطُوفِ يَعْنِي أَنَّ اللَّهَ عز وجل لَا يُرَى فِي الْآخِرَةِ، فَقَالَ: «لَعَنَ اللَّهُ مَنْ حَدَّثَ بِهَذَا الْحَدِيثِ ثُمَّ قَالَ: أَخْزَى اللَّهُ هَذَا»

728. Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: I heard Ahmad ibn Hanbal when he was told about a man who narrated a *hadīth*, from a man, from Abū Al-'Utūf[40] – meaning: that Allāh ﷻ not will be see in *ākhirah* – so he said: *"May Allāh curse the one who narrates this hadīth."*

Then he said: *"May Allāh humiliate this man."*[41]

[40] In "Al-Majrūhīn" (1/218): *"Al-Jarrāh ibn Al-Minhāl Al-Jazarī, from the people of Harrān. His kunyā is: Abū Al-'Utūf, and this is what he is known by. He narrates from Az-Zuhrī and Al-Hakam. Abū Hanīfah and Yazīd ibn Hārūn narrated from him. And Abū Al-'Utūf was an evil man. He would drink alcohol and lie when narrating hadīth. He died in year 168. I heard Al-Hanbalī say: I heard Ahmad ibn Zuhayr, from Yahyā ibn Ma'īn who aid: 'Abū Al-'Utūf Al-Jazarī, his hadīth is nothing.'"*

[41] In "Muntakhab Al-'Ilal" (173) Al-Marrūdhī said: It was said to Abū 'Abdillāh (*Imām* Ahmad): *"Do you know (the hadīth) from Yazīd ibn Hārūn, from Abū Al-'Utuf, from Abū Az-Zubayr, from Jābir (radiAllāhu 'anhu): 'If it remains in its place then you will see Me, and if it does not remain then you will not see Me in dunyā nor in ākhirah'?"* Then Abū 'Abdillāh got severely angry until this became clear on his face. And he was sitting down, and the people were (sitting) around him. So he took his sandals and put them on. And he said: *"May Allāh humiliate this man. No-one should write this down."* And he rejected that Yazīd ibn Hārūn conveyed this, or narrated it to others.
And he said: *"This person is a jahmī. He is a kāfir. May Allāh humiliate this dirty person. Whoever says: 'Verily, Allāh will not be seen in ākhirah', he is a kāfir."*

48. Chapter: The belief in that Allāh ﷻ laughs[42]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

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[42] *Imām* Ahmad – *rahimahullāh* – said: *"Allāh laughs, and how this is cannot be known, except by believing in the Messenger ﷺ and establishing the Qurān. No describer should describe it (i.e. how Allāh laughs), and no-one should define it. Exalted is Allah above what the Jahmiyyah mu'attilah say."* ["Bayān Talbīs Al-Jahmiyyah" (2/625)].
- Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/453): *"Chapter – The affirmation of the laugh of our Lord ﷻ without any description which describes His laughter, uplifted is His praise. And His laughter is not compared with the laughter of the created beings, and likewise is their laughter (not compared with His). Rather, we believe that He laughs, just as the Prophet ﷺ informed, and we remain silent from describing His ﷻ laughter, because Allāh kept the description of His laughter to Himself, and He did not inform us about this. So we say that the Prophet ﷺ said, while believing in this in our hearts, and we remain silent from what he did not explain to us from that which Allāh kept to Himself in His knowledge."*
I said: This is the belief of *Ahlus-Sunnah wal-Jamā'ah* regarding the description of the laughter of Allāh the Exalted; establishing it without distorting the laughter into (meaning) pleasure, nor comparing the laughter and likening it to the created beings. And not with *tafwīd*, for verily, the *tafwīd* does not establish the reality of the Attribute as it is befitting for Allāh the Exalted.
And know – may Allāh guide you to following the *Sunnah* – that many of the explainers of the books of the *Sunnah* verily were afflicted by the beliefs of the *Jahmiyyah mu'attilah* in the distortion of this Attribute and negating its reality which is befitting to Allāh the Exalted. And from this is:
- Al-Khattābī said in "A'lām Al-Hadīth" (2/1365): **"Allāh laughs."** *"…Its meaning regarding the Attribute of Allāh the Glorified is: An information about the pleasure (of Allāh)…"* Etc.
- And Ibn 'Abdil-Barr said in "Al-Istidhkār" (5/97): *"And as for his words:* ***'Allāh laughs towards (or at) him.'*** *This means: Allāh ﷻ meets him with mercy, pleasure, pardoning and forgiveness. And the term 'laughter' here is metaphoric, because the laughter cannot be from Allāh in accordance with what occurs from the created beings. Because nothing is like Him, and nothing resembles Him."*
- And Ibn Al-Mulaqqin said in "At-Tawdīh Sharh Al-Jāmi' As-Sahīh" (7/207): *"And the laughter is from the Attributes of the Lord – jalla jalāluhu – and its meaning is: Delight and pleasure, and not the laughter due to amusement and astonishment."*
- And Ibn Hajr said in "Al-Fath" (11/444): *"Al-Baydāwī said: Ascribing laughter to Allāh is metaphorical with the meaning of pleasure."*
- And Ibn Hibbān said in his "Sahīh" (10/532): **"He laughs at two men."** "*He means: Allāh makes His angels laugh, and makes them astonished at the kāfir who kills the muslim, and then Allāh making the kāfir firm and guiding him to Islām… So Allāh makes His angels astonished (or amazed) and makes them laugh due the occurrence of what He has determined and decreed. So the laughter which occurred from the angels was ascribed to Allah ﷻ from the aspect of the command and the will."*
- And Al-Amīr Muhammad ibn Ismā'īl As-San'ānī said in "At-Tanwīr Sharh Al-Jāmi' As-Saghīr" (5/242): **"Three whom Allāh laughs at (or towards)."** *"This means: He is pleased with them and He is kind towards them. They said: The laughter from Him – the Exalted – is understood as the utmost pleasure, kindness, nearness and closeness. As if one says: He was pleased with them, and He came near to them with His compassion, mercy and kindness."*
I said: All of this, and other than it, is interpretation and distortion of the reality of establishing the Attribute of laughter for Allāh the Exalted. And it is in opposition to the *'aqīdah* of *Ahlus-Sunnah wal-Athar*, just as the author will establish in this chapter.
- And in "Al-Ibānah Al-Kubrā" (2653) Al-Marrūdhī said: I asked Abū 'Abdillāh about 'Abdullāh At-Taymī. He said: *"He is truthful, and I verily wrote down some of the raqāiq from him. But it was said =*

729 – اعْلَمُوا وَفَّقَنَا اللَّهُ وَإِيَّاكُمْ لِلرَّشَادِ مِنَ الْقَوْلِ وَالْعَمَلِ أَنَّ أَهْلَ الْحَقِّ يَصِفُونَ اللَّهَ عز وجل بِمَا وَصَفَ بِهِ نَفْسَهُ عز وجل، وَبِمَا وَصَفَهُ بِهِ رَسُولُهُ ﷺ، وَبِمَا وَصَفَهُ بِهِ الصَّحَابَةُ رضي الله عنهم، وَهَذَا مَذْهَبُ الْعُلَمَاءِ مِمَّنِ اتَّبَعَ وَلَمْ يَبْتَدِعْ، وَلَا يُقَالُ فِيهِ: كَيْفَ؟ بَلِ التَّسْلِيمُ لَهُ، وَالْإِيمَانُ بِهِ أَنَّ اللَّهَ عز وجل يَضْحَكُ، كَذَا رُوِيَ عَنِ النَّبِيِّ ﷺ، وَعَنْ صَحَابَتِهِ، وَلَا يُنْكِرُ هَذَا إِلَا مَنْ لَا يُحْمَدُ حَالُهُ عِنْدَ أَهْلِ الْحَقِّ وَسَنَذْكُرُ مِنْهُ مَا حَضَرَنَا ذِكْرُهُ، وَاللَّهُ الْمُوَفِّقُ لِلصَّوَابِ، وَلَا قُوَّةَ إِلَا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ.

729. Know – may Allāh grant us and you success in achieving guidance in words and deed – that the people of truth describe Allāh ﷻ with what:

a. He ﷻ described Himself with. **b.** And with what His Messenger ﷺ described Him with. **c.** And with what the *Sahābah* (*radiAllāhu 'anhum*) described Him with.[43]

And this is the *madhhab* of the scholars who followed and did not innovate. And one does not say regarding it: *"How?"* Rather, the submission to it, and the belief in, that Allāh ﷻ laughs. This is what was narrated from the Prophet ﷺ and his companions. No-one rejects this, except the one whose situation is not praised by the people of truth. And we will mention from this what we can remember. And Allāh is the One who grants success to what is correct. And there is no power, except in Allāh, the Most High, the Great.

730 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ مُوسَى الْأَنْصَارِيُّ قَالَ: نا مَعْنُ بْنُ عِيسَى قَالَ: نا مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**يَضْحَكُ اللَّهُ عز وجل إِلَى رَجُلَيْنِ: يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ: يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ، ثُمَّ يَتُوبُ اللَّهُ عز وجل عَلَى الْقَاتِلِ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ، فَيُسْتَشْهَدُ**»

730. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Ishāq ibn Mūsā Al-Ansārī narrated to us and said: Ma'an ibn 'Īsā narrated to us and said: Mālik ibn Anas narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Allāh ﷻ laughs at (or towards) two men, where one of them kills the other, and they both enter Paradise. One of them fights in the path of Allāh and is killed. Then Allāh ﷻ accepts the repentance of the killer, so he fights in the path of Allāh, and he dies as a martyr."***[44]

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about him that he mentioned the hadīth about the laughter, and then he said: 'Just as a flower when it laughs (i.e. opens).' And these are the words of the Jahmiyyah."

* And see the book "Naqd Ad-Dārimī – *rahimahullāh* – 'alā Al-Marīsī Al-Jahmi" in his refutation of those who interpret this Attribute (into meaning something else). And the book "Al-Hujjah fī Bayān Al-Mahajjah" by Qawām As-Sunnah (Chapter regarding the refutation of the one who rejects the Attributes of Allāh – the Exalted – of laughing, astonishment, and happiness).

[43] I spoke about the issue of how to affirm the Attributes for the people of *Sunnah* and *āthār* in the book "Al-Ihtijāj bil-Āthār As-Salafiyyah".

[44] Narrated by Al-Bukhārī (2826) and Muslim (1890).

732 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا إِسْحَاقُ بْنُ رَاهَوَيْهِ، وَأَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالُوا: نا وَكِيعٌ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**يَضْحَكُ اللَّهُ عز وجل إِلَى رَجُلَيْنِ، يَقْتُلُ أَحَدُهُمَا الْآخَرُ، كِلَاهُمَا يَدْخُلُ الْجَنَّةَ: يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللَّهُ عز وجل عَلَى قَاتِلِهِ، فَيُسْلِمُ، فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيُسْتَشْهَدُ**»

732. And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah, and Abū Bakr and ‘Uthmān ibnā Abī Shaybah, (all) narrated to us and said: Wakī’ narrated to us, from Sufyān (i.e. Ath-Thawrī), from Abū Az-Zannād, from Al-A’raj, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Messenger of Allāh ﷺ who said: ***“Allāh ﷻ laughs at two men where one of them kills the other, and both of them enter Paradise. One of them fights in the path of Allāh and is killed and becomes a martyr. Then Allāh ﷻ accepts the repentance of his killer so he becomes a muslim. Then he fights in the path of Allāh and dies as a martyr.”***

733 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنِي إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ قَالَ: نا ابْنُ أَبِي فُدَيْكٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الْقَاسِمِ ﷺ: «**يَضْحَكُ اللَّهُ عز وجل إِلَى رَجُلَيْنِ: يَقْتُلُ أَحَدُهُمَا الْآخَرَ، كِلَاهُمَا دَاخِلٌ الْجَنَّةَ يُقَاتِلُ هَذَا فِي سَبِيلِ اللَّهِ فَيُقْتَلُ فَيُسْتَشْهَدُ، ثُمَّ يَتُوبُ اللَّهُ عز وجل عَلَى هَذَا فَيُسْلِمُ فَيُقَاتِلُ فِي سَبِيلِ اللَّهِ فَيُقْتَلُ فَيُسْتَشْهَدُ**»

733. Al-Firyābī informed us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to me and said: Ibn Abī Fudayk narrated to us, from ‘Abdur-Rahmān ibn Abī Az-Zannād, from his father, from Al-A’raj, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: Abū Al-Qāsim ﷺ said: ***“Allāh ﷻ laughs at two men where one of them kills the other, and they both will enter Paradise. One of them fights in the path of Allāh and he is killed and becomes a martyr. Then Allāh ﷻ accepts the repentance of this person (i.e. the killer) so he becomes a muslim. Then he fights in the path of Allāh and he is killed and becomes a martyr.”***

735 –أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ :نا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنَا عَبْدُ الرَّزَّاقِ قَالَ نا مَعْمَرٌ , عَنْ هَمَّامِ بْنِ مُنَبِّهٍ , عَنْ أَبِي هُرَيْرَةَ :عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**يَضْحَكُ اللَّهُ عَزَّ وَجَلَّ إِلَى رَجُلَيْنِ: يَقْتُلُ أَحَدُهُمَا الْآخَرُ كِلَاهُمَا يَدْخُلُ الْجَنَّةَ**»

735. Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: ‘Abdur-Razzāq narrated to us and said: Ma’mar narrated to us, from Hammām ibn Munabbih, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Messenger of Allāh ﷺ who said: ***“Allāh ﷻ laughs at two men where one of them kills the other, and they both enter Paradise.”***

736 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا هُشَيْمُ بْنُ بَشِيرٍ قَالَ: أَنَا مُجَالِدٌ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ يَرْفَعُ الْحَدِيثَ قَالَ: «**ثَلَاثَةٌ يَضْحَكُ اللَّهُ تبارك وتعالى إِلَيْهِمُ: الرَّجُلُ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي، وَالْقَوْمُ إِذَا صَفُّوا لِلصَّلَاةِ، وَالْقَوْمُ إِذَا صَفُّوا لِلْعَدُوِّ**»

736. Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Hushaym ibn Bashīr narrated to us and said: Mujālid narrated to us, from Abū Al-Waddāk, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) – who ascribed the *hadīth* to the Prophet ﷺ – who said: ***"There are three people whom Allāh – tabāraka wa ta'ālā – will laugh at; a man when he stands up a part of the night and prays, and people when they make the row for the salāh, and people when they make the row for (fighting against) the enemy."***[45]

737 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: أَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: نا هُشَيْمُ بْنُ بَشِيرٍ، عَنِ الْمُجَالِدِ بْنِ سَعِيدٍ، عَنْ أَبِي الْوَدَّاكِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: عَنِ النَّبِيِّ ﷺ قَالَ: «**ثَلَاثَةٌ يَضْحَكُ اللَّهُ عز وجل إِلَيْهِمْ يَوْمَ الْقِيَامَةِ: الرَّجُلُ إِذَا قَامَ مِنَ اللَّيْلِ يُصَلِّي، وَالْقَوْمُ إِذَا صَفُّوا لِلصَّلَاةِ، وَالْقَوْمُ إِذَا صَفُّوا لِلْعَدُوِّ**»

737. Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Al-Hasan ibn 'Arafah narrated to us and said: Husaym ibn Bashīr narrated to us, from Mujālid ibn Sa'īd, from Abū Al-Waddāk, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Three (types of people) whom Allāh ﷻ will laugh at on the Day of Resurrection; a man when he stands up a part of the night and prays, people who make the row for the salāh, and people who make the row for the enemy."***

738 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: نا يَحْيَى بْنُ آدَمَ قَالَ: نا إِسْرَائِيلُ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ، وَأَبِي الْكَنُودِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «يَضْحَكُ اللَّهُ عز وجل إِلَى رَجُلَيْنِ: رَجُلٌ قَامَ فِي جَوْفِ اللَّيْلِ وَأَهْلُهُ نِيَامٌ، فَتَطَهَّرَ، ثُمَّ قَامَ يُصَلِّي، فَيَضْحَكُ اللَّهُ عز وجل إِلَيْهِ، وَرَجُلٌ لَقِيَ الْعَدُوَّ فَانْهَزَمَ أَصْحَابُهُ، وَثَبَتَ حَتَّى رَزَقَهُ اللَّهُ الشَّهَادَةَ»

738. And Al-Firyābī informed us and said: Abū Kurayb Muhammad ibn Al-'Alā narrated us and said: Yahyā ibn Ādam narrated to us and said: Isrāīl narrated to us, from Abū Ishāq, from Abū 'Abīdah, from Abū Al-Kanūd, from 'Abdullāh ibn Mas'id (*radiAllāhu 'anhu*) who said: *"Allāh – the Exalted – laughs at two men: A man who gets up in the middle of the night when his family is sleeping. Then he purifies himself and he stands up and prays. So Allāh ﷻ laughs at (or towards) him. And a man who meets the enemy, and his companions are defeated. Then he jumps (at the enemy and fights) until Allāh provides him the shahādah (martyrdom)."*

739 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: نا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ يَعْلَى بْنِ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ عَمِّهِ أَبِي رَزِينٍ الْعُقَيْلِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ضَحِكَ رَبُّنَا عز وجل مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ**» قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَوَ يَضْحَكُ الرَّبُّ عز وجل؟ قَالَ: «**نَعَمْ**» قُلْتُ: لَنْ نُعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا"

[45] Narrated by Ahmad (11761) and his son 'Abdullāh in "As-Sunnah" (1048). And its *isnād* is *hasan*.

739. Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: ʻAbdul-Wahhāb Al-Warrāq narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Hammād ibn Salamah narrated to us, from Ya'lā ibn ʻAtā, from Wakī' ibn ʻUds, from his uncle Abū Razīn Al-ʻUqaylī (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Our Lord ﷻ laughs at the despair of His slave, and the nearness of His change."***[46] He said: I said: *"O Messenger of Allāh, and does the Lord ﷻ laugh?"* He said: ***"Yes."*** I said: *"We will not be deprived of good by a Lord who laughs."*[47]

740 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: أَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا عَلِيُّ بْنُ عُثْمَانَ اللَّاحِقِيُّ قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ قَالَ: يَعْلَى بْنُ عَطَاءٍ، عَنْ وَكِيعِ بْنِ عُدُسٍ، عَنْ أَبِي رَزِينٍ الْعُقَيْلِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**ضَحِكَ رَبُّنَا عز وجل مِنْ قُنُوطِ عِبَادِهِ وَقُرْبِ غِيَرِهِ**» قَالَ أَبُو رَزِينٍ: قُلْتُ: يَا رَسُولَ اللَّهِ، أَوَ يَضْحَكُ الرَّبُّ عز وجل؟ قَالَ: «**نَعَمْ**» وَلَنْ نُعْدَمَ مِنْ رَبٍّ يَضْحَكُ خَيْرًا"

740. Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: ʻAlī ibn ʻUthmān Al-Lāhiqī narrated to us and said: Hammād ibn Salamah narrated to us and said: Ya'lā ibn ʻAtā narrated to us, from Wakī' ibn ʻUds, from Abū Razīn Al-ʻUqaylī (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"Our Lord ﷻ laughs at the despair of His slaves, and the nearness of His change."*** Abū Razīn said: I said: *"O Messenger of Allāh, and does the Lord ﷻ laugh?"* He said: ***"Yes."*** And we will not be deprived of good by a Lord who laughs.

741 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَمِّي، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ قَالَا: نا حَجَّاجٌ قَالَ: نا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَارَةَ الْقُرَشِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَتَجَلَّى لَنَا رَبُّنَا عز وجل ضَاحِكًا يَوْمَ الْقِيَامَةِ**»

741. And Abū Bakr ibn Abī Dāwūd narrated to us and said: My uncle and Ishāq, the sons of Ibrāhīm, both narrated to us and said: Hajjāj narrated to us and said: Hammād (i.e. ibn Salamah) narrated to us, from ʻAlī ibn Zayd, from ʻUmārah Al-Qurashī, from Abū Burdah, from Abū Mūsā Al-Ash'arī (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"Our Lord ﷻ will appear to us while laughing on the Day of Resurrection."***[48]

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[46] **Translator:** This means that Allāh – the Exalted – sees His slaves being in despair due to some hardship which they are going through, while He – the Exalted – knows that He soon will change their situation to the better.

[47] Narrated by Ahmad (16187), Ibn Majāh (181) and ʻAbdullāh ibn Ahmad in "As-Sunnah" (566). And it is a *sahīh hadīth*, just as I have clarified over there.

[48] Narrated by Ahmad (19654) and his son 'Abdullāh in "As-Sunnah" (446).
And what Muslim narrated from the *hadīth* of Jābir (*radiAllāhu ʻanhu*) testified to it, which will come in number (747).

742 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا الْحَسَنُ بْنُ مُوسَى قَالَ: نا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عُمَارَةَ الْقُرَشِيِّ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَتَجَلَّى لَنَا الرَّبُّ عز وجل ضَاحِكًا وَيَقُولُ: أَبْشِرُوا مَعَاشِرَ الْمُسْلِمِينَ، فَإِنَّهُ لَيْسَ مِنْكُمْ أَحَدٌ إِلَّا قَدْ جَعَلْتُ مَكَانَهُ فِي النَّارِ يَهُودِيًّا أَوْ نَصْرَانِيًّا**»

742. Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Al-Hasan ibn Mūsā narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from 'Umarah Al-Qurashī, from Abū Burdah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ who said: ***"The Lord ﷻ will appear to us while laughing. And He will say: 'Rejoice, O gathering of muslims, for there is verily no-one among you, except that I have occupied his place in Hellfire with a jew or a christian.'"***[49]

743 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا هَارُونُ بْنُ أَبِي بُرْدَةَ قَالَ: نا أَبُو يَحْيَى الْحِمَّانِيُّ، عَنْ إِسْمَاعِيلَ بْنِ عَبْدِ الْمَلِكِ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْوَالِبِيِّ قَالَ: كُنْتُ رِدْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه فِي جَبَّانَةِ الْكُوفَةِ فَقَالَ: لَا إِلَهَ إِلَّا أَنْتَ اغْفِرْ لِي ذُنُوبِي فَإِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ، ثُمَّ نَظَرَ إِلَيَّ فَضَحِكَ، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ اسْتِغْفَارُكَ رَبَّكَ وَالْتِفَاتُكَ إِلَيَّ تَضْحَكُ؟ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ ﷺ فِي جَانِبِ الْحَرَّةِ، ثُمَّ قَالَ: «**لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ اغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ**» ثُمَّ نَظَرَ إِلَى السَّمَاءِ، ثُمَّ الْتَفَتَ إِلَيَّ فَضَحِكَ، فَقُلْتُ يَا رَسُولَ اللَّهِ، اسْتَغْفَارُكَ رَبَّكَ وَالْتِفَاتُكَ إِلَيَّ تَضْحَكُ؟ قَالَ: «**ضَحِكْتُ لِضَحِكِ رَبِّي عز وجل، يَعْجَبُ لِعَبْدِهِ: يَعْلَمُ أَنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا اللَّهُ عز وجل**»

743. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Hārūn ibn Abī Burdah narrated to us and said: Abū Yahyā Al-Himmānī narrated to us, from Ismā'īl ibn 'Abdil-Malik, from 'Alī ibn Rabī'ah Al-Wālibī who said: I was riding behind 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) in the cemetery of *Kūfah* when he said: *"There is no-one worthy of worship besides You, forgive my sins for me. For verily, no-one can forgive the sins besides You."* Then he looked at me and laughed. So I said: *"O Amīr Al-Muminīn, you asked your Lord for forgiveness and then you turn to me and laugh?!"*

He said: *"I was riding behind the Messenger of Allāh ﷺ in the outskirts of Al-Harrah, when he said: **'There is no-one worthy of worship besides You, forgive my sins for me. For verily, no-one can forgive the sins besides You.'** Then he looked at the heaven, and then he turned towards me and laughed. So I said to him: 'O Messenger of Allāh, you asked your Lord for forgiveness and then you turn to me and laugh?!'*

*He said: **'I laughed due to the laughing of my Lord ﷻ who is astonished with His slave knowing that no-one forgives the sins besides Allāh ﷻ.'**"*[50]

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[49] Its *takhrīj* has gone forth in number (703 and 704).

[50] Its *takhrīj* will come soon.

745 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: أَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ، وَأَحْمَدُ بْنُ سُفْيَانَ قَالَا: نا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ قَالَ: كُنْتُ رِدْفَ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ فَقَالَ حِينَ رَكِبَ: اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ وَالْحَمْدُ لِلَّهِ، ﴿...سُبْحَانَ ٱلَّذِى سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ذَنْبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ قَالَ: ثُمَّ اسْتُضْحِكَ فَقُلْتُ: مَا يُضْحِكُكَ؟ قَالَ: كُنْتُ رِدْفَ رَسُولِ اللَّهِ ﷺ فَفَعَلَ مِثْلَ مَا فَعَلْتُ، فَقُلْتُ: مَا يُضْحِكُكَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**يَعْجَبُ رَبُّنَا عز وجل مِنَ الْعَبْدِ إِذَا قَالَ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي قَدْ ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ**»

745. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Abū Bakr ibn Zanjuwayh and Ahmad ibn Sufyān narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us, from Sufyān Ath-Thawrī, from Abū Ishāq, from ʻAlī ibn Rabīʻah who said: I was riding behind ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*), then he said when he mounted: *"Allāhu Akbar, Allāhu Akbar. Alhamdulillah, Alhamdulillah.* **"Glorified is the One who has subjected this to us. And we would never have** (been able to) **put it together. And we will verily return to our Lord."** (Az-Zukhruf 43:13-14) *There is no-one worthy of worship besides You. Glorified are You. I have verily been unjust to myself, so forgive my sins for me, for verily, no-one can forgive the sins besides You."*

He said: Then he laughed. So I said: *"What makes you laugh?!"* He said: *"I was riding behind the Prophet ﷺ when he did the same as I did (right now). So I said: 'What makes you laugh, O Messenger of Allāh?!' He said:* ***'Our Lord ﷻ becomes astonished due to when the slave says: There is no-one worthy of worship besides You. Glorified are You. I have verily been unjust to myself, so forgive my sins for me, for verily, no-one can forgive the sins besides You.'"***

746 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: نا جَرِيرٌ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ أَبِي إِسْحَاقَ، عَنْ عَلِيِّ بْنِ رَبِيعَةَ الْأَسَدِيِّ قَالَ: رَأَيْتُ عَلِيًّا رضي الله عنه أَتَى بِدَابَّةٍ فَوَضَعَ رِجْلَهُ فِي الرِّكَابِ فَقَالَ: بِسْمِ اللَّهِ، فَلَمَّا اسْتَوَى عَلَيْهَا قَالَ: الْحَمْدُ لِلَّهِ ثُمَّ قَالَ: ﴿...سُبْحَانَ ٱلَّذِى سَخَّرَ لَنَا هَـٰذَا وَمَا كُنَّا لَهُۥ مُقْرِنِينَ ﴿١٣﴾ وَإِنَّآ إِلَىٰ رَبِّنَا لَمُنقَلِبُونَ﴾ ثُمَّ حَمِدَ اللَّهَ ثَلَاثًا وَكَبَّرَ ثَلَاثًا ثُمَّ قَالَ: لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ، إِنِّي قَدْ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي ذُنُوبِي، إِنَّهُ لَا يَغْفِرُ إِلَّا أَنْتَ، ثُمَّ اسْتُضْحِكَ، فَقُلْتُ: مِمَّ اسْتُضْحِكْتَ؟ فَقَالَ: إِنَّ رَسُولَ اللَّهِ ﷺ قَالَ يَوْمًا مِثْلَ مَا قُلْتُ، ثُمَّ اسْتُضْحِكَ فَقُلْتُ: مِمَّ اسْتُضْحِكْتَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**يَعْجَبُ رَبُّنَا عز وجل مِنْ قَوْلِ عَبْدِهِ: سُبْحَانَكَ، إِنِّي قَدْ ظَلَمْتُ نَفْسِي، فَاغْفِرْ لِي ذُنُوبِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ قَالَ: عَلِمَ عَبْدِي أَنَّ لَهُ رَبًّا يَغْفِرُ الذُّنُوبَ**»

746. Abū Muhammad Yahyā ibn Muhammad ibn Sāʻid narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Jarīr narrated to us, from Mansūr ibn Al-Muʻtamir, from Abū Ishāq, from ʻAlī ibn Rabīʻah Al-Asadī who said: I saw ʻAlī (*radiAllāhu ʻanhu*) when a riding animal was brought to him, and

he placed his foot in the stirrup. Then he said: *"In the Name of Allāh."* Then when he mounted it he said: *"All praise is due to Allāh."* Then he said: **"Glorified is the One who has subjected this to us. And we would never have** (been able to) **put it together. And we will verily return to our Lord."** (Az-Zukhruf 43:13-14)

Then he praised (Allāh) three times, and exalted (Allāh) three times[51]. Then he said: *"There is no-one worthy of worship besides You. Glorified are You. I have verily been unjust to myself, so forgive my sins for me, for verily, no-one can forgive the sins besides You."* He said: Then he laughed. So I said: *"What makes you laugh?!" So he said: "One day the Messenger of Allāh ﷺ verily said the same as I just said, and then he laughed. So I said: 'What has made you laugh, O Messenger of Allāh?!' He said:* ***'Our Lord ﷻ becomes astonished when His slave says: Glorified are You. I have verily been unjust to myself, so forgive my sins for me, for verily, no-one can forgive the sins besides You. He (i.e. Allāh) says: 'My slave knows that he has a Lord who forgives the sins.'"***[52]

747 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: نا أَبُو حُذَيْفَةَ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْكَرِيمِ الصَّنْعَانِيُّ قَالَ: نا إِبْرَاهِيمُ بْنُ عَقِيلٍ، عَنْ أَبِيهِ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ، عَنْ جَابِرٍ: عَنِ النَّبِيِّ ﷺ فِي قِصَّةِ الْوُرُودِ قَالَ: «**فَيَتَجَلَّى لَهُمْ رَبُّهُمْ عز وجل يَضْحَكُ**» قَالَ جَابِرٌ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ يَضْحَكُ حَتَّى تَبْدُوَ لَهَوَاتُهُ"

747. Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Abū Hudhayfah 'Abdullāh ibn Muhammad ibn 'Abdil-Karim As-San'ānī narrated to us and said: Ibrāhīm ibn 'Aqil narrated to us, from his father, from Wahb ibn Munabbih, from Jābir (*radiAllāhu 'anhu*), from the Prophet ﷺ in the story about the arrival (on the Day of Resurrection). He said: ***"Then their Lord ﷻ will appear to them laughing."***

Jābir said: I saw the Messenger of Allāh ﷺ laugh until his uvula became visible.[53]

748 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: أَخْبَرَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: أَنَا عَلِيُّ بْنُ عُثْمَانَ اللَّاحِقِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ قَالَ: أَنَا ثَابِتٌ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ آخِرَ مَنْ يَدْخُلُ الْجَنَّةَ رَجُلٌ يَمْشِي عَلَى الصِّرَاطِ فَهُوَ يَكْبُو مَرَّةً وَيَمْشِي مَرَّةً، وَتَسْفَعُهُ النَّارُ مَرَّةً، فَإِذَا جَاوَزَهَا الْتَفَتَ إِلَيْهَا، فَقَالَ: تَبَارَكَ الَّذِي نَجَّانِي مِنْكِ، لَقَدْ أَعْطَانِي اللَّهُ عز وجل شَيْئًا مَا أَعْطَاهُ أَحَدًا مِنَ الْأَوَّلِينَ وَالْآخِرِينَ، فَتُرْفَعُ لَهُ شَجَرَةٌ فَيَقُولُ: أَيْ رَبِّ أَدْنِنِي مِنْهَا فَأَسْتَظِلَّ بِظِلِّهَا، وَأَشْرَبَ مِنْ مَائِهَا، فَيَقُولُ اللَّهُ عز وجل :يَا ابْنَ آدَمَ لَعَلَيَّ إِنْ أَعْطَيْتُكَهَا تَسْأَلْنِي غَيْرَهَا، فَيَقُولُ: لَا يَا رَبِّ، فَيُعَاهِدُهُ أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ عز وجل يَعْلَمُ أَنَّهُ سَيَفْعَلُ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا، فَتُرْفَعُ لَهُ شَجَرَةٌ أَحْسَنُ مِنَ الْأُولَى، فَيَقُولُ: أَيْ رَبِّ، أَدْنِنِي مِنْ هَذِهِ فَلِأَشْرَبَ مِنْ مَائِهَا وَلِأَسْتَظِلَّ بِظِلِّهَا، فَيَقُولُ**

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[51] **Translator:** This means that he said: '*Allāhu Akbar*' three times.

[52] Narrated by Ahmad (753, 930, 1056), Abū Dāwūd (2602) and At-Tirmidhī (3446) who said: *"Hadīth hasan sahīh."*

[53] Narrated by Ahmad (15115) and Muslim (191), by way of Rawh ibn 'Ubādah Al-Qaysī.

اللَّهُ عز وجل :يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي: أَنْ لَا تَسْأَلَنِي غَيْرَهَا؟ فَيَقُولُ: أَيْ رَبِّ وَلَكِنْ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ عز وجل يَعْلَمُ أَنَّهُ سَيَفْعَلُ، فَيَقُولُ عز وجل :لَعَلِّي إِنْ أَدْنَيْتُكَ مِنْهَا تَسْأَلْنِي غَيْرَهَا؟ فَيُعَاهِدُهُ: أَنْ لَا يَسْأَلَهُ غَيْرَهَا، وَرَبُّهُ عز وجل يَعْلَمُ أَنَّهُ سَيَفْعَلُ، فَيُدْنِيهِ مِنْهَا، فَيَسْتَظِلُّ بِظِلِّهَا وَيَشْرَبُ مِنْ مَائِهَا فَتُرْفَعُ لَهُ شَجَرَةٌ هِيَ عِنْدَ بَابِ الْجَنَّةِ أَحْسَنُ مِنَ الْأُولَيَيْنِ، فَيَقُولُ: أَيْ رَبِّ أَدْنِنِي مِنْ هَذِهِ لَا أَسْأَلُكَ غَيْرَهَا، وَرَبُّهُ عز وجل يَعْلَمُ أَنَّهُ سَيَفْعَلُ وَهُوَ يَعْذِرُهُ لِأَنَّهُ يَرَى مَا لَا صَبْرَ لَهُ عَلَيْهِ، فَيُدْنِيهِ مِنْهَا، فَيَسْمَعُ أَصْوَاتَ أَهْلِ الْجَنَّةِ فَيَقُولُ: أَيْ رَبِّ أَدْخِلْنِي الْجَنَّةَ فَيَقُولُ: يَا ابْنَ آدَمَ، أَلَمْ تُعَاهِدْنِي أَنَّكَ لَا تَسْأَلُنِي غَيْرَهَا؟ فَيَقُولُ: أَيْ رَبِّ أَدْخِلْنِيهَا، فَيَقُولُ: يَا ابْنَ آدَمَ مَا يُرْضِيكَ مِنِّي؟ أَيُرْضِيكَ أَنْ أُعْطِيَكَ الدُّنْيَا وَمِثْلَهَا مَعَهَا؟ فَيَقُولُ: أَيْ رَبِّ، أَتَسْتَهْزِئُ بِي وَأَنْتَ رَبُّ الْعَالَمِينَ؟» فَضَحِكَ ابْنُ مَسْعُودٍ فَقَالَ: أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ؟، فَقَالُوا: مِمَّ تَضْحَكُ؟ قَالَ: هَكَذَا فَعَلَ رَسُولُ اللَّهِ ﷺ، ثُمَّ ضَحِكَ، فَقَالَ: «**أَلَا تَسْأَلُونِي مِمَّ أَضْحَكُ؟** فَقَالَ: **مِنْ ضِحْكِ رَبِّ الْعَالَمِينَ عز وجل مِنْهُ حِينَ يَقُولُ: أَتَسْتَهْزِئُ بِي؟ فَيَقُولُ: لَا أَسْتَهْزِئُ بِكَ، وَلَكِنِّي عَلَى مَا أَشَاءُ قَدِيرٌ، فَيُدْخِلُهُ الْجَنَّةَ**»

748. Ja'far ibn Muhammad narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: 'Alī ibn 'Uthmān Al-Lāhiqī narrated to us and said: Hammād ibn Salamah narrated to us and said: Thābit narrated to us, from Anas ibn Mālik, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Verily, the last (person) to enter Paradise will be a man who walks upon the path (over Hellfire). And sometimes he will fall upon his face and other times he will walk, and sometimes the fire will leave its mark on him. Then when he passes by it he turns to it and says: 'Blessed is the One who saved me from you. Allāh ﷻ has verily given me something which He has not given to anyone from the first and last of people.' Then a tree is raised, so he says: 'O my Lord, bring me near to it so I can shade myself under its shade, and I can drink from its water.' So Allāh ﷻ says: 'O son of Ādam, perhaps if I give this to you, then you will ask Me for something else.' So he says: 'No my Lord.' And he promises not to ask for anything other than it. So He brings him closer to it, and he shades himself under its shade and he drinks from its water. Then a tree better than the first one is raised for him, so he says: 'O my Lord, bring me close to this one, so I can drink from its water and shade myself under its shade.' So Allāh ﷻ says: 'O son of Ādam, did you not promise Me that you would not ask for anything else?' So he says: 'Yes my Lord, but after this I will not ask for anything else.' And his Lord knows that he will do so. So He ﷻ says: 'Perhaps if I bring your close to it, then you will ask Me for something else?' So he promises not to ask for anything other than that, and his Lord knows that he will do so. So He brings him close to it, and he shades himself under its shade and he drinks from its water. Then a tree close to the gate of Paradise is raised for him which is better than the first two, so he says: 'O my Lord, bring me close to this one and I will not ask you for anything else.' And his Lord ﷻ knows that he will do so, and He excuses him because he sees what he cannot be patient with. So He brings him close to it, and he hears the voices of the***

people of Paradise, so he says: 'O my Lord, enter me into Paradise.' So He says: 'O son of Ādam, did you not promise Me that you would not ask for anything else? So he says: 'O my Lord, let me enter it.' So He says: 'O son of Ādam, what will make you pleased from Me? Will it make you pleased if I give you the dunyā and the same as it along with it?' So he says: 'O my Lord, are you mocking me while You are the Lord of all the worlds?'"

Then Ibn Mas'ūd laughed, and he said: *"Are you not going to ask me why I am laughing?"* They said: *"Why are you laughing?"*

So he said: *"This is what the Messenger of Allāh ﷺ did. So he laughed and said:* ***'Are you not going to ask me why I am laughing?'"***

Then he said: ***"Due to the laughing of the Lord of all the worlds ﷻ at him when he said: 'Are you mocking me?' So He says: 'I am not mocking you. Rather, I am capable of doing whatever I want.' And then He enters him into Paradise."***[54]

749 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ خَالِدٍ قَالَ: نا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: بَيْنَا أَنَا جَالِسٌ مَعَ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ إِذْ مَرَّ شَيْخٌ جَلِيلٌ فِي مَسْجِدِ رَسُولِ اللَّهِ ﷺ، فِي بَصَرِهِ بَعْضُ الضَّعْفِ، مِنْ بَنِي غِفَارٍ فَبَعَثَ إِلَيْهِ حُمَيْدٌ، فَلَمَّا أَقْبَلَ قَالَ لِي: يَا ابْنَ أَخِي، أَوْسِعْ لَهُ بَيْنِي وَبَيْنَكَ فَإِنَّهُ قَدْ صَحِبَ رَسُولَ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ، فَأَجْلَسَهُ بَيْنِي وَبَيْنَهُ، ثُمَّ قَالَ الْحَدِيثَ الَّذِي سَمِعْتُ مِنَ رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ عز وجل يُنْشِئُ السَّحَابَ، فَيَضْحَكُ أَحْسَنَ الضَّحِكِ، وَيَنْطِقُ أَحْسَنَ الْمَنْطِقِ**»

749. And Al-Firyābī narrated to us and said: Muhammad ibn 'Uthmān ibn Khālid narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from his father who said: While I was sitting with Humayd ibn 'Abdir-Rahmān, an honourable old man passed by, in the *masjid* of the Messenger of Allāh ﷺ. There was some weakness in his eyesight. (And he was) from Banū Ghifār. So Humayd sent for him, and when he approached he said to me: *"O my nephew, make space for him between me and you. For he verily accompanied the Messenger of Allāh ﷺ in some of his travelling."* Then he made him sit between me and him. Then he told the *hadīth* which you heard from the Messenger of Allāh ﷺ. He said: I heard the Messenger of Allāh ﷺ say: ***"Verily, Allāh created the clouds. Then He laughs with the best of laughter, and He utters the best of speech."***[55]

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[54] Narrated by Ahmad (3714) and Muslim (187).

I said: And in it is the affirmation of the laughing in reality, in opposition to the people of *tahrīf* (distortion) and *tafwīd*.

[55] Narrated by Ibrāhīm ibn Sa'd Az-Zuhrī in his "Juz" (1472).

I said: This *hadīth* resembles the previous *hadīth* of Abū Razin (*radiAllāhu 'anhu*), which contains his ﷺ words: ***"Our Lord ﷻ laughs at the despair of His slaves, and the nearness of His change."*** And this is after changing their situation by rain coming down.

751 –أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: نا إِسْمَاعِيلُ بْنُ عَيَّاشٍ قَالَ: أَنْبَأَنَا بَحِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ نُعَيْمِ بْنِ هَمَّارٍ قَالَ: جَاءَ رَجُلٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: "أَيُّ الشُّهَدَاءِ أَفْضَلُ؟ قَالَ: «**الَّذِينَ يُقَاتِلُونَ فِي الصَّفِّ، فَلَا يَلْفِتُونَ وجُوهَهُمْ حَتَّى يُقْتَلُوا، أُولَئِكَ يَتَلَبَّطُونَ فِي الْعُلَى مِنَ الْجَنَّةِ، يَضْحَكُ إِلَيْهِمْ رَبُّكَ عز وجل، وَإِذَا ضَحِكَ إِلَى عَبْدٍ فِي مَوْطِنٍ فَلَا حِسَابَ عَلَيْهِ**»

751. Al-Firyābī informed us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Ismāʻīl ibn ʻAyyāsh narrated to us and said: Bahīr ibn Saʻd narrated to us, from Khālid ibn Maʻdān, from Kathīr ibn Murrah, from Nuʻaym ibn Hammār who said: A man came to the Prophet ﷺ and said: *"Which of the martyrs are the best?"*

He said: ***"Those who fight in the row, and they do not turn their faces until they are killed. These are indulging in unlimited pleasure in the highest part of Paradise. Your Lord ﷻ laughs to them. And when He laughs to (or at) a slave in a (specific) situation, then he will not be held to account."***[56]

[56] Narrated by Ahmad (22476) and Abu Ya'lā (6855).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

753 – هَذِهِ السُّنَنُ كُلُّهَا نُؤْمِنُ بِهَا، وَلَا نَقُولُ فِيهَا: كَيْفَ؟ وَالَّذِينَ نَقَلُوا هَذِهِ السُّنَنَ: هُمُ الَّذِينَ نَقَلُوا إِلَيْنَا السُّنَنَ فِي الطَّهَارَةِ، وَفِي الصَّلَاةِ، وَالزَّكَاةِ، وَالصِّيَامِ، الحج، وَالْجِهَادِ، وَسَائِرِ الْأَحْكَامِ مِنَ الْحَلَالِ وَالْحَرَامِ، فَقَبِلَهَا الْعُلَمَاءُ مِنْهُمْ أَحْسَنَ قَبُولٍ، وَلَا يَرُدُّ هَذِهِ السُّنَنَ إِلَا مَنْ يَذْهَبُ مَذْهَبَ الْمُعْتَزِلَةِ، فَمَنْ عَارَضَ فِيهَا أَوْ رَدَّهَا، أَوْ قَالَ: كَيْفَ؟ فَاتَّهِمُوهُ وَاحْذَرُوهُ

753. We believe in all of these *Sunan*, and we do not say regarding them: *"How?"*[57] And those who conveyed these *Sunan*, they are the ones who conveyed to us the *Sunan* regarding the *tahārah*, and regarding the *salāh*, the *zakāh*, the *siyām*, the *hajj*, the *jihād* and the remaining judgments (and rulings) of *halāl* and *harām*. So the scholars accepted it from them with the best acceptance. And no-one rejects these *Sunan*, except the one who believes in the *madhhab* of the *Mu'tazilah*.[58] So whoever opposes (or disagrees) in this, or rejects it, or he says 'how?', then accuse him (in his religion) and be aware against him.

The seventh part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And may the peace and abundant blessing of Allāh
be upon our leader Muhammad, the unlettered Prophet, and his family

It is followed by the eighth part of the book,
in shā Allāh, and all trust is in Him

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[57] In "Al-Kāmil" by Ibn 'Adī (2/214) Ibrāhīm ibn Mūsā said: I was with Bukayr ibn Ja'far Al-Jurjānī when a man came and said: *"How is Allāh upon His Throne?"*
So he said: *"Grab him by his two feet and drag him (out of here)."*
- And in "Ar-Radd 'alā Al-Jahmiyyah" by Ad-Dārimī (104) from Ja'far ibn 'Abdillāh – and he was from the people of *hadīth* (and) trustworthy – from a man whom he named for me who said: A man came to Mālik ibn Anas and said: *"O Abū 'Abdillāh,* **"Ar-Rahmān rose up upon the Throne."** (Tā-Hā 20:5) *How did He istawā (rise up)?"* He said: And we never saw Mālik become (angry or irritated) as we saw him become (angry or irritated) due to his words. And he began sweating profusely, and he became silent. And we began waiting for what orders he would give regarding him. He said: Then Mālik calmed down, so he said: *"One does not say 'how', and the istiwā (rising up) from Him is not unknown, and the belief in it is obligatory, and asking about it is a bid'ah. And I verily fear that you are misguided."* Then he commanded for him to be kicked out.

[58] Their definition has gone forth in number (152).

The eighth part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

49. Chapter: The warning against the *madhhab* of the *Hulūliyyah*[59]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

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[59] Ibn Battah – *rahimahullāh* – named (and wrote) a chapter in "Al-Ibānah Al-Kubrā" similar to this. And he said: (80. Chapter: The belief in that Allāh ﷻ is upon His Throne, separate from His creation, and His knowledge encompasses all of His creation).
And the author – *rahimahullāh* – wrote this chapter as a refutation of those who negate (and reject) the *'uluw* (aboveness) of Allāh – the Exalted – in His *Dhāt* (Being) over His creation.
- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2678): *"The muslims from the Sahābah and the Tābi'ūn, and all of the people of the qiblah from the muminūn, (all) agree upon that Allāh – tabāraka wa ta'ālā – is upon His Throne, above His heavens, separate from His creation, and His knowledge encompasses all of His creation. No-one rejects and no-one negates this, except the one who has followed the madhāhib of the Hulūliyyah. And they are some people whose hearts deviated and the shayātīn seduced (or captured), so they passed through the dīn. And they said: 'Verily, no place is free from the Dhāt of Allāh.' So they said: 'He is verily upon earth, just as He is in the heaven. And He, in his Dhāt, is present in everything.'*
And the Qurān and the Sunnah verily declared them to be liars, and (so did) the statements of the Sahābah and Tābi'ūn from the scholars of the muslims."
I said: The first *Jahmiyyah* verily tried to proclaim the negation of the *'uluw* (aboveness) of Allāh over His creation and His *istiwā* upon His Throne in the beginning of their affair. But they were not capable of doing this due to the repulsiveness of this statement, and due to it disagreeing with the sound *fitrah*. The leaders of the *Sunnah* verily experienced this from them, and they understood what they wanted.
- In "As-Sunnah" by 'Abdullāh ibn Ahmad (41) Hammād ibn Zayd said: *"They are verily trying to say that there is nothing in the heaven."*
- And also in it (68) 'Abbād ibn Al-'Awwām said: *"I spoke with Bishr Al-Marīsī and the companions of Bishr, and I saw that the conclusion of their words ends with them saying: 'There is nothing in the heaven.'"*
I said: Then when the strength of the people of *Sunnah* diminished, and the strength of the *Jahmiyyah mu'attilah* increased, they openly declared the negation of the *'uluw* of Allāh the Exalted, and they rejected it for the one who affirmed this, and they declared him to be an innovator. They even declared *takfīr* upon him and accused him of *tajsīm* (anthropomorphism).
And their spread of this corrupt and false belief is spread out in their treaties about *'aqīdah* and books. From this is:
- Ibn 'Atiyyah said in "Al-Muharrar Al-Wajīz" (1/342): *"His Words:* **"And He is the Most High, the Great."** (Al-Baqarah 2:255) *The intended with this is the aboveness (or highness) of esteem and status, and not aboveness (or highness) in place. Because Allah deemed above being in a direction. And At-Tabarī informed about some people who said: 'He is the Most High over His creation by His place being higher than the place of His creation.' And this is the belief of the ignorant mujassimūn. And the most correct would be not even to mention this." =*

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَآلِهِ وَسَلَّمْ. **أَمَّا بَعْدُ:**

All praise is due to Allāh, by the blessing of Whom the good things are completed. And All praise is due to Allāh in every situation. And may the peace and blessing of Allāh be upon Muhammad and his family. **Thereafter:**

754 – فَإِنِّي أُحَذِّرُ إِخْوَانِي الْمُؤْمِنِينَ مَذْهَبَ الْحُلُولِيَّةِ الَّذِينَ لَعِبَ بِهِمُ الشَّيْطَانُ فَخَرَجُوا بِسُوءِ مَذْهَبِهِمْ عَنْ طَرِيقِ أَهْلِ الْعِلْمِ، مَذَاهِبُهُمْ قَبِيحَةٌ، لَا يَكُونُ إِلَا فِي كُلِّ مَفْتُونٍ هَالِكٍ، زَعَمُوا أَنَّ اللَّهَ عز وجل حَالٌّ فِي كُلِّ شَيْءٍ، حَتَّى أَخْرَجَهُمْ سُوءُ مَذْهَبِهِمْ إِلَى أَنْ تَكَلَّمُوا فِي اللَّهِ عز وجل بِمَا يُنْكِرُهُ الْعُلَمَاءُ الْعُقَلَاءُ، لَا يُوَافِقُ قَوْلُهُمْ كِتَابٌ وَلَا سُنَّةٌ وَلَا قَوْلُ الصَّحَابَةِ وَلَا قَوْلُ أَئِمَّةِ الْمُسْلِمِينَ، وَإِنِّي لَأَسْتَوْحِشُ أَنْ أَذْكُرَ قَبِيحَ أَفْعَالِهِمْ تَنْزِيهًا مِنِّي لِجَلَالِ اللَّهِ عز وجل وَعَظَمَتِهِ، كَمَا قَالَ ابْنُ الْمُبَارَكِ رحمه الله : "إِنَّا لَنَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْيَهُودِ وَالنَّصَارَى، وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ ثُمَّ إِنَّهُمْ إِذَا أُنْكِرَ عَلَيْهِمْ سُوءُ مَذْهَبِهِمْ قَالُوا: لَنَا حُجَّةٌ مِنْ كِتَابِ اللَّهِ عز وجل. **فَإِذَا قِيلَ لَهُمْ:** مَا الْحُجَّةُ؟ **قَالُوا:** قَالَ اللَّهُ عز وجل:

754. I verily warn my brothers from the *muminūn* against the *madhhab* of the *Hulūliyyah*; those whom the *shayātīn* played with, so they left the path of the people of knowledge due to their evil *madhhab*. Their beliefs are dirty (and repulsive). It does not exist, except in an afflicted and destroyed person. They claimed that Allāh ﷻ is present in everything. Until their evil *madhhab* caused them to say about Allāh ﷻ what the intelligent scholars reject. Their belief does not agree with the Book, nor with the *Sunnah*, nor the belief of the *Sahābah*, nor the belief of the leaders of the muslims. And I verily feel aversion towards mentioning their dirty statements, due to me exalting the majesty and greatness of Allāh ﷻ. Just as Ibn Al-Mubārak – *rahmatullāhi 'alayhi* – said: *"We are verily able to utter the words of the jews and the christians, but we are not able to utter the words of the Jahmiyyah."*[60]

- Ibn Hajr Al-Haytamī said in "Al-I'lām bi-Qawāmi' Al-Islām" (p. 139): *"If he says: 'Allāh is in the heaven', then it is said that he commits kufr, and it is (also) said that he does not commit kufr. And those who believe in the jihah (direction) do not commit kufr according to what is correct. Yes, if they believe in the necessity of their words, such as the hudūth or other than it, then they commit kufr with ijmā'."*

- As-Sanūsī (d. 895h) said in "Sharh Al-Kubrā": *"The usūl (fundamental principles) of kufr are six… The sixth: To adhere to the apparent meanings of the Qurān and the Sunnah when it comes to the usūl of the beliefs, without insight from the intellect. This is the foundation of the misguidance of the Hashwiyyah!! Because they believed in the tashabbuh (likening) and the jihah (direction) due to applying the apparent meaning of His – the Exalted – Words:* **"Do you feel safe from the One who is in the heaven."** (Al-Mulk 67:16), **"*Ar-Rahmān*, He *istawā* upon the Throne."** (Ta-Ha 20:5), **"To what I have created with My two Hands."** (Sad 38:75) *and similar to this."*

And following up upon the statements of the *mu'attilah Hulūliyyah* from the *Jahmiyyah*, *Mu'tazilah* and the *Ashā'irah* regarding the negation of the *'uluw* of Allāh – the Exalted – in their books would be very long. And I have verily mentioned some of it in the book "Al-Ihtijāj bil-Āthār As-Salafiyyah 'alā Ithbāt As-Sifāt Al-Ilāhiyyah" (Chapter: The *mu'attilah*, in their invalidation of the Attributes, revolve around rejecting the *'uluw* of Allāh – the Exalted – over His creation).

[60] It has gone forth with its chain of narration in number (674).

And then when their evil *madhhab* is rejected for them, then they say: *"We have a hujjah (argument) from the Book of Allāh ﷻ."*

Then if it is said to them: And what is the *hujjah*? **They say:** *"Allāh ﷻ said:*

﴿ مَا يَكُونُ مِن نَّجۡوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمۡ وَلَا خَمۡسَةٍ إِلَّا هُوَ سَادِسُهُمۡ وَلَآ أَدۡنَىٰ مِن ذَٰلِكَ وَلَآ أَكۡثَرَ إِلَّا هُوَ مَعَهُمۡ أَيۡنَ مَا كَانُواْۖ ﴾

"There is no *najwā* (secret counsel) **of three except that He is the fourth of them, nor five except that He is the sixth of them. And no lesser than this, nor more, except that He is with them wherever they are."** (Al-Mujādilah 58:7)

وَبِقَوْلِهِ عز وجل:

And His ﷻ Words:

﴿ هُوَ ٱلۡأَوَّلُ وَٱلۡأٓخِرُ وَٱلظَّٰهِرُ وَٱلۡبَاطِنُۖ ﴾ إِلَى قَوْلِهِ: ﴿ وَهُوَ مَعَكُمۡ أَيۡنَ مَا كُنتُمۡۚ ﴾

"He is the First, and the Last, and the Apparent, and the Intimate." (Al-Hadīd 57:3) *Until His Words:* **"And He is with you wherever you are."** (Al-Hadīd 57:4)*"*

فَلَبَّسُوا عَلَى السَّامِعِ مِنْهُمْ بِمَا تَأَوَّلُوا، وَفَسَّرُوا الْقُرْآنَ عَلَى مَا تَهْوَى نُفُوسُهُمْ فَضَلُّوا وَأَضَلُّوا، فَمَنْ سَمِعَهُمْ مِمَّنْ جَهِلَ الْعِلْمَ ظَنَّ أَنَّ الْقَوْلَ كَمَا قَالُوهُ، وَلَيْسَ هُوَ كَمَا تَأَوَّلُوهُ عِنْدَ أَهْلِ الْعِلْمِ.

So they made things unclear for the one listening with what they (falsely) interpreted, and they explained the Qurān in accordance with what their souls desire. So they became misguided and they misguided others. So whoever listens to them, from those who do not know the knowledge, he will think that the (correct) belief is what they said. But for the people of knowledge it is not as they have (falsely) interpreted.

- Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2456): *"'Abdullāh spoke the truth. For verily, that for which this misguided sect argues for, and what they say of dirty statements about Allāh – ﷻ – even the jews and the christians abstain from saying."*
- And also in it (2437) *Imām* Ahmad said: *"I never saw anyone who sought the kalām (i.e. philosophy) and desired it, except that it brought him into a great issue. They verily said some words, and they argued by something which my heart is not strong enough (to bear) and my tongue cannot utter. And the people return to ta'tīl in their beliefs, and they reject the ruyah and all of the narrations. I never thought it was like this until I heard their statements."*
- And in "Dhamm Al-Kalām" (687) Muhammad ibn Idrīs Ash-Shafi'i said: *"By Allāh, I verily saw something from the people of kalām which I never thought would occur. That a man is afflicted with everything that Allāh has prohibited from, besides shirk to Him, would be better for him that looking into the kalām (philosophy)."*

وَالَّذِي يَذْهَبُ إِلَيْهِ أَهْلُ الْعِلْمِ: أَنَّ اللَّهَ عز وجل سُبْحَانَهُ عَلَى عَرْشِهِ فَوْقَ سَمَاوَاتِهِ، وَعِلْمُهُ مُحِيطٌ بِكُلِّ شَيْءٍ، قَدْ أَحَاطَ عِلْمُهُ بِجَمِيعِ مَا خَلَقَ فِي السَّمَاوَاتِ الْعُلَا، وَبِجَمِيعِ مَا فِي سَبْعِ أَرَضِينَ وَمَا بَيْنَهُمَا وَمَا تَحْتَ الثَّرَى، يَعْلَمُ السِّرَّ وَأَخْفَى، وَيَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ، وَيَعْلَمُ الْخَطْرَةَ وَالْهَمَّةَ، وَيَعْلَمُ مَا تُوَسْوِسُ بِهِ النُّفُوسُ يَسْمَعُ وَيَرَى، وَلَا يَعْزُبُ عَنِ اللَّهِ عز وجل مِثْقَالُ ذَرَّةٍ فِي السَّمَاوَاتِ وَالْأَرَضِينَ وَمَا بَيْنَهُنَّ، إِلَا وَقَدْ أَحَاطَ عِلْمُهُ بِهِ فَهُوَ عَلَى عَرْشِهِ سُبْحَانَهُ الْعَلِيُّ الْأَعْلَى تُرْفَعُ إِلَيْهِ أَعْمَالُ الْعِبَادِ، وَهُوَ أَعْلَمُ بِهَا مِنَ الْمَلَائِكَةِ الَّذِينَ يَرْفَعُونَهَا بِاللَّيْلِ وَالنَّهَارِ **فَإِنْ قَالَ قَائِلٌ**: فَإِيشْ مَعْنَى قَوْلِهِ:

And that which the people of knowledge believe in is that Allāh ﷻ is upon His Throne above the heavens. And His knowledge encompasses everything. His knowledge encompasses everything which He has created in the high heavens, and everything what exists in the seven earths, and everything between them, and what is beneath the soil. He knows the secret and what is even more hidden. He knows the deceiving glance and what is hidden in the chests. And He knows the thought and the intention, and he knows the whispers of the souls. He sees and He hears (everything). Allah is not unaware of anything. (There is nothing) even the size of a mustard seed, in the heavens and the earths and whatever is between them, except that His knowledge encompasses it. So He is upon His Throne, glorified is He, the Most High who is above everything else. The deeds of the slaves are raised up to Him, while He is more Knowing about them than the angels who raise them during the night and the day.

Then if someone would say: *"Then what does His Words mean:*

﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ وَلَا خَمْسَةٍ إِلَّا هُوَ سَادِسُهُمْ ﴾

"There is no *najwā* (secret counsel) **of three except that He is the fourth of them, nor five except that He is the sixth of them."** (Al-Mujādilah 58:7)

الْآيَةُ الَّتِي بِهَا يَحْتَجُّونَ؟

The āyah which they use as argument?"

قِيلَ لَهُ: عِلْمُهُ عز وجل وَاللَّهُ عَلَى عَرْشِهِ، وَعِلْمُهُ مُحِيطٌ بِهِمْ، وَبِكُلِّ شَيْءٍ مِنْ خَلْقِهِ، كَذَا فَسَّرَهُ أَهْلُ الْعِلْمِ وَالْآيَةُ يَدُلُّ أَوَّلُهَا وَآخِرُهَا عَلَى أَنَّهُ الْعِلْمُ **فَإِنْ قَالَ قَائِلٌ**: كَيْفَ؟ **قِيلَ**: قَالَ اللَّهُ عز وجل :

It is said to him: His ﷻ knowledge. And Allāh ﷻ is upon His Throne, while His knowledge encompasses them and everything from His creation. This is how the people of knowledge explained it, and (both) the first part and the last part of the *āyah* point out that it is the knowledge

Then if someone would say: *"How?"*

It is said: Allāh ﷻ said:

﴿ أَلَمْ تَرَ أَنَّ ٱللَّهَ يَعْلَمُ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۖ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾ إِلَى آخِرِ الْآيَةِ.

قَوْلُهُ: ﴿ ثُمَّ يُنَبِّئُهُم بِمَا عَمِلُوا۟ يَوْمَ ٱلْقِيَٰمَةِ ۚ إِنَّ ٱللَّهَ بِكُلِّ شَىْءٍ عَلِيمٌ ﴾

"Do you not see that Allāh knows what is in the heavens and what is on earth. There is no *najwā* (secret counsel) **of three except that He is the fourth of them."** (Al-Mujādilah 58:7) Until the last part of the *āyah*. His Words: **"Then We will inform them about what they did on the Day of Resurrection. Verily, Allāh is All-Knowing about everything."** (Al-Mujādilah 58:7)

وَابْتَدَأَ اللَّهُ عز وجل الْآيَةَ بِالْعِلْمِ، وَخَتَمَهَا بِالْعِلْمِ، فَعِلْمُهُ عز وجل مُحِيطٌ بِجَمِيعِ خَلْقِهِ، وَهُوَ عَلَى عَرْشِهِ، وَهَذَا قَوْلُ الْمُسْلِمِينَ.

So Allāh ﷻ began the *āyah* with knowledge, and He concluded it with knowledge. So His ﷻ knowledge encompasses all of His creation, and He is upon the Throne. This is the statement (and belief) of the muslims.[61]

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[61] Abū 'Umar At-Talamankī said: *"The muslims from the people of Sunnah agreed upon that the meaning of His – the Exalted – Words:* **"And He is with you wherever you are"**, *and similar to this from the Qurān, is that it is His knowledge. And that Allāh is above the heavens in His Dhāt, risen above His Throne however He wants."* ["Al-'Uluw by Adh-Dhahabī (566)].

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah*, in which he narrated the *ijmā'* of the leaders of the Sunnah (54): *"Then if an innovator, an opposer or a zindīq uses the Words of Allāh – tabāraka wa ta'ālā Ismuhu – as an evidence:* **"And We are closer to him than (his own) jugular vein."** (Qāf 50:16) And His Words: **"And He is with you wherever you are. And Allāh is Seeing everything that you do."** (Al-Hadīd 57:4) *And His Words:* **"There is no *najwā* (secret counsel) of three except that He is the fourth of them."** (Al-Mujādilah 58:7) *Until His words:* **"And He is with them wherever they are."** (Al-Mujādilah 58:7) *And similar to this from the unclear of the Qurān. Then say to him: Verily (all) this means knowledge. Because Allāh – tabāraka wa ta'ālā – is upon the Throne above the highest seventh heaven. He knows all of this and He is separated from His creation, (and) no place is free from His Knowledge."*

- And Harb Al-Karmānī – *rahimahullāh* – wrote a chapter in "As-Sunnah" regarding this *āyah*, and he said: (23/Chapter regarding His ﷻ Words: **"There is no *najwā* (secret counsel) of three except that He is the fourth of them."**).

***** And see also the words of *Imām* Ahmad – *rahimahullāh* – in "Ar-Radd 'alā Al-Jahmiyyah waz-Zanādiqah" (12/Chapter: The clarification of what the *Jahmiyyah* interpreted regarding the Words of Allāh the Exalted: **"There is no *najwā* (secret counsel) of three except that He is the fourth of them."**), and the words of Ibn Battah – *rahimahullāh* – in "Al-Ibānah Al-Kubrā" (2686) regarding the explanation of this *āyah*, and the refutation of the *Jahmiyyah* when they used it as an argument for negating the *'uluw*.

I said: And the statement of Harb Al-Karmānī – *rahimahullāh* – and others than him from the people of Sunnah: *"Separate from His creation"*, is an additional explanation and a refutation of those who negate the *'uluw*. And from this is:

- What Ibn Abī Hātim – *rahimahullāh* – narrated; that Hāshim ibn 'Ubaydillāh Ar-Rāzī Al-Qādī – the companion of Muhammad ibn Al-Hasan – imprisoned a man for *tajahhum*. Then he repented, and he was brought to Hishām for him to test him. So he said to him: *"All praise is due to Allāh for the repentance. Do you testify that Allāh is upon His Throne, separate from His creation?"*

He said: *"I testify that Allāh is upon His Throne, and I do not know what 'separate from His creation' is."*

So he said: *"Return him to the prison, for he has verily not repented."*

755 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: نا أَبُو دَاوُدَ السِّجِسْتَانِيُّ قَالَ: نا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: حَدَّثَنِي سُرَيْجُ بْنُ النُّعْمَانِ قَالَ: نا عَبْدُ اللَّهِ بْنُ نَافِعٍ قَالَ: قَالَ مَالِكُ بْنُ أَنَسٍ رحمه الله» :اللَّهُ عز وجل فِي السَّمَاءِ، وَعِلْمُهُ فِي كُلِّ مَكَانٍ، لَا يَخْلُو مِنْ عِلْمِهِ مَكَانٌ»

755. Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Abū Dāwūd As-Sijistānī narrated to us and said: Ahmad ibn Hanbal narrated to us and said: Surayj ibn An-Nu’mān narrated to me and said: ‘Abdullāh ibn Nāfi’ narrated to us and said: Mālik ibn Anas – *rahimahullāh* – said: *“Allāh ﷻ is in the heaven, and His knowledge is in every place. No place is free from His knowledge.”*

756 – وَحَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا الْفَضْلُ بْنُ زِيَادٍ، سَمِعْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ يَقُولُ: قَالَ مَالِكُ بْنُ أَنَسٍ: «اللَّهُ عز وجل فِي السَّمَاءِ وَعِلْمُهُ فِي كُلِّ مَكَانٍ لَا يَخْلُو مِنْهُ مَكَانٌ» فَقُلْتُ: مَنْ أَخْبَرَكَ عَنْ مَالِكٍ بِهَذَا؟ فَقَالَ: سَمِعْتُهُ مِنْ سُرَيْجِ بْنِ النُّعْمَانِ، عَنْ عَبْدِ اللَّهِ بْنِ نَافِعٍ.

756. And Abū Al-Fadl Ja’far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: I heard Ahmad ibn Hanbal say: Mālik ibn Anas said: *“Allāh ﷻ is in the heaven, and His knowledge is in every place. No place is free from His knowledge.”* So I said (to Ahmad): *“Who has informed you about this from Mālik?”* So he said: *“I heard it from Surayj ibn An-Nu’man, from ‘Abdullāh ibn Nāfi’.”*

757 – وَحَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا النَّضْرُ بْنُ سَلَمَةَ الْمَرْوَزِيُّ قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بْنِ شَقِيقٍ قَالَ: أَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ خَالِدِ بْنِ مَعْدَانَ قَالَ: سَأَلْتُ سُفْيَانَ الثَّوْرِيَّ عَنْ قَوْلِ اللَّهِ عز وجل: ﴿ وَهُوَ مَعَكُمْ أَيْنَ مَا كُنتُمْ ﴾ قَالَ: «عِلْمُهُ»

757. And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to me and said: An-Nadr ibn Salamah Al-Marwazī narrated to us and said: ‘Alī ibn Al-Hasan ibn Shaqīq narrated to us and said: ‘Ubaydullāh ibn Mūsā narrated to us, from Ma’dān who said: I asked Sufyān At-Thawrī about the Words of Allāh ﷻ: **“And He is with you wherever you are.”** (Al-Hadīd 57:4) He said: *“His knowledge.”*

758 – وَأَخْبَرَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا الْفَضْلُ بْنُ زِيَادٍ قَالَ: نا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ حَنْبَلٍ رحمه الله قَالَ: نا نُوحُ بْنُ مَيْمُونٍ قَالَ: نا بُكَيْرُ بْنُ مَعْرُوفٍ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنِ الضَّحَّاكِ: ﴿ مَا يَكُونُ مِن نَّجْوَىٰ ثَلَٰثَةٍ إِلَّا هُوَ رَابِعُهُمْ ﴾ قَالَ: «هُوَ عَلَى الْعَرْشِ، وَعِلْمُهُ مَعَهُمْ»

758. And Abū Al-Fadl Ja’far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū ‘Abdillāh Ahmad ibn Hanbal – *rahimahullāh* – narrated to us and said: Nūh ibn Maymūn narrated to us and said: Bukayr ibn Ma’rūf narrated to us, from Muqātil ibn Hayyān, from Ad-Dahhāk:

"There is no *najwā* (secret counsel) **of three except that He is the fourth of them."** (Al-Mujādilah 58:7) He said: *"He is upon the Throne, and His knowledge is with them."*[62]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

759 – وَفِي كِتَابِ اللَّهِ عز وجل آيَاتٌ تَدُلُّ عَلَى أَنَّ اللَّهَ تبارك وتعالى فِي السَّمَاءِ عَلَى عَرْشِهِ، وَعِلْمُهُ مُحِيطٌ لِجَمِيعِ خَلْقِهِ قَالَ اللَّهُ عز وجل:

759. And in the Book of Allāh ﷻ there are verses which prove that Allāh – *tabāraka wa ta'ālā* – is in the heaven upon His Throne, and (that) His knowledge encompasses all of His creation. Allāh ﷻ said:

﴿ ءَأَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يَخۡسِفَ بِكُمُ ٱلۡأَرۡضَ فَإِذَا هِيَ تَمُورُ ١٦ أَمۡ أَمِنتُم مَّن فِي ٱلسَّمَآءِ أَن يُرۡسِلَ عَلَيۡكُمۡ حَاصِبٗاۖ فَسَتَعۡلَمُونَ كَيۡفَ نَذِيرِ ﴾

"Do you feel safe against the One who is in the heaven from Him from causing the earth to swallow you when it quakes? Or do you feel safe against the One who is in the heaven from Him sending a storm upon you. Then you will know how (serious) **the warning was."** (Al-Mulk 67:16-17)[63]

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[62] Narrated by Ibn Battah in "Al-Ibānah Al-Kubrā" (2691), and he added in it: Ahmad said: *"This is the Sunnah."*

- And in it (2698) Abū Tālib said: I asked Abū 'Abdillāh about a man who said: *"Verily, Allāh is with us."* And he recited this *āyah*: **"There is no *najwā* (secret counsel) of three except that He is the fourth of them."** Abū 'Abdillāh said: *"He has become a jahmī. They take the last part of the āyah and forsake the first of it:* **"Do you not see that Allāh knows what is in the heavens and what is on earth. There is no *najwā* (secret counsel) of three except that He is the fourth of them."** (Al-Mujādilah 58:7) *The knowledge is with them."*

- And in it (2699) It was said to Abū 'Abdillāh Ahmad ibn Hanbal: *"Then a man who says: 'I say just as Allāh – the Exalted – said:* **"There is no *najwā* (secret counsel) of three except that He is the fourth of them, nor five except that He is the sixth of them."** *I say like this, and I do not exceed this to something else'?"* So Abū 'Abdillāh said: *"These are the words of the Jahmiyyah."* They said: *"What should we say?"* He said: *"His knowledge is with them. And the first part of the āyah points out that it is His knowledge."*

[63] In "As-Sifāt" by Ibn Al-Muhibb (884) Al-Hakim Abū 'Abdillāh said: Al-Faqīh Abū Bakr Ahmad ibn Ishāq As-Sabghī said: *"The Arabs verily placed fī (in) in the place of 'alā (upon or on). Allāh – the Exalted – said:* **"So travel in the earth."** (At-Tawbah 9:2)*, and He said:* **"I will verily crucify you in trunks of palm trees."** (Tā-Hā 20:71)*. And the meaning of it is: 'Upon (or on) the earth' and 'upon (or on) palm trees.' And due to this His Words:* **"The One who is in the heaven."** *This means: Upon the Throne, just as the correct narrations from the Messenger of Allāh ﷺ have stated."*

- And Ad-Dārimī – *rahimahullāh* – said in "An-Naqd 'alā Bishr Al-Marīsī" (p. 230): *"And as for your statement: 'He is not described with where.' Then this is the basis of the words of Jahm, and it is the opposite of what Allāh ﷻ His Messenger ﷺ and the believers said. Because Allāh – the Exalted – said:* **"Do you feel secure (against) the One who is in the heaven?"** (Al-Mulk 67:16) *And He said about the angels:* **"They fear their Lord from above them."** (An-Nahl 16:50) *And He said:* **"*Ar-Rahmān*, He rose up upon the Throne."** (Tā-Hā 20:5) *So Allāh verily informed the slaves where Allāh is, and where His location is. And the Messenger of Allāh ﷺ described where He is in more than one hadīth. He said:* ***"The*** =

وَقَالَ عز وجل:

And He ﷻ said:

﴿ إِلَيۡهِ يَصۡعَدُ ٱلۡكَلِمُ ٱلطَّيِّبُ وَٱلۡعَمَلُ ٱلصَّٰلِحُ يَرۡفَعُهُۥۚ ﴾

"The good word ascends to Him, and the good deed raise it." (Fātir 35:10)

وَقَالَ تَعَالَى:

And He – the Exalted – said:

﴿ سَبِّحِ ٱسۡمَ رَبِّكَ ٱلۡأَعۡلَى ﴾

"Praise the Name of your Lord the Most High." (Al-A'lā 87:1)

وَقَالَ عز وجل لِعِيسَى عليه السلام:

And He ﷻ said to ʻĪsā (*ʻalayhis-salām*):

﴿ إِنِّي مُتَوَفِّيكَ وَرَافِعُكَ إِلَيَّ ﴾

"I will verily cause you to die and I will raise you up to Me." (Ālu ʻImrān 3:55)

وَقَالَ جَلَّ ذِكْرُهُ:

And He – *jalla dhikruhu* – said:

﴿ وَمَا قَتَلُوهُ يَقِينَۢا ١٥٧ بَل رَّفَعَهُ ٱللَّهُ إِلَيۡهِۚ وَكَانَ ٱللَّهُ عَزِيزًا حَكِيمًا ﴾

"And they did not kill him with certainty. Rather, Allāh raised him up to Himself. And Allāh is ever Mighty and Wise." (An-Nisā 4:157-158)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ لِتَعۡلَمُوٓاْ أَنَّ ٱللَّهَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ وَأَنَّ ٱللَّهَ قَدۡ أَحَاطَ بِكُلِّ شَيۡءٍ عِلۡمَۢا ﴾

"In order for you to know that Allāh is capable of doing everything. And that Allāh encompasses everything in (His) **knowledge."** (At-Talāq 65:12)

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one who is not merciful to those on earth, then the One in the heaven will not be merciful to him." *... So if He is not described with where (He is) – just as you claim, O opposer – then the Messenger of Allāh ﷺ would not say to the female slave: **"Where is Allāh"**, and make her commit a mistake in an issue where one should not describe where (Allāh is). And when she said: 'He is in the heaven' – and this would have been a mistake from her – then the Messenger of Allāh ﷺ would have answered her back and taught her (what to say). Instead, he used her knowledge of Allāh being in the heaven as an evidence for her īmān."*

50. Chapter: The mention of the *Sunan* which proves to the intellectuals that Allāh ﷻ is upon His Throne above His seven heavens, and that His knowledge encompasses everything. Nothing is hidden from Him on earth, nor in the heaven

760 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا عَبْدُ اللَّهِ بْنُ جَعْفَرِ بْنِ يَحْيَى قَالَ: نا مَعْنُ بْنُ عِيسَى، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**لَمَّا قَضَى اللَّهُ عز وجل الْخَلْقَ؛ كَتَبَ كِتَابًا فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي**»

760. Al-Firyābī informed us and said: 'Abdullāh ibn Ja'far ibn Yahyā narrated to us and said: Ma'an ibn 'Īsā narrated to us, from Mālik ibn Anas, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah, from the Prophet ﷺ who said: ***"When Allāh ﷻ finished with the creation, He wrote a writing which is with Him above the Throne: Verily My Mercy overcomes My Anger."***[64]

762 –وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: نا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ قَالَ: نا شَبَابَةُ يَعْنِي ابْنَ سَوَّارٍ، عَنْ وَرْقَاءَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**لَمَّا قَضَى اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ كَتَبَ فِي كِتَابٍ فَهُوَ عِنْدَهُ فَوْقَ الْعَرْشِ: إِنَّ رَحْمَتِي غَلَبَتْ غَضَبِي**»

762. And Abū 'Abdillāh Ahmad ibn Muhammad Shāhīn narrated to us and said: Hārūn ibn 'Abdillāh Al-Bazzār narrated to us and said: Shabābah (i.e. ibn Sawwār) narrated to us, from Al-Warqā, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"When Allāh ﷻ finished with the creation, He wrote in a writing which is with Him above the Throne: Verily My Mercy overcomes My Anger."***

763 – حَدَّثَنَا أَبُو بَكْرِ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: نا الْفَضْلُ بْنُ سَهْلٍ قَالَ: نا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ الثَّوْرِيِّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ فَقَالَ: «**إِنَّ اللَّهَ عز وجل لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَرْفَعُ الْقِسْطَ وَيَخْفِضُ بِهِ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، حِجَابُهُ النَّارُ لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ مَنْ أَدْرَكَ بَصَرُهُ**»

763. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Al-Fadl ibn Sahl narrated to us and said: Abū 'Āsim narrated to us, from Sufyān Ath-Thawrī, from 'Amr ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ got up among us (and said) four things. He said: ***"Verily Allāh ﷻ does not sleep, nor is it suitable for Him to sleep. He***

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[64] Narrated by Al-Bukhārī (3194, 7553) and Muslim (2751).
- Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/222): *"And this narration proves that our Lord – jalla wa 'ala – is above His Throne where the writing: 'Verily, His mercy overcomes His anger' is with Him."*

lowers the qist and raises it.[65] ***The deeds of the night are raised up to Him before the day (comes), and the deeds of the day before the night (comes). His veil is light.***[66] ***If He uncovered (Himself) then the Lights of His Face would burn everything which His Sight reaches."***[67]

764 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا يُوسُفُ بْنُ مُوسَى قَالَ: نا عُبَيْدُ اللَّهِ بْنُ مُوسَى قَالَ: أَنَا سُفْيَانُ، عَنْ حَكِيمِ بْنِ الدَّيْلَمِ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ فَقَالَ: «**إِنَّ اللَّهَ عز وجل لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، حِجَابُهُ النُّورُ، لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ شَيْءٍ أَدْرَكَهُ بَصَرُهُ**»

764. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Yūsuf ibn Mūsā narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us and said: Sufyān narrated to us, from Hakīm ibn Ad-Daylamī, from Abū Burdah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ got up among us (and said) four things. He said: ***"Verily Allāh ﷻ does not sleep, nor is it suitable for Him to sleep. He lowers the qist and raises it. The deeds of the night are raised up to Him before the day (comes), and the deeds of the day before the night (comes). His veil is light. If He uncovered (Himself) then the Lights of His Face would burn everything which His Sight reaches."***

765 – أَخْبَرَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: نا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ بْنِ الزُّبَيْرِ قَالَ: قَالَتْ عَائِشَةُ رضي الله عنها: "الْحَمْدُ لِلَّهِ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتِ، إِنَّ خَوْلَةَ لَتَشْتَكِي زَوْجَهَا إِلَى النَّبِيِّ ﷺ فَيَخْفَى عَلَيَّ أَحْيَانًا بَعْضُ مَا تَقُولُ، فَأَنْزَلَ اللَّهُ عز وجل:

765. And Abū Muslim Ibrāhīm ibn 'Abdillāh Al-Kashshī informed us and said: 'Alī ibn 'Abdillāh Al-Madīnī narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Al-A'mash, from Tamīm ibn Salamah, from 'Urwah ibn Az-Zubayr who said: 'Āishah (*radiAllāhu 'anhā*) said: *"All praise is due to the One whose*

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[65] **Translator:** This means that the scale of justice and the provisions belongs to Allāh. So He constricts and expands the situation of His slaves (i.e. make things easier or more difficult for them), due to a wisdom which is with Him the Exalted.

[66] Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 471): *"Allāh veiled Himself from His creation with this fire by His power and His authority. If He removed it, then the light of the Lord and His glory would burn everything that His sight befell. And His sight reaches everything, except that He lets it befall whatever He wants and removes it from whatever He wants. Just as when He appeared for that mountain specifically among (all) mountains. And if He had appeared for all of the mountains of the earth, then they would all have turned into dust, just as what happened to the mountain of Mūsā. And if He had appeared to Mūsā just as He appeared to the mountain, then He would have made him into dust. Rather, Mūsā fell down unconscious due to what frightened him from the mountain of what he experienced of the sound when it was crushed to dust and ended up on the ground."*

[67] Narrated by Ahmad (19530, 19587, 19632) and Muslim (364, 366).

hearing extends to (all) voices. Verily, Khawlah was complaining about her husband to the Prophet ﷺ and sometimes some of what she said was hidden to me (i.e. I could not hear it). Then Allāh ﷻ revealed:

﴿ قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا وَتَشْتَكِيٓ إِلَى ٱللَّهِ ﴾ الْآيَةَ

"Allāh verily heard the words of the one who disputes with you regarding her husband and complains to Allāh." (Al-Mujādilah 58:1)"[68]

Until the end of the verse.

766 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: أَنَا مُحَمَّدُ بْنُ أَبَانَ الْبَلْخِيُّ قَالَ: أَنَا يَحْيَى بْنُ عِيسَى الرَّمْلِيُّ، عَنِ الْأَعْمَشِ، عَنْ تَمِيمِ بْنِ سَلَمَةَ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: «تَبَارَكَ الَّذِي وَسِعَ سَمْعُهُ الْأَصْوَاتِ كُلَّهَا، إِنَّ الْمَرْأَةَ لَتُنَاجِي رَسُولَ اللهِ ﷺ أَسْمَعُ بَعْضَ كَلَامِهَا وَيَخْفَى عَلَيَّ بَعْضٌ، إِذْ أَنْزَلَ اللهُ عز وجل

766. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Muhammad ibn Abān Al-Balkhī narrated to us and said: Yahyā ibn 'Īsā Ar-Ramlī narrated to us, from Al-A'mash, from Tamīm ibn Salamah, from 'Urwah, from 'Āishah (*radiAllāhu 'anhā*) who said: *"Blessed is the One whose hearing extends to all the voices (and sounds). Verily, a women is talking privately with the Messenger of Allāh ﷺ, and I can hear some of her words while others are hidden to me. Then Allāh ﷻ revealed:*

﴿ قَدْ سَمِعَ ٱللَّهُ قَوْلَ ٱلَّتِي تُجَٰدِلُكَ فِي زَوْجِهَا ﴾

"Allāh verily heard the words of the one who disputes with you regarding her husband." (Al-Mujādilah 58:1)"

قَالَ يَحْيَى: كَذَا قَالَ الْأَعْمَشُ.

Yahyā said: This is what Al-A'mash said.

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[68] Narrated by Ahmad (24195), An-Nasāī (3460) and Ibn Mājah (188).
And Al-Bukhārī said in "Taghlīq At-Ta'līq" (5/339): *"Hadīth sahīh."*
- Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/114): *"And the siddīqah, daughter of As-Siddīq (radiAllāhu 'anhumā), informed that some of the words of the disputer were hidden from her, despite of her nearness to her. So she praised her Creator whose hearing extends to (all) voices. And she said: 'Glorified is the One who hearing extends to (all) voices.'*
And Allāh – jalla wa 'alā – heard the words of the disputing woman, and He is above the seven heavens risen upon His Throne, while some of her words were hidden for those who were present with her and near to her."
And he said: *"So the word (or term) for the two hearings is the same, while their meanings are different. Because the hearing of the Creator is not like the hearing of the created beings. Exalted and Majestic is our Lord from resembling anything from His creation, and exalted is He from the deed of any of His creation to resemble (or be like) His ﷻ deeds."*

767 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: نا الْوَلِيدُ بْنُ أَبِي ثَوْرٍ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رَحْمَةُ اللَّهِ عَلَيْهِ قَالَ: كُنْتُ جَالِسًا بِالْبَطْحَاءِ فِي عِصَابَةٍ وَرَسُولُ اللَّهِ ﷺ فِيهِمْ إِذْ مَرَّتْ عَلَيْهِمْ سَحَابَةٌ، فَنَظَرَ إِلَيْهَا، فَقَالَ لَهُمْ: «**هَلْ تَدْرُونَ مَا اسْمُ هَذِهِ؟**» قَالُوا: نَعَمْ، اسْمُ هَذِهِ: السَّحَابُ، قَالَ رَسُولُ اللَّهِ ﷺ: «**وَالْمُزْنُ**»، قَالُوا: وَالْمُزْنُ قَالَ: «**وَالْغَيَايَةُ**» ثُمَّ قَالَ: «**هَلْ تَدْرُونَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟**» قَالُوا: لَا قَالَ: «**فَإِنَّ بُعْدَ مَا بَيْنَهُمَا إِمَّا إِحْدَى، وَإِمَّا اثْنَتَانِ، وَإِمَّا ثَلَاثٌ وَسَبْعُونَ سَنَةً إِلَى السَّمَاءِ، وَالسَّمَاءُ فَوْقُهَا كَذَلِكَ**»، حَتَّى عَدَّ سَبْعَ سَمَوَاتٍ ثُمَّ قَالَ: «**فَوْقَ السَّمَاءِ السَّابِعَةِ بَحْرٌ، مَا بَيْنَ أَسْفَلِهِ وَأَعْلَاهُ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ ثُمَّ فَوْقَ ذَلِكَ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ وَرُكَبِهِنَّ مِثْلُ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ اللَّهُ عز وجل فَوْقَ ذَلِكَ**»

767. And Abū Hafs ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Al-Walīd ibn Abī Thawr narrated to us, from Simāk ibn Harb, from ʻAbdullāh ibn ʻUmayrah, from Al-Ahnaf ibn Qays, from Al-ʻAbbās ibn ʻAbdil-Mutallib – *rahmatullāhi ʻalayhi* – who said: I was sitting in *Al-Bathā* with a group of people, and the Messenger of Allah ﷺ was among them, when a cloud passed by. So he looked at it, and he said to them: ***"Do you know what the name of this is?"*** They said: *"Yes, the name of this is as-sahāb."* The Messenger of Allāh ﷺ said: ***"And al-muzn."*** They said: *"And al-muzn."* He said: ***"And al-ghayāyah."***

Then he said: ***"Do you know how far there is between the heaven and the earth?"*** They said: *"No."*

He said: ***"Verily, the distance between them is either seventy-one, or two, or three years (from earth) to the heaven. And the heaven is above all this."*** Until he counted seven heavens. Then he said: ***"Above the seventh heaven is the ocean.***[69] ***The distance between the lowest part of it and the highest part of it, is the same as (the distance) between each two heavens. Then above this are eight mountain goats; the distance between their hooves and their knees is like the distance between each two heavens. Then Allah ﷻ is above this."***[70]

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[69] Ibn Khuzaymah – *rahimahullāh* – said in "Kitāb At-Tawhīd" (1/218): *"This narration points out that the water which Allāh mentioned in His Book, that His Throne is upon, this is the ocean which the Prophet ﷺ informed about in this narration. And he mentioned the distance between the lowest and highest part of it."*

[70] Narrated by Ahmad (1770), Abū Dāwūd 84723), At-Tirmidhī (3320), Ibn Abī ʻĀsim in "As-Sunnah" (589), Ibn Khuzaymah (144) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2687).
Al-Jūzaqānī said in "Al-Abātīl" (72): *"Hadīth sahīh."* Adh-Dhahabī said in "Al-ʻArsh" (24): *"Abū Dāwūd narrated it with a hasan isnād, and even better than hasan."*
- And Ibn Khuzayman narrated in "At-Tawhīd" (178), with a *sahīh isnād*, from Ibn Mas'ūd (*radiAllāhu ʻanhu*) who said: *"Between every heaven and until the next one is a distance of five hundred years. And between the heaven and the earth there is a distance of five hundred years. And between the seventh heaven and the Kursī (of Allāh) is a distance of five hundred years. And between the Kursī and the water there is a distance of five hundred years. And the Throne (of Allāh) is upon the water. And Allāh is upon the Throne, and He knows your deeds." =*

769 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ حَفْصِ بْنِ عَبْدِ اللَّهِ قَالَ: أَنَا أَبِي قَالَ: نا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ سِمَاكٍ، عَنْ عَبْدِ اللَّهِ بْنِ عَمِيرَةَ، عَنِ الْأَحْنَفِ بْنِ قَيْسٍ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه قَالَ: مَرَّتْ سَحَابَةٌ عَلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: **"هَلْ تَدْرُونَ مَا هَذَا؟** قُلْنَا: السَّحَابُ قَالَ: «**أَوِ الْمُزْنُ؟**» قُلْنَا: أَوِ الْمُزْنُ قَالَ: «**أَوِ الْعَنَانُ؟**» قُلْنَا: أَوِ الْعَنَانُ قَالَ: «**فَهَلْ تَدْرُونَ مَا بُعْدَ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ؟**» قُلْنَا: لَا قَالَ: «**إِحْدَى وَسَبْعُونَ، أَوِ اثْنَتَانِ وَسَبْعُونَ، أَوْ ثَلَاثٌ وَسَبْعُونَ، وَالَّتِي فَوْقَهَا مِثْلُ ذَلِكَ** – حَتَّى عَدَّ سَبْعَ سَمَاوَاتٍ عَلَى نَحْوِ ذَلِكَ – **ثُمَّ فَوْقَ السَّمَاءِ السَّابِعَةِ الْبَحْرُ، أَسْفَلُهُ مِنْ أَعْلَاهُ، مِثْلَ مَا بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ فَوْقَهُ ثَمَانِيَةُ أَوْعَالٍ بَيْنَ أَظْلَافِهِنَّ، وَرُكَبِهِنَّ مِثْلُ بَيْنَ سَمَاءٍ إِلَى سَمَاءٍ، ثُمَّ الْعَرْشُ فَوْقَ ذَلِكَ، وَإِنَّ اللَّهَ عز وجل فَوْقَ الْعَرْشِ**»

769. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Hafs ibn ʻAbdillāh narrated to us and said: My father narrated to us and said: Ibrāhīm ibn Tahmān narrated to us, from Simāk, from ʻAbdullāh ibn ʻAmīrah, from Al-Ahnaf ibn Qays, from Al-ʻAbbās ibn ʻAbdil-Muttalib (*radiAllāhu ʻanhu*) who said: A cloud passed by the Messenger of Allāh ﷺ, so he said: ***"Do you know what that is?"*** We said: *"As-Sahāb."*

He said: ***"Or al-muzn?"*** We said: *"Or al-muzn."*

He said: ***"Or al-ʻanān?"*** We said: *"Or al-ʻanān."*

He said: ***"Then do you know what the distance between the heaven and the earth is?"*** We said: *"No."*

He said: ***"Seventy-one, or seventy-two, or seventy-three (years). And the one above it is the same as it*** – until he counted seven heavens similar to this – ***then above the seventh heaven is the ocean. From the lowest part of it to the highest is the same (distance) as there is between each two heavens. Then above that (i.e. the ocean) there are eight mountain goats; between their hooves and their knees there is the same (distance) as there is between each two heavens. Then the Throne is above this, and Allāh ﷻ is verily above the Throne."***

- Ibn Khuzaymah narrated in "At-Tawhīd" (1/227): *"And perhaps it occurs to the minds of some of those who have acquired the knowledge, that the narration of Al-ʻAbbās ibn ʻAbdil-Muttalib, from the Prophet ﷺ regarding the distance between the heaven and the one who comes after it, is in opposition with the narration of Ibn Masʻūd (radiAllāhu ʻanhu). But it is not as such for us. Because it is well-known that in travelling, then the travelling (speed) of the animals from horses, riding camels, mules, donkeys and (ordinary) camels are all different. Even the sons of Ādam differ in their racing (i.e. speed).*
*So it is possible that the Chosen Prophet ﷺ meant with his words: **'The distance between them is seventy-two or three years.'** Meaning: With the travelling of a good horse rider. And Ibn Masʻūd (radiAllāhu ʻanhu) meant that travelling of men from the sons of Ādam who are walking on foot, or the travelling of mules and donkeys, or fast riding camels, or horses that are not trained. And by that none of the two narrations disagree with the other. And this is our madhhab in all of the types of knowledge; that when it is possible to gather and unite between two narrations in one meaning, then it is not allowed to say that they are contradicting and separate from each other (in meaning)."*

770 – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: نا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، عَنْ أَبِي هَاشِمٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ اللَّهَ عز وجل اسْتَوَى عَلَى عَرْشِهِ، قَبْلَ أَنْ يَخْلُقَ شَيْئًا، فَكَانَ أَوَّلَ مَا خَلَقَ الْقَلَمَ، فَأَمَرَهُ أَنْ يَكْتُبَ مَا هُوَ كَائِنٌ إِلَى يَوْمِ الْقِيَامَةِ، فَإِنَّمَا يَجْرِي النَّاسُ فِي أَمْرٍ قَدْ فُرِغَ مِنْهُ»

770. 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us, from Sufyān, from Abū Hāshim, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Allāh ﷻ verily rose up upon His Throne before He created anything. Then the first thing He created was the pen. And He commanded it to write what will occur (and happen) until the Day of Resurrection. So the people verily act accordance to something which has already been finished (i.e. decreed)."*[71]

771 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ قَالَ: نا حَفْصُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ يُحَدِّثُ عَنْ يَعْقُوبَ بْنِ عُتْبَةَ، عَنْ جُبَيْرِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: إِنِّي لَعِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ جَاءَهُ أَعْرَابِيٌّ فَقَالَ: يَا رَسُولَ اللَّهِ جُهِدَتِ الْأَنْعَامُ، وَجَاعَ الْعِيَالُ، هَلَكَتِ الْأَمْوَالُ، وَهَلَكَتِ الْأَنْعَامُ، فَاسْتَسْقِ لَنَا، فَإِنَّا نَسْتَشْفِعُ بِكَ عَلَى اللَّهِ عز وجل، وَنَسْتَشْفِعُ بِاللَّهِ عَلَيْكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلْ تَدْرِي مَا تَقُولُ؟**» وَسَبَّحَ رَسُولُ اللَّهِ ﷺ فَمَا زَالَ يُسَبِّحُ حَتَّى عُرِفَ فِي وُجُوهِ أَصْحَابِهِ، وَقَالَ: «**وَيْحَكَ إِنَّهُ لَا يُسْتَشْفَعُ بِاللَّهِ عَلَى أَحَدٍ شَأْنُ اللَّهِ أَعْظَمُ مِنْ ذَلِكَ وَيْحَكَ إِنَّهُ لَفَوْقَ سَمَاوَاتِهِ، وَهُوَ عَلَى عَرْشِهِ، وَإِنَّهُ لَهَكَذَا مِثْلُ الْقُبَّةِ**» وَأَشَارَ بِيَدِهِ وَإِنَّهُ لَيَئِطُّ أَطِيطَ الرَّحْلِ بِالرَّاكِبِ.

771. Abū Bakr ibn Abī Dāwūd narrated to us and said: Salamah ibn Shabīb narrated to us and said: Hafs ibn 'Abdur-Rahmān narrated to us and said: I heard Muhammad ibn Ishāq narrate, from Ya'qūb ibn 'Utbah, from Jubayr ibn Muhammad ibn Jubayr ibn Mut'im, from his grandfather who said: I was verily with the Messenger of Allāh ﷺ when a Bedouin came to him and said: *"O Messenger of Allāh, the cattle have been driven to exhaust, the family is hungry, the wealth has been spent and the cattle has died, so ask (Allāh) for rain for us. For we verily take you as an intercessor (for us) with Allāh ﷻ and we take Allāh as an intercessor with you."*

So the Messenger of Allāh ﷺ said: ***"Do you know what you are saying?"***

And the Messenger of Allāh ﷺ glorified Allāh. And he continued to glorify until this became visible on the faces of his companions. And he said: ***"Woe to you! One does not take Allāh as an intercessor with anyone. The affair of Allāh is greater than that. Woe to you! He is verily above His heavens, and He is upon His Throne. And it is verily as such like a dome*** – and he showed it with his hand – ***and it verily has a creak like the creaking of a saddle."***[72]

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[71] In number (423) the talk has gone forth about the Throne being the first thing to be created.

[72] Narrated by Abū Dāwūd in his "Sunan" (4726), Harb in "As-Sunnah" (349), Ibn Abī 'Āsim in "As-Sunnah" (587) and Ibn Khuzaymah in "At-Tawhīd" (175), and it is a *sahīh hadīth*.

772 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: نا مُحَمَّدُ بْنُ سَهْلِ بْنِ عَسْكَرٍ قَالَ: نا نُعَيْمُ بْنُ حَمَّادٍ قَالَ: نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ، عَنِ ابْنِ أَبِي زَكَرِيَّا، عَنْ رَجَاءِ بْنِ حَيْوَةَ، عَنِ النَّوَّاسِ بْنِ سَمْعَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَكَلَّمَ اللَّهُ عز وجل بِالْوَحْيِ: أَخَذَتِ السَّمَاءَ مِنْهُ رِعْدَةٌ أَوْ قَالَ رَجْفَةٌ شَدِيدَةٌ، خَوْفًا مِنَ اللَّهِ عز وجل، فَإِذَا سَمِعَ ذَلِكَ أَهْلُ السَّمَاوَاتِ صُعِقُوا وَخَرُّوا لِلَّهِ عز وجل سُجَّدًا، فَيَكُونُ أَوَّلَ مَنْ يَرْفَعُ رَأْسَهُ جِبْرِيلُ عليه السلام، فَيُكَلِّمُهُ تبارك وتعالى بِمَا أَرَادَ مِنْ وَحْيِهِ، فَيَمْضِي بِهِ جِبْرِيلُ عَلَى مَلَائِكَتِهِ سَمَاءً سَمَاءً، كُلَّمَا مَرَّ بِسَمَاءٍ سَأَلَهُ مَلَائِكَتُهَا: مَاذَا قَالَ رَبُّنَا يَا جِبْرِيلُ؟ فَيَقُولُ: قَالَ الْحَقَّ وَهُوَ الْعَلِيُّ الْكَبِيرُ، فَيُمْضِي جِبْرِيلُ الْوَحْيَ حَيْثُ أَمَرَهُ اللَّهُ عز وجل مِنَ السَّمَاءِ وَالْأَرْضِ**»

772. Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: Muhammad ibn Sahl ibn ʻAskar narrated to us and said: Nu'aym ibn Hammād narrated to us and said: Al-Walīd ibn Muslim narrated to us, from ʻAbdur-Rahmān ibn Yazīd ibn Jābir, from Ibn Abī Zakariyyā, from Rajā ibn Haywah, from An-Nuwās ibn Sam'ān (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"When Allāh ﷻ speaks the revelation, the heaven trembles*** – or he said: ***shakes severely – due to it, out of fear for Allah ﷻ. When the inhabitants of the heaven hears this, they become unconscious due to fear and they fall down to Allāh ﷻ in sujūd. And the first one to raise his head is Jibrīl (ʻalayhis-salām), and He – tabāraka wa ta'ālā – will speak with him about what He wants with His revelation. Then Jibrīl goes with it to the angels; from heaven to (the next) heaven. Every time he passes by a heaven the angels ask him: 'What did our Lord say, O Jibrīl?' So he says: 'He said the truth, and He is the Most High, the Great.' Then Jibrīl goes with the revelation to where Allāh ﷻ has commanded him to (go with it), in the heaven and on earth."***[73]

773 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَلِيُّ بْنُ الْحُسَيْنِ بْنِ إِبْرَاهِيمَ قَالَ: نا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عَنِ الْأَعْمَشِ، عَنْ أَبِي الضُّحَى، عَنْ مَسْرُوقٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَكَلَّمَ اللَّهُ عز وجل بِالْوَحْيِ سَمِعَ أَهْلُ السَّمَاءِ صَلْصَلَةً كَجَرِّ السِّلْسِلَةِ عَلَى الصَّفَا قَالَ: فَيُصْعَقُونَ، فَلَا يَزَالُونَ كَذَلِكَ حَتَّى يَأْتِيَهُمْ جِبْرِيلُ عليه السلام، فَإِذَا جَاءَهُمْ جِبْرِيلُ عليه السلام فُزِّعَ عَنْ قُلُوبِهِمْ** قَالَ: **فَيَقُولُونَ: يَا جِبْرِيلُ مَاذَا قَالَ رَبُّكُمْ؟ قَالَ: الْحَقَّ، فَيُنَادُونَ: الْحَقَّ، الْحَقَّ**»

773. Abū Bakr ibn Abī Dāwūd narrated to us and said: ʻAlī ibn Al-Husayn ibn Ibrāhīm narrated to us and said: Abū Mu'āwiyah Ad-Darīr narrated to us, from Al-A'mash, [from Abū Ad-Duhā], from Masrūq, from ʻAbdullāh (*radiAllāhu ʻanhu*)

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[73] Narrated by Ibn Abī ʻĀsim in "As-Sunnah" (515), Ibn Khuzaymah in "At-Tawhīd (279), At-Tabarānī in "Musnad Ash-Shāmiyyīn" (591) and Abū Nu'aym in "Al-Hilyah" (5/152) who said: *"(This is) strange from the hadīth of 'Abdullāh ibn Abī Zakariyyā, from Rajā ibn Haywah. It was only narrated by 'Abdur-Rahmān ibn Yazīd."*

- And Abū Khuzaymah – *rahimahullāh* – dedicated a chapter to this *hadīth* with his words (1/295): (Chapter: The description of when Allāh speaks the revelation, and the severe fear of the heavens due to it. And a mention of the shock of the inhabitants of the heavens and their *sujūd* to Allāh ﷻ).

who said: The Messenger of Allāh ﷺ said: ***"When Allāh ﷻ speaks the revelation, the inhabitants of the heavens hear the sound of moving iron, like a chain being pulled over rocks."***

He said: ***"So they become unconscious due to fear. And they continue to be in this state until Jibrīl ('alayhis-salām) comes to them. And when Jibrīl ('alayhis-salām) comes to them, the fear is removed from their hearts."***

He said: ***"So they will say: 'O Jibrīl, what did your Lord say?' He will say: 'The truth.' So they will call out: 'The truth, the truth.'"***[74]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

774 – فَهَذِهِ السُّنَنُ قَدِ اتَّفَقَتْ مَعَانِيهَا وَيُصَدِّقُ بَعْضُهَا بَعْضًا وَكُلُّهَا يَدُلُّ عَلَى مَا قُلْنَا: إِنَّ اللَّهَ عز وجل عَلَى عَرْشِهِ، فَوْقَ سَمَاوَاتِهِ، وَقَدْ أَحَاطَ عِلْمُهُ بِكُلِّ شَيْءٍ، وَإِنَّهُ سَمِيعٌ، بَصِيرٌ، عَلِيمٌ، خَبِيرٌ. وَقَدْ قَالَ جَلَّ ذِكْرُهُ:

774. So these are the *Sunan*; their meanings are in agreement and they affirm one another. And all of them prove what we have said; that Allāh ﷻ is upon His Throne, above His heavens. And His knowledge encompasses everything. And that He is Hearing, Seeing, Knowing (and) All-Aware. And He – exalted is His mention – verily said:

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾

"Praise the Name of your Lord the Most High." (Al-A'lā 87:1)[75]

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[74] Narrated by Abū Dāwūd (4738), Harb in "As-Sunnah" (322) and Ibn Khuzaymah in "At-Tawhīd" (280). Ibn Al-Qayyim said: *"And (the narrators in) this isnād; all of them are trustworthy leaders."* ["Mukhtasar As-Sawā'iq" (3/1278). And Ad-Dāraqutnī, in "Al-'Ilal" (5/243), gave preference to its *waqf* (i.e. it being from the words of a *sahābī*, and not from the words of the Messenger of Allāh ﷺ. And Al-Bukhārī (4701, 4800) narrated a similar *hadīth*, from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) from the Prophet ﷺ.

- And Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 33): *"And the angels feel His Speech when His revelation descends, so they become unconscious due to the severity of His voice, just as Ibn 'Abbās and Ibn Mas'ūd (radiAllāhu 'anhum) said."*

- And in "At-Tawhīd" by Ibn Khuzaymah (288) with a *sahīh isnād* from Ash-Sha'bī who said: *"When something occurs by the Throne, the angels hear a sound like the dragging of chains."* He said: *"So they become unconscious. And when the fear is removed from their hearts, they say: 'What did your Lord say?' So they will say: 'Whatever Allāh wanted to say of the truth, and He is the Most High, the Great."*

[75] Qawām As-Sunnah said in "Al-Hujjah" (2/96): *"The muslims verily agree upon, that Allāh is the Most High who is above everything else. And this was stated in the Qurān in His Words:* **"Praise the Name of your Lord the Most High."** (Al-A'lā 87:1*) But they (i.e. the Ashā'irah) claimed that the meaning of this is the 'uluw (aboveness) in authority, and not 'uluw in the Dhāt (Being).*

And for the muslims Allah – ﷻ – (also) has 'uluw in authority, along with 'uluw in all aspects of 'uluw. Because the 'uluw (aboveness) is an attribute of praise. So it becomes established that Allāh has 'uluw in the Dhāt, 'uluw in the Attributes, 'uluw in power and 'uluw in authority."

وَقَدْ كَانَ النَّبِيُّ ﷺ إِذَا اسْتَفْتَحَ دُعَاءَهُ يَقُولُ: "**سُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ**" وَكَانَ جَمَاعَةٌ مِنَ الصَّحَابَةِ إِذَا قَرَءُوا:

And the Prophet ﷺ would begin his *du'ā* (invocation) by saying: ***"Glorified is my Lord, Al-'Alī (the Most High), Al-A'lā (the One who above everything else), Al-Wahhāb (the Bestower)."***

And when a group from the *Sahābah* (*radiAllāhu 'anhum*) would recite:

﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾

"Praise the Name of your Lord the Most High." (Al-A'lā 87:1)

قَالُوا: سُبْحَانَ رَبِّيَ الْأَعْلَى، مِنْهُمْ: عَلِيُّ بْنُ أَبِي طَالِبٍ وَابْنُ عَبَّاسٍ وَابْنُ مَسْعُودٍ وَابْنُ عُمَرَ رحمة الله عليهم، وَقَدْ عَلَّمَ النَّبِيُّ ﷺ أُمَّتَهُ أَنْ يَقُولُوا فِي السُّجُودِ: سُبْحَانَ رَبِّيَ الْأَعْلَى ثَلَاثًا وَهَذَا كُلُّهُ مِمَّا يُقَوِّي مَا قُلْنَا: أَنَّ اللهَ عز وجل الْعَلِيَّ الْأَعْلَى: عَلَى عَرْشِهِ، فَوْقَ السَّمَاوَاتِ الْعُلَا، وَعِلْمُهُ مُحِيطٌ بِكُلِّ شَيْءٍ، خِلَافَ مَا قَالَتْهُ الْحُلُولِيَّةُ نَعُوذُ بِاللهِ مِنْ سُوءِ مَذْهَبِهِمْ.

They would say: *"Glorified is my Lord, the Most High."* Among these are: 'Alī ibn Abī Tālib, Ibn 'Abbās, Ibn Mas'ūd and Ibn 'Umar *rahmatullāhi 'alayhim*. And the Prophet ﷺ verily taught his *ummah* to say in the *sujūd*: *"Glorified is my Lord, the Most High."* Three times. All of this is from what strengthen what we have said; that Allāh ﷻ is the Most High who is above everything else upon His Throne, above the highest heavens. And His knowledge encompasses everything. Opposite of what the *Hulūliyyah* said. We seek refuge with Allāh from their evil *madhhab*.[76]

775 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا أَحْمَدُ بْنُ مَنْصُورِ بْنُ سَيَّارٍ قَالَ: نا عَبْدُ الصَّمَدِ بْنُ النُّعْمَانِ قَالَ: نا عُمَرُ بْنُ رَاشِدٍ أَبُو حَفْصٍ الْيَمَامِيُّ، عَنْ إِيَاسِ بْنِ سَلَمَةَ بْنِ الْأَكْوَعِ، عَنْ أَبِيهِ قَالَ: مَا سَمِعْتُ رَسُولَ اللهِ ﷺ يَسْتَفْتِحُ دُعَاءَهُ إِلَّا **بِسُبْحَانَ رَبِّيَ الْعَلِيِّ الْأَعْلَى الْوَهَّابِ**. وَلَهُ طُرُقٌ

775. Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Mansūr ibn Siyār narrated to us and said: 'Abdus-Samad ibn An-Nu'man narrated to us and said: 'Umar ibn Rāshid Abū Hafs Al-Yamāmī narrated to us, from Iyās ibn Salamah ibn Al-Akwa', from his father who said: I never heard the Messenger of Allāh ﷺ begin his *du'ā* with anything other than: ***"Glorified is my Lord, Al-'Alī (the Most High), Al-A'lā (the One who above everything else), Al-Wahhāb (the Bestower)."*** And it has (several) ways.[77]

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[76] In "As-Sunnah" by Harb (419) Muhammad ibn Musaffā said: A man from the people of *Baghdād* asked Yazīd ibn Hārūn and said: *"O Abū Khalid, have you heard that Al-Marīsī says in his sujūd: Subhāna rabbī al-asfal (Praised is my lord the lowest)?"*
So Yazīd said: *"If you are truthful, then Bishr Al-Marīsī is verily a disbeliever in Allāh the Almighty."*
And he said: *"In Baghdād I verily encouraged the killing of Bishr Al-Marīsī with all my efforts."*

[77] Narrated by Ahmad (16548) and Ibn 'Adī in "Ad-Du'afā" (6/27) in the biography of 'Umar ibn Rāshid Al-Yamāmī. Ahmad said: *"His hadīth is not worth anything."*
And Ibn 'Adī said: *"He is closer to being weak than to being truthful."*

776 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: نا وَكِيعٌ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه قَرَأَ: ﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»

776. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Hārūn ibn Ishāq narrated to us and said: Wakī' narrated to us, from Sufyān, from As-Suddī, from 'Abdu Khayr who said: I heard 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) recite: **"Praise the Name of your Lord the Most High."** (Al-A'lā 87:1) Then he said: *"Glorified is my Lord, the Most High."*

777 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا زِيَادُ بْنُ أَيُّوبَ قَالَ: نا هُشَيْمٌ قَالَ: أَنَا أَبُو بِشْرٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عُمَرَ أَنَّهُ كَانَ يَقْرَأُ: ﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾ فَيَقُولُ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»

777. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ziyād ibn Ayyūb narrated to us and said: Hushaym narrated to us and said: Abū Bishr narrated to us, from Sa'īd ibn Jubayr, from Ibn 'Umar (*radiAllāhu 'anhumā*) that he used to recite: **"Praise the Name of your Lord the Most High."** (Al-A'lā 87:1) Then he would say: *"Glorified is my Lord, the Most High."*

778 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا عَمِّي قَالَ: نا أَبُو نُعَيْمٍ قَالَ: نا زُهَيْرٌ عَنِ الْعَلَاءِ بْنِ الْمُسَيَّبِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ طَلْحَةَ بْنِ يَزِيدَ، عَنْ حُذَيْفَةَ قَالَ: صَلَّيْتُ خَلْفَ النَّبِيِّ ﷺ فَلَمَّا سَجَدَ قَالَ: «**سُبْحَانَ رَبِّيَ الْأَعْلَى**»

778. And Abū Bakr ibn Abī Dāwūd narrated to us and said: My uncle narrated to us and said: Abū Nu'aym narrated to us and said: Zuhayr narrated to us, from Al-'Alā ibn Al-Musayyib, from 'Amr ibn Murrah, from Talhah ibn Yazīd, from Hudhayfah (*radiAllāhu 'anhu*) who said: I prayed behind the Prophet ﷺ, and when he performed *sujūd* he said: ***"Glorified is my Lord, the Most High."***[78]

779 – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ قَالَ: نا وَكِيعٌ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ: أَنَّهُ قَرَأَ: ﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾ فَقَالَ: «سُبْحَانَ رَبِّيَ الْأَعْلَى»

779. Ibn Abī Dāwūd narrated to us and said: Hārūn ibn Ishāq narrated to us and said: Wakī' narrated to us, from Hishām ibn 'Urwah, from 'Abdullāh ibn Az-Zubayr (*radiAllāhu 'anhumā*) that he recited: **"Praise the Name of your Lord the Most High."** (Al-A'lā 87:1) Then he said: *"Glorified is my Lord, the Most High."*

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[78] Narrated by Ahmad (23399) and An-Nasāī in "Al-Kubrā" (1382).
And it was narrated by Ahmad (23311) and Muslim (772) by way of Al-Mustawrid ibn Al-Ahnaf, from Silah ibn Zifr, from Hudhayfah (*radiAllāhu 'anhu*).

780 – أَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نا مُحَمَّدُ بْنُ أَبِي بَكْرٍ الْمُقَدَّمِيُّ، وَعَلِيُّ بْنُ الْمَدِينِيِّ قَالَا: نا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا مُوسَى بْنُ أَيُّوبَ الْغَافِقِيُّ قَالَ: حَدَّثَنِي عَمِّي إِيَاسُ بْنُ عَامِرٍ: أَنَّهُ سَمِعَ عُقْبَةَ بْنَ عَامِرٍ الْجُهَنِيَّ قَالَ: لَمَّا نَزَلَتْ: ﴿ فَسَبِّحْ بِٱسْمِ رَبِّكَ ٱلْعَظِيمِ ﴾ قَالَ لَنَا رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي رُكُوعِكُمْ**» فَلَمَّا نَزَلَتْ: ﴿ سَبِّحِ ٱسْمَ رَبِّكَ ٱلْأَعْلَى ﴾ قَالَ رَسُولُ اللَّهِ ﷺ: «**اجْعَلُوهَا فِي سُجُودِكُمْ**»

780. Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Muhammad ibn Abī Bakr Al-Muqaddamī and 'Alī ibn Al-Madīnī both narrated to us and said: 'Abdullāh ibn Yazīd Al-Muqri narrated to us and said: Mūsā ibn Ayyūb Al-Ghāfiqī narrated to us and said: My uncle Iyās ibn 'Āmir narrated to me that he heard 'Uqbah ibn 'Āmir Al-Juhanī (*radiAllāhu 'anhu*) say: When (the *āyah*) was revealed: **"So praise the Name of your Lord the Great."** (Al-Wāqi'ah 56:74) The Messenger of Allāh ﷺ said to us: ***"Place (i.e. say) it in your rukū'."***

Then when (the *āyah*) was revealed: **"Praise the Name of your Lord the Most High."** (Al-A'lā 87:1) The Messenger of Allāh ﷺ said: ***"Place it in your sujūd."***[79]

781 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: نا دَاوُدُ بْنُ مِخْرَاقٍ الْفِرْيَابِيُّ قَالَ: نا وَكِيعٌ، عَنِ ابْنِ أَبِي ذِئْبٍ، عَنْ إِسْحَاقَ بْنِ يَزِيدَ الْهُذَلِيِّ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنِ ابْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا رَكَعَ أَحَدُكُمْ فَلْيَقُلْ فِي رُكُوعِهِ: سُبْحَانَ رَبِّيَ الْعَظِيمِ ثَلَاثًا، فَإِذَا فَعَلَ ذَلِكَ فَقَدْ تَمَّ رُكُوعُهُ وَذَلِكَ أَدْنَاهُ، وَإِذَا سَجَدَ فَلْيَقُلْ: سُبْحَانَ رَبِّيَ الْأَعْلَى، ثَلَاثًا، فَإِذَا فَعَلَ ذَلِكَ، فَقَدْ تَمَّ سُجُودُهُ، وَذَلِكَ أَدْنَاهُ**»

781. And Al-Firyābī informed us and said: Dāwūd ibn Mikhrāq Al-Firyābī narrated to us and said: Wakī' narrated to us, from Ibn Abī Dhib, from Ishāq ibn Yazīd Al-Hudhalī, from 'Awn, from Ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"When any of you performs rukū', then let him say in his rukū': 'Glorified is my Lord the Great' three times. Then when he has done this, he has verily completed his rukū'. And that is the lowest of it. And when he performs the sujūd, then let him say: 'Glorified is my Lord the Most High', three times. Then when he has done this, he has verily completed his sujud. And that is the lowest of it."***[80]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

782 – وَمِمَّا يَحْتَجُّ بِهِ الْحُلُولِيَّةُ مِمَّا يُلْبِسُونَ بِهِ عَلَى مَنْ لَا عِلْمَ مَعَهُ، يَقُولُ اللَّهُ عز وجل:

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[79] Narrated by Ahmad (17414), Abū Dāwūd (869) and Ibn Majāh (887).

[80] Narrated by Abū Dāwūd (886) and At-Tirmidhī (261).
Abū Dāwūd said: *"This is mursal. 'Awn did not meet 'Abdullāh (radiAllāhu 'anhu)."*
And At-Tirmidhī said: *"The isnād of the hadīth of Ibn Mas'ūd (radiAllāhu 'anhu) is not muttasil (connected). 'Awn ibn 'Abdillāh ibn 'Utbah did not meet Ibn Mas'ūd (radiAllāhu 'anhu)."*
And Al-Bukhārī declared it to be weak in "At-Tārīkh Al-Kabīr" (1/33).

782. Among that which the *Hulūliyyah* use as argument, from that which they used to make things unclear for those who have no knowledge, is that Allāh ﷻ says:

﴿ هُوَ ٱلْأَوَّلُ وَٱلْآخِرُ وَٱلظَّٰهِرُ وَٱلْبَاطِنُ ۖ ﴾

"He is the First, and the Last, and the Apparent, and the Intimate."
(Al-Hadīd 57:3)

وَقَدْ فَسَّرَ أَهْلُ الْعِلْمِ هَذِهِ الْآيَةَ: هُوَ الْأَوَّلُ: قَبْلَ كُلِّ شَيْءٍ مِنْ حَيَاةٍ وَمَوْتٍ، وَالْآخِرُ: بَعْدَ كُلِّ شَيْءٍ، بَعْدَ الْخَلْقِ، وَهُوَ الظَّاهِرُ: فَوْقَ كُلِّ شَيْءٍ يَعْنِي مَا فِي السَّمَاوَاتِ، وَهُوَ الْبَاطِنُ: دُونَ كُلِّ شَيْءٍ يَعْلَمُ مَا تَحْتَ الْأَرَضِينَ، وَدَلَّ عَلَى هَذَا آخِرُ الْآيَةِ:

And the people of knowledge verily explained this *āyah* (as follows): He is *Al-Awwal* (the First): Before everything of both living and dead. And *Al-Ākhir* (the Last): After the creation. And He is *Adh-Dhāhir* (the Apparent): Above everything. Meaning: The heavens. And He is *Al-Bātin* (the Intimate): Besides everything. He knows what is below the earths. And this is proven by the last part of the *āyah*:

﴿ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴾

"And He is All-Knowing about everything." (Al-Hadīd 57:3)

كَذَا فَسَّرَهُ مُقَاتِلُ بْنُ حَيَّانَ وَمُقَاتِلُ بْنُ سُلَيْمَانَ وَيُثْبِتُ ذَلِكَ السُّنَّةُ.

This is how Muqātil ibn Hayyān and Muqātil ibn Sulaymān explained it, and the *Sunnah* clarified this.[81]

783 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: نا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: نا جَرِيرٌ، عَنْ مُطَرِّفٍ، عَنِ الشَّعْبِيِّ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**اللَّهُمَّ أَنْتَ الْأَوَّلُ فَلَيْسَ قَبْلَكَ شَيْءٌ، وَأَنْتَ الْآخِرُ فَلَيْسَ بَعْدَكَ شَيْءٌ، وَأَنْتَ الظَّاهِرُ فَلَيْسَ فَوْقَكَ شَيْءٌ، وَأَنْتَ الْبَاطِنُ فَلَيْسَ دُونَكَ شَيْءٌ**»

783. Abū 'Abdillāh Ahmad ibn Muhammad Shāhīn narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Jarīr narrated to us, from Mutarrif, from Ash-Sha'bī, from 'Āishah – *rahimahāllāh* – who said: The Messenger of Allāh ﷺ used to say: ***"O Allāh, You are the First, so there was nothing before You. And You are the Last, so there is nothing after You. And You are the Apparent, so there is nothing above You. And You are the Intimate, so there is nothing besides You."***[82]

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[81] In "Asmā was-Sifāt" (918) from Bukayr ibn Ma'rūf, from Muqātil ibn Hayyān who said: *"It has reached us – and Allāh knows best – regarding His ﷻ Words:* **"He is the First."** *Before everything.* **"And the Last."** *After everything.* **"And the Apparent."** *Above everything.* **"And the Intimate."** *More near than anything. And with nearness He means by His knowledge and power. And He is above His Throne.* **"And He is All-Knowing about everything."***"*

[82] Narrated by An-Nasāī in "Al-Kubrā" (10557) and Abū Ya'lā (4774).
And Muslim (2713) narrated a similar *hadīth* from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

784 – وَمِمَّا يُلْبِسُونَ بِهِ عَلَى مَنْ لَا عِلْمَ مَعَهُ احْتَجُّوا بِقَوْلِهِ عز وجل :

784. And (also) from that which they use to make things unclear for those who have no knowledge, is that they argued by His ﷻ Words:

﴿ وَهُوَ ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ وَفِي ٱلْأَرْضِ ﴾

"And He is Allāh in the heavens and on earth." (Al-An'ām 6:3)

وَبِقَوْلِهِ:

And by His Words:

﴿ وَهُوَ ٱلَّذِي فِي ٱلسَّمَآءِ إِلَٰهٌ وَفِي ٱلْأَرْضِ إِلَٰهٌ ۚ وَهُوَ ٱلْحَكِيمُ ٱلْعَلِيمُ ﴾

"And He is the One who is the *Ilāh* in the heaven, and the *Ilāh* (to be worshipped) **earth. And He is the Wise and All-Knowing."** (Az-Zukhruf 43:84)

وَهَذَا كُلُّهُ إِنَّمَا يَطْلُبُونَ بِهِ الْفِتْنَةَ كَمَا قَالَ اللَّهُ تَعَالَى:

And with all of this they are only seeking *fitnah*, just as Allāh – the Exalted – said:

﴿ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ﴾

"Then they follow that of it which is unclear seeking *fitnah* and seeking its interpretation. And no-one knows its (true) **interpretation besides Allāh."** (Ālu 'Imrān 3:7)

وَعِنْدَ أَهْلِ الْعِلْمِ مِنْ أَهْلِ الْحَقِّ:

And for the people of knowledge from the people of truth:

﴿ وَهُوَ ٱللَّهُ فِي ٱلسَّمَٰوَٰتِ وَفِي ٱلْأَرْضِ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَيَعْلَمُ مَا تَكْسِبُونَ ﴾

"And He is Allāh in the heavens and on earth. He knows your secrets and your apparent state, and He knows what you earn." (Al-An'ām 6:3)

فَهُوَ كَمَا قَالَ أَهْلُ الْعِلْمِ: مِمَّا جَاءَتْ بِهِ السُّنَنُ: إِنَّ اللَّهَ عز وجل عَلَى عَرْشِهِ، وَعِلْمُهُ مُحِيطٌ بِجَمِيعِ خَلْقِهِ، يَعْلَمُ مَا يُسِرُّونَ وَمَا يُعْلِنُونَ، يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ، وَقَوْلُهُ عز وجل:

So He is just as the people of knowledge have stated of that which the *Sunan* came with; Verily, Allāh ﷻ is upon His Throne, and His knowledge encompasses all of His creation. He knows what you hide and what you show openly. He knows the words which are said out loud, and He knows what you are hiding. And His ﷻ Words:

﴿ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ﴾

"And He is the One who is the *Ilāh* in the heaven, and the *Ilāh* (to be worshipped) **earth. And He is the Wise and All-Knowing."** (Az-Zukhruf 43:84)

فَمَعْنَاهُ: أَنَّهُ جَلَّ ذِكْرُهُ إِلَهُ مَنْ فِي السَّمَاوَاتِ، وَإِلَهُ مَنْ فِي الْأَرْضِ، إِلَهٌ يُعْبَدُ فِي السَّمَاوَاتِ، وَإِلَهٌ يُعْبَدُ فِي الْأَرْضِ، هَكَذَا فَسَّرَهُ الْعُلَمَاءُ.

The meaning of it is, that He – exalted is His mention – is the *ilāh* of those who are in the heavens, and the *ilāh* of those who are upon earth; the *ilāh* which is worshipped in the heavens, and the *ilāh* which is worshipped on earth. This is how the scholars explained it.[83]

785 – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ قَالَ: نا عَلِيُّ بْنُ الْحَسَنِ بنِ شَقِيقٍ، عَنْ خَارِجَةَ بْنِ مُصْعَبٍ، عَنْ سَعِيدٍ، عَنْ قَتَادَةَ فِي قَوْلِ اللَّهِ عز وجل: ﴿ وَهُوَ ٱلَّذِى فِى ٱلسَّمَآءِ إِلَٰهٌ وَفِى ٱلْأَرْضِ إِلَٰهٌ ﴾ قَالَ: هُوَ إِلَهٌ يُعْبَدُ فِي السَّمَاءِ، وَإِلَهٌ يُعْبَدُ فِي الْأَرْضِ.

785. And 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn Al-Bazzār narrated to us and said: 'Alī ibn Al-Hasan ibn Shaqīq narrated to us, from Khārijah ibn Mus'ab, from Sa'īd, from Qatādah regarding His ﷻ Words: **"And He is the One who is the *Ilāh* in the heaven, and the *Ilāh*** (to be worshipped) **earth. And He is the Wise and All-Knowing."** (Az-Zukhruf 43:84) He said: *"He is the ilāh which is worshipped in the heavens and the ilāh which is worshipped on earth."*

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[83] *Imām* Ahmad – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah waz-Zanādiqah" (11/Chapter: The clarification of what the misguided *Jahmiyyah* rejected of Allāh being upon the Throne): *"So they said: 'He is below the seventh earth just like He is upon the Throne. So He is upon the Throne, in the heavens, in the earth and in every place. No place is free from Him (being present), and He is not in one place without (being in) another (at the same time).' And they recited a verse from the Qurān:* **"And He is Allāh in the heavens and the earth."** (Al-An'ām 6:3)*."*

So *Imām* Ahmad – *rahimahullāh* – answered them by mentioning the verses that affirm His ﷻ *'uluw*. Then he explained the meaning of the verse they used as an argument for negation the *'uluw*, and he said: *"And verily the meaning of His Words:* **"And He is Allāh in the heavens and on earth."** (Al-An'ām 6:3) *He says that He is the ilāh of those who are in the heavens and the ilāh of those who are on earth. And He is upon the Throne. His knowledge encompasses everything what is besides the Throne. No place is free from the Knowledge of Allāh (i.e. that He is knowledgeable about it and what is in it), nor is the Knowledge of Allāh in one place without being in another (at the same time). And therefore His words:* **"In order for you to know that Allāh is capable of all things, and that Allāh verily encompasses everything in (His) knowledge."** (At-Talāq 65:12)*."*

He said: *"What to ponder over from this is, that if a man had a vessel of pure glass in his hands, and in it is a pure drink, then the sight of the son of Ādam (i.e. the human) would encompass the vessel without the son of Ādam (actually) being in the vessel. So Allāh – and He has the highest description – verily encompasses all of His creation without Him being in anything of His creation. And He knows how it (i.e. the creation) is and what it is, without Him being in anything of what He has created."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

786 – فِيمَا ذَكَرْتُهُ وَبَيَّنْتُهُ مُقْنِعٌ لِأَهْلِ الْحَقِّ إِشْفَاقًا عَلَيْهِمْ، لِئَلَّا يُدَاخِلَ قُلُوبَهُمْ مِنْ تَلْبِيسِ أَهْلِ الْبَاطِلِ مِمَّنْ يَمِيلُ بِقَبِيحِ مَذْهَبِهِ السُّوءِ إِلَى اسْتِمَاعِ الْغِنَاءِ مِنَ الْغِلْمَانِ الْمُرْدِ يَتَلَذَّذُ بِالنَّظَرِ إِلَيْهِمْ، وَلَا يُحِبُّ الِاسْتِمَاعَ مِنَ الرَّجُلِ الْكَبِيرِ، وَيَرْقُصُ وَيَزْفِنُ، قَدْ ظَفَرَ بِهِ الشَّيْطَانُ فَهُوَ يَلْعَبُ بِهِ مُخَالِفًا لِلْحَقِّ، لَا يَرْجِعُ فِي فِعْلِهِ إِلَى كِتَابٍ وَلَا إِلَى سُنَّةٍ، وَلَا إِلَى قَوْلِ الصَّحَابَةِ، وَلَا مَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَلَا قَوْلِ إِمَامٍ مِنْ أَئِمَّةِ الْمُسْلِمِينَ، وَمَا يُخْفُونَ مِنَ الْبَلَاءِ مِمَّا لَا يَحْسُنُ ذِكْرُهُ أَقْبَحُ، وَيَدَّعُونَ أَنَّ هَذَا دِينٌ يَدِينُونَ بِهِ، نَعُوذُ بِاللَّهِ مِنْ قَبِيحِ مَا هُمْ عَلَيْهِ، وَنَسْأَلُهُ التَّوْفِيقَ إِلَى سَبِيلِ الرَّشَادِ، إِنَّهُ سَمِيعٌ قَرِيبٌ

786. In what I have mentioned and explained there is what convinces the people of truth and exceeds them (in what is needed), so nothing enters upon their hearts from the deceit of the people of falsehood; those whose evil *madhhab* makes them listen to the singing of hairless young boys and take pleasure in looking at them. And he does not like to listen to a grown man. And he dances and sways. The *Shaytān* has verily gotten a hold of him, so he plays with him in what is in opposition to the truth. In his deeds he does not return to the Book or the *Sunnah*, nor to the words of the *Sahābah* or those who followed them in goodness. And (also does not return) not to the statement of an leader from the leaders of the muslims. And what they conceal of affliction (and catastrophe), from that which it is not possible to mention, is even more repulsive. And they claim that this is a religion which they adopt (and follow). We seek refuge with Allāh from the repulsiveness they are upon, and we ask Him for success in achieving the path of guidance. He is verily Hearing and Near.[84]

[84] From the strangest of issues that occurs to the one who reads the books of the latecomers, and in their *tafāsīr* and explanations of the *ahādīth*, is them agreeing upon the negation of the *'uluw* of Allāh – the Exalted – over His creation and His *istiwā* upon His Throne. And (also) their distortion of many texts regarding the affirmation of this *'aqīdah* which Allāh – the Exalted – created the humans and animals upon. And, by Allāh, Al-Karjī verily spoke the truth, when he spoke about the issue of the *'uluw* in the book "Nukat Al-Qurān" (2/69): *"And this, by Allāh, is from the greater catastrophes; that the ignorance and stupidity of the Mu'tazilah and Jahmiyyah forces us to affirm this for them, while this is something that is not hidden for even a black nubian woman."*

787 – حَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الصَّبَّاحِ الْبَزَّارُ قَالَ: قَالَ يَزِيدُ بْنُ هَارُونَ: وَذَكَرَ الْجَهْمِيَّةَ فَقَالَ: هُمْ وَاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ زَنَادِقَةٌ عَلَيْهِمْ لَعْنَةُ اللَّهِ، وَبِاللَّهِ التَّوْفِيقُ.

787. 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn As-Sabbāh Al-Bazzār narrated to us and said: Yazīd ibn Hārūn said, when he mentioned the *Jahmiyyah* and then said: *"They are, by Allāh besides whom there is no other ilāh, zanādiqah. May the curse of Allāh be upon them."*[85]

And all success is from Allāh.

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[85] And in "As-Sunnah" by Harb Al-Karmānī (417) from 'Abdur-Rahmān ibn Muhammad ibn Sallām who said: I heard a man asking Yazīd ibn Hārūn and say: *"O Abū Khalid, what do you say about the Jahmiyyah?"* Yazīd said: *"Zanādiqah, zanādiqah, zanādiqah."* And he prolonged his voice the third time (he said it).

I said: In (203) the gathering of the statements of the people of knowledge has gone forth, where they describe the *Jahmiyyah* as *zanādiqah*. And from the most prominent attributes of these *Jahmiyyah* is their negation of the *'uluw* of Allāh – the Exalted – over His creation in reality, just as this is established in the hearts of the ordinary people which are pure from the filth of *tahrīf* (distortion) and *ta'tīl* (invalidation).

- Yazīd ibn Hārūn – *rahimahullāh* – said: *"Whoever claims that:* ***"Ar-Rahmān,* He *istawā* upon the Throne"** *is different from what is established in the hearts of the ordinary people, he is a jahmī."* ["Al-Ibānah Al-Kubrā" (2704)].

Note: From the issues which are in relation to the affirmation of the *'uluw* of Allāh – the Exalted – over His creation and His *istiwā* upon His Throne is: The affirmation of the *baynūnah* (separateness) and the *hadd* (border) for Allāh the Exalted. So they say: *"Allāh is above the heavens, risen up upon His Throne, separate from His creation by a border."*

And the reason for the people of *Sunnah* using these expressions (or terms) – even though the *Sahābah* did not say it, nor the *Tābi'ūn* – is that when the *Jahmiyyah* would negate the *'uluw* of Allāh – the Exalted – over His creation and His *istiwā* upon His Throne, they would say: *"Allāh is verily not separate from His creation, and there is no border between Him and them, and He is not distinguished from them."* So the people of *Sunnah* from the righteous *salaf* rejected this for them, and their rejection of them was severe, to the extent that they declared *takfīr* upon them, warned against them, and they clarified their situation and deceit for the people.

And I verily spoke long about this in the establishment of this issue, in the introduction of the book "Ithbāt Al-Hadd Lillāhi Ta'ālā". So take a look at it if you want, for further clarification.

51. Book: The belief and affirmation of that Allāh ﷻ spoke to Mūsā (*'alayhis-salām*)[86]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

الْحَمْدُ لِلَّهِ الْمَحْمُودُ عَلَى كُلِّ حَالٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَعَلَى آلِهِ وَسَلَّمَ **أَمَّا بَعْدُ:**

All praise is due to Allāh; the One who is praised in every situation. And may the peace and blessing of Allāh be upon Muhammad the Prophet and his family. **Thereafter:**

788 – فَإِنَّهُ مَنِ ادَّعَى أَنَّهُ مُسْلِمٌ ثُمَّ زَعَمَ أَنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى فَقَدْ كَفَرَ، يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا قُتِلَ، **فَإِنْ قَالَ قَائِلٌ: لِمَ؟ قِيلَ:** لِأَنَّهُ رَدَّ الْقُرْآنَ وَجَحَدَهُ، وَرَدَّ السُّنَّةَ، وَخَالَفَ جَمِيعَ عُلَمَاءِ الْمُسْلِمِينَ، وَزَاغَ عَنِ الْحَقِّ، وَكَانَ مِمَّنْ قَالَ اللَّهُ عز وجل:

788. Verily, the one who claims that he is a *muslim*, and then claims that Allāh ﷻ did not speak with Mūsā, he has verily committed *kufr*. He is asked to repent, (then either accepts) or else he is killed.[87]

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[86] Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (1/282): (Chapter: The clarification of, that Allāh speaking directly to His *kalīm* Mūsā is a characteristic which He singled him out in amongst (all) the messengers).

- And he said (1/293): (Chapter: The mention of the clarification of that Allāh – *jalla wa 'alā* – spoke to Mūsā (*'alayhis-salām*) from behind a veil, without Mūsā (*'alayhis-salām*) seeing his Lord ﷻ during the time where He was speaking to him).

[87] Those who reject that Allah – the Exalted – spoke directly to Mūsā (*'alayhis-salām*) are the *Jahmiyyah*.

- Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (96): *"And the Jahmiyyah enemies of Allāh: And they are those who claim that the Qurān is created, and that Allāh ﷻ did not speak to Mūsā, and that Allāh does not speak (at all)…"* Etc.

- And in "Al-Asma was-Sifat" 'Amr ibn Al-'Abbās said: I heard 'Abdur-Rahmān ibn Mahdī say when it was said to him: *"Verily, the Jahmiyyah say that the Qurān is created."* So he said: *"Verily, this is not what the Jahmiyyah wanted. And verily, what they wanted is:* ***a****. To negate that Ar-Rahmān istawā upon His Throne.* ***b.*** *And they wanted to negate that Allāh – the Exalted – spoke to Mūsā. While Allāh – the Exalted – said:* **"And Allāh spoke to Mūsā directly."** (An-Nisā 4:164). *And they wanted to negate that the Qurān is the Word of Allāh the Exalted. I believe they should be asked to repent. Then either they repent, or else they are beheaded."*

I said: And the *Ashā'irah* verily agreed with the *Jahmiyyah* in this corrupt (and false) *'aqīdah*, but they outwardly showed their agreement with the people of the *Sunnah*, so they said: *"Verily, Allāh spoke to Mūsā ('alayhis-salām)."* But then they believe that this speech was without letter and sound. And that it was only internal speech by which Mūsā (*'alayhis-salām*) became aware of the Speech of Allāh and understood what He wanted. So in reality they returned to the *'aqīdah* of the *Jahmiyyah*. =

Then if someone says: *"Why?"* **It is said:** Because he rejected the Qurān and disbelieved in it. And he rejected the *Sunnah*. And he opposed of the scholars of the muslims, and he deviated from the truth. And he is from those about whom Allāh ﷻ said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

"And whoever contradicts (or opposes) **the Messenger after the right path has been shown clearly to him, and follows other than the believers' way. We shall keep him on the path he has chosen, and burn him in Hell - what an evil destination."** (An-Nisā 4:115)

وَأَمَّا الْحُجَّةُ عَلَيْهِمْ مِنَ الْقُرْآنِ: فَإِنَّ اللَّهَ جَلَّ وَعَزَّ قَالَ فِي سُورَةِ النِّسَاءِ:

As for the *hujjah* against them from the Quran: Then Allah ﷻ verily said in *sūrah* An-Nisā:

﴿ وَكَلَّمَ اللَّهُ مُوسَى تَكْلِيمًا ﴾

"And Allāh spoke to Musa directly." (An-Nisā 4:164)[88]

And they clearly stated this corrupt *'aqīdah* in their books and their explanations. And from this is:
1. Ibn 'Atiyyah said in "Al-Muharrar Al-Wajīz" (2/137): *"And the Words of Allāh to the prophet Mūsā ('alayhis-salām) is without condition, without definition, without possibility of occurring, without letters and without sound. And that which the people firmly established in knowledge are upon is, that the speech verily is the meaning which is established in the soul, and Allah creates for Mūsā or Jibrīl some awareness from the aspect of the hearing by which they attained the speech."*
2. Ibn Fūrak said in "Mushkil Al-Hadīth" (p. 226): *"And the meaning of Allāh ﷻ speaking directly to (some of) His creation is Him making them understand His Words in accordance with what He wants. Either by letting (them) hear an expression which He points out what He intends, or by initiating an understanding which He creates in his heart by which he understands what He wants him to understand. And all of this is allowed and possible."*
And due to this the people of *Sunnah* reviled them, just as the author – *rahimahullāh* – did here.
- Al-Barbahārī – *rahimahullāh* – said in "Sharh As-Sunnah" (73): *"And the belief in that Allāh is the One who spoke to Mūsā ibn 'Imrān on the day of At-Tūr. And that Mūsā heard the Words of Allāh by a sound that occurred to his hearing from Him, and not from someone else than Him. And whoever says something other than this, he has verily disbelieved in Allāh the Great."*

[88] In "As-Sunnah" by Ghulām Al-Khallāl (32) Hanbal said: I heard Abū 'Abdillāh who said: "**"And Allāh spoke to Musa directly."** (An-Nisā 4:164) *So he affirmed the speaking to Mūsā as an honouring from Him to Mūsā ('alayhis-salām). Then he said after that:* **"Directly."**" I said to Abū 'Abdillāh: *"Will Allāh speak with His slave on the Day of Resurrection?"* He said: *"Yes. Who will judge between the created beings other than Allāh? He will speak with His slave and ask him. Allāh ﷻ has always been speaking, and He has always been spoken to (and it will always be as such). He commands whatever He wants. The judgment belongs to Him. He has no equal and no-one is similar to Him. (He does this) however He wants, and whenever He wants."*

وَقَالَ عز وجل فِي سُورَةِ الْأَعْرَافِ:

And He ﷻ said in *sūrah* Al-A'rāf:

﴿ وَلَمَّا جَاءَ مُوسَى لِمِيقَاتِنَا وَكَلَّمَهُ رَبُّهُ قَالَ رَبِّ أَرِنِي أَنْظُرْ إِلَيْكَ ﴾

"And when Mūsā came at the time and place appointed by Us, and his Lord spoke to him, he said: 'My Lord, show me (Yourself) **so I may look at You.'"** (Al-A'rāf 7:143)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَاتِي وَبِكَلَامِي ﴾

"I have verily chosen you among the people with My Messages and My Words." (Al-A'rāf 7:144)

وَقَالَ عز وجل فِي سُورَةِ طه:

And He ﷻ said in *sūrah* Tā-Hā:

﴿ فَلَمَّآ أَتَىٰهَا نُودِيَ يَٰمُوسَىٰٓ ۝١١ إِنِّيٓ أَنَا۠ رَبُّكَ فَٱخْلَعْ نَعْلَيْكَ إِنَّكَ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ۝١٢ وَأَنَا ٱخْتَرْتُكَ فَٱسْتَمِعْ لِمَا يُوحَىٰٓ ۝١٣ إِنَّنِيٓ أَنَا ٱللَّهُ لَآ إِلَٰهَ إِلَّآ أَنَا۠ فَٱعْبُدْنِي وَأَقِمِ ٱلصَّلَوٰةَ لِذِكْرِيٓ ﴾ إِلَى آخِرِ الْآيَاتِ

"Then when he came to it, he was called: 'O Mūsā. I am verily your Lord, so take off your sandals. You are verily in the sacred valley of *Tuwā*. And I have chosen you, so listen to what is being revealed. Verily, I am Allāh, there is no-one worthy of worship besides Me, so worship Me and establish the prayer for My remembrance.'" (Tā-Hā 20:14)

Until the end of the verses (that speak about this).

وَقَالَ عز وجل فِي سُورَةِ النَّمْلِ:

And He ﷻ said in *sūrah* An-Naml:

﴿ فَلَمَّا جَآءَهَا نُودِيَ أَنۢ بُورِكَ مَن فِي ٱلنَّارِ وَمَنْ حَوْلَهَا وَسُبْحَٰنَ ٱللَّهِ رَبِّ ٱلْعَٰلَمِينَ ۝٨ يَٰمُوسَىٰٓ إِنَّهُۥٓ أَنَا ٱللَّهُ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

"Then when he reached it, he was called: 'That blessed is the one in the fire and whoever is around it. And praise be to Allāh the Lord of all the worlds. O Mūsā, verily I am Allāh the Almighty, the Wise.'" (An-Naml 27:8-9)

وَقَالَ عز وجل فِي سُورَةِ الْقَصَصِ:

And He ﷻ said in *sūrah* Al-Qasas:

﴿ فَلَمَّا أَتَاهَا نُودِيَ مِنْ شَاطِئِ الْوَادِ الْأَيْمَنِ فِي الْبُقْعَةِ الْمُبَارَكَةِ مِنَ الشَّجَرَةِ أَنْ يَا مُوسَى إِنِّي أَنَا اللَّهُ رَبُّ الْعَالَمِينَ ﴾

"So when he (i.e. Mūsā) **reached it** (i.e. the fire)**, he was called from the right side of the valley, in the blessed place from the tree: 'O Mūsā, verily I am Allāh, the Lord of all the worlds.'"** (Al-Qasas 28:30)[89]

وَقَالَ عز وجل فِي سُورَةِ وَالنَّازِعَاتِ:

And He ﷻ said in *sūrah* An-Nāzi'āt:

﴿ هَلْ أَتَىٰكَ حَدِيثُ مُوسَىٰٓ ۝١٥ إِذْ نَادَىٰهُ رَبُّهُۥ بِٱلْوَادِ ٱلْمُقَدَّسِ طُوًى ﴾

"Has the story about Mūsā reached you? When his Lord called him in the sacred valley of *Tuwā*." (An-Nāzi'āt 79:15-16)[90]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَمَنْ زَعَمَ أَنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى فَقَدْ رَدَّ نَصَّ الْقُرْآنِ وَكَفَرَ بِاللَّهِ الْعَظِيمِ. **فَإِنْ قَالَ مِنْهُمْ قَائِلٌ**:

So whoever claims that Allāh ﷻ did not speak to Mūsā, he has verily rejected the Qurān and disbelieved in Allāh the Great. **Then if someone from them says:**

789 – إِنَّ اللَّهَ تَعَالَى خَلَقَ كَلَامًا فِي الشَّجَرَةِ، فَكَلَّمَ بِهِ مُوسَى **قِيلَ لَهُ**: هَذَا هُوَ الْكُفْرُ، لِأَنَّهُ يَزْعُمُ أَنَّ الْكَلَامَ مَخْلُوقٌ، تَعَالَى اللَّهُ عز وجل عَنْ ذَلِكَ وَيَزْعُمُ أَنَّ مَخْلُوقًا يَدَّعِي الرُّبُوبِيَّةَ، وَهَذَا مِنْ أَقْبَحِ الْقَوْلِ وَأَسْمَجِهِ وَقِيلَ لَهُ: يَا مُلْحِدُ، هَلْ يَجُوزُ لِغَيْرِ اللَّهِ أَنْ يَقُولَ: إِنَّنِي أَنَا اللَّهُ؟ نَعُوذُ بِاللَّهِ أَنْ يَكُونَ قَائِلُ هَذَا مُسْلِمًا، هَكَذَا كَافِرٌ يُسْتَتَابُ، فَإِنْ تَابَ وَرَجَعَ عَنْ مُذْهَبِهِ السُّوءِ وَإِلَّا قَتَلَهُ الْإِمَامُ، فَإِنْ لَمْ يَقْتُلْهُ الْإِمَامُ وَلَمْ يَسْتَتِبْهُ وَعُلِمَ مِنْهُ أَنَّ هَذَا مَذْهَبُهُ هُجِرَ وَلَمْ يُكَلَّمْ، وَلَمْ يُسَلَّمْ عَلَيْهِ وَلَمْ يُصَلَّ خَلْفَهُ، وَلَمْ تُقْبَلْ شَهَادَتُهُ، وَلَمْ يُزَوِّجْهُ الْمُسْلِمُ كَرِيمَتَهُ.

789. *"Verily, Allāh – the Exalted – created some words in the tree, and by that He spoke to Mūsā."* **It is said to him:** Exactly this is *kufr*. Because he claims that the speech is created. Exalted is Allāh ﷻ above that. And he claims that something created is claiming *rubūbiyyah* (lordship) for itself, and this is from the most repulsive and ugly statements. We seek refuge with Allāh from the one saying this being a muslim. This person is a *kāfir* which is asked to repent. Then either he repents and returns from his evil *madhhab*, or else the leader kills him. And if the leader does

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[89] In "As-Sunnah" by 'Abdullāh (20) from Muhammad ibn A'yan who said: I heard An-Nadr ibn Muhammad say: *"Whoever says regarding this verse:* **"Verily I am Allāh, there is no-one worthy of worship besides Me"** *is created, he is a kāfir."* So I went to 'Abdullāh ibn Al-Mubārak and informed him. He said: *"Abū Muhammad has spoken the truth, may Allāh protect him. Allāh ﷻ would not command us to worship something created."*

[90] Qawām As-Sunnah said in "Al-Hujjah fī Bayān Al-Mahajjah" (1/323): *"And the nidā (i.e. calling) for all of the scholars of language cannot be, except with letter and sound."*
And he said: *"And the scholars of the Arabic language agreed upon, that what is besides the letter and the sounds (or voices) is not speech in reality."*

not kill him, and he does not ask him to repent, and it is known from him that this is his *madhhab*, then he is boycotted, he is not spoken to, he is not greeted, he is not prayed behind, his testimony is not accepted, and a muslim does not marry his daughter to him.

790 – وَحَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا الْفَضْلُ بْنُ زِيَادٍ قَالَ: نا أَبُو طَالِبٍ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ عَمَّنْ قَالَ: إِنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى؟ فَقَالَ: «يُسْتَتَابُ، فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»، وَقَالَ أَبُو عَبْدِ اللَّهِ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ فِي هَذِهِ الْمَسْأَلَةِ بِعَيْنِهَا يَقُولُ: مَنْ قَالَ: «إِنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى، فَهُوَ كَافِرٌ يُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا ضُرِبَتْ عُنُقُهُ»

790. And Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: Abū Tālib narrated to us and said: I asked Abū 'Abdillāh Ahmad ibn Hanbal about the one who says: *"Verily, Allāh ﷻ never spoke to Mūsā"*? He said: *"He is asked to repent. Then either he repents, or else he is beheaded."*

And Abū 'Abdillāh said: I heard 'Abdur-Rahmān ibn Mahdī say regarding this exact issue: *"Whoever says: 'Verily, Allāh ﷻ never spoke to Mūsā', he is a kāfir. He is asked to repent. Then either he repents, or else he is beheaded."*[91]

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[91] In "As-Sunnah" by Ghulām Al-Khallāl (33) Ya'qūb ibn Bukhtān said: Abū 'Abdillāh was asked about the one who claims that Allāh never spoke to Mūsā with a sound (or voice)? He said: *"Yes, verily. He spoke with a sound (or voice). And we narrate these ahādīth, just as they came. Every hadīth has an aspect. They want to distort (the truth) for the people. Whoever claims that Allāh never spoke to Mūsā, he is a kāfir."*

- And in "As-Sunnah" by 'Abdullāh (518): I asked my father – *rahimahullāh* – about some people who say: *"When Allāh ﷻ spoke to Mūsā, He did not speak with a voice (sound)."* So my father said: *"Yes, verily (He did). Verily your Lord ﷻ speaks with a voice (sound). We narrate these ahādīth just as they came."* And he said: *"The hadīth of Ibn Mas'ūd (radiAllāhu 'anhu): 'When Allāh ﷻ speaks, a sound from Him is heard, like the dragging of a chain upon rocks.'"* My father said: *"And these Jahmiyyah reject this."* And my father said: *"These are kuffār. They want to distort (the meaning) for the people. Whoever claims that Allāh ﷻ does not speak, he is a kāfir. We verily narrate these ahādīth just as they came."*

I said: This is the belief of the people of *Sunnah*, may the mercy of Allāh be upon them. And as for their opposers, then they openly state the opposite of this. And from this is:

1. Ibn Fūrak said in "Mushkil Al-Hadīth" (p. 351): *"Know, that the Speech of Allāh – the Exalted – not is with letter nor sound for us."*

2. Al-Bayhaqī said in "Al-Asmā was-Sifāt" (2/700): *"… And the Creator – uplifted is His praise – does not have makhārij (i.e. the places from where the sounds of the letters exit in the mouth), and His Speech is not with letter nor with sound (or voice)."*

3. Al-Qurtubī said in "Al-Mufhim Sharh Muslim" (6/181): *"His – the Exalted – Speech is not with letter nor with sound, just as this has been proved in its place."*

- The *Shaykh* 'Abdullāh ibn 'Abdir-Rahmān Abū Butayn said in "Ar-Rasāil wal-Masāil An-Najdiyyah" (2/176-177): *"Know, that most of the people of the countries today are Ash'ariyyah, and that their madhhab regarding the Attributes of the Lord ﷻ is in agreement with some of what the Mu'tazilah and Jahmiyyah are upon. So they affirm some of the Attributes and not others. They affirm the life, the =*

791 – حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ قَالَ: قَالَ أَحْمَدُ: قَالَ عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ: «مَنْ قَالَ: إِنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى فَيُسْتَتَابُ فَإِنْ تَابَ وَإِلَّا قُتِلَ»

791. Abū Muhammad ʻAbdullāh ibn Al-ʻAbbās At-Tiyālisī narrated to us and said: Ishāq ibn Mansūr Al-Kawsaj narrated to us and said: Ahmad said: ʻAbdur-Rahmān ibn Mahdī said: *"Whoever says: 'Verily, Allāh ﷻ never spoke to Mūsā', he is asked to repent. Then either he repents, or else he is killed."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَأَمَّا السُّنَنُ الَّتِي جَاءَتْ بِبَيَانِ مَا نَزَلَ بِهِ الْقُرْآنُ أَنَّ اللَّهَ عز وجل كَلَّمَ مُوسَى عليه السلام لَيْسَ بَيْنَهُمَا رَسُولٌ مِنْ خَلْقِهِ، تَعَالَى اللَّهُ عَمَّا يَقُولُ الْمُلْحِدُ الَّذِي قَدْ لَعِبَتْ بِهِ الشَّيَاطِينُ

And as for the *Sunan* that came with the clarification of what the Qurān came down with; that Allāh ﷻ spoke to Mūsā (*ʻalayhis-salām*) where there was no messenger from His creation between them. Exalted is Allāh above what the atheist – whom the *shayātīn* verily have played with – say.

792 – حَدَّثَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ صَقْرٍ السُّكَّرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ،: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ.

792. Abū Al-ʻAbbās ʻAbdullāh ibn Saqr As-Sukrī narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to us (and said): ʻAbdullāh ibn Wahb narrated to us.

792a – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ، وَأَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو الْمِصْرِيُّ قَالَا: حَدَّثَنَا ابْنُ وَهْبٍ،: أَخْبَرَنِي هِشَامُ بْنُ سَعْدٍ، عَنْ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«إِنَّ مُوسَى عليه السلام قَالَ: يَا رَبِّ أَرِنَا آدَمَ الَّذِي أَخْرَجَنَا مِنَ الْجَنَّةِ، فَأَرَاهُ اللَّهُ عز وجل آدَمَ عليه السلام، فَقَالَ: أَنْتَ أَبُونَا آدَمُ؟ فَقَالَ لَهُ آدَمُ: نَعَمْ، قَالَ: أَنْتَ الَّذِي نَفَخَ اللَّهُ عز وجل فِيكَ مِنْ رُوحِهِ، وَعَلَّمَكَ الْأَسْمَاءَ كُلَّهَا، وَأَمَرَ مَلَائِكَتَهُ فَسَجَدُوا لَكَ؟ قَالَ: نَعَمْ، قَالَ: فَمَا حَمَلَكَ عَلَى أَنْ أَخْرَجْتَنَا وَنَفْسَكَ مِنَ الْجَنَّةِ؟ قَالَ لَهُ آدَمُ: وَمَنْ أَنْتَ؟ قَالَ: أَنَا مُوسَى قَالَ: أَنْتَ نَبِيُّ بَنِي إِسْرَائِيلَ؟ أَنْتَ الَّذِي كَلَّمَكَ اللَّهُ جَلَّ ذِكْرُهُ مِنْ وَرَاءِ حِجَابٍ، وَلَمْ يَجْعَلْ بَيْنَكَ وَبَيْنَهُ رَسُولًا مِنْ خَلْقِهِ؟ قَالَ: نَعَمْ، قَالَ: فَمَا وَجَدْتَ فِي كِتَابِ اللَّهِ عز وجل أَنَّ ذَلِكَ كَانَ فِي كِتَابِ اللَّهِ قَبْلَ أَنْ أُخْلَقَ؟ قَالَ:**

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knowledge, the power, the will, the hearing, the seeing and the speech, and they negate the Attributes besides these with false interpretation. Despite them affirm the Attribute of speech in agreement with the people of Sunnah, then in reality they are negating it. Because the speech for them is merely the meaning (of the words, and not the words themselves).

And they say: 'The letters of the Qurān are created, and Allāh never spoke with letter and sound.'

So the Jahmiyyah said to them: 'This is the same as our belief; verily, the speech of Allāh is created. Because the intended are the letters and not the meaning.' And the madhhab of all of the Salaf without any exception is, that the Speech of Allāh is not created, and that Allāh – the Exalted – spoke in the Qurān, (both) its letters and its meanings, and that Allāh speaks with a voice (or sound) which He makes whomever He wants hear."

نَعَمْ قَالَ: فَلِمَ تَلُومُنِي فِي شَيْءٍ قَدْ سَبَقَ مِنَ اللَّهِ تَعَالَى فِيهِ الْقَضَاءُ قَبْلِي؟» قَالَ النَّبِيُّ ﷺ عِنْدَ ذَلِكَ: «فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى»

792a. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misrī and Abū At-Tāhir Ahmad ibn 'Amr Al-Misrī both narrated to us and said: Ibn Wahb narrated to us and said: Hishām ibn Sa'd informed me, from Zayd ibn Aslam, from his father that 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: The Messenger of Allāh ﷺ said: ***"Mūsā ('alayhis-salām) verily said: 'My Lord, show me Ādam who brought us out of Paradise.' So Allāh ﷻ showed him Ādam. Then he said: 'Are you our father Ādam?' So Ādam said to him: 'Yes.'***

He said: 'Are you the one whom Allāh ﷻ blew into from His soul, and He taught you all of the names, and He commanded the angels so they performed sujūd to you?' He said: 'Yes.'

He said: 'What made you bring us all and yourself out from Paradise?' Ādam said to him: 'And who are you?' He said: 'I am Mūsā.'

He said: 'Are you the prophet of Banū Israāīl? Are you the one whom Allāh – uplifted is His mention – spoke to from behind a veil, and He did not place between you and Him any messenger from His creation?' He said: 'Yes.'

He said: 'Then did you not find in the Book of Allāh ﷻ that this was (written) in the Book[92] of Allāh – the Exalted – before I was created?' He said: 'Yes.' He said: 'Then why are you blaming me for something where the decree of Allāh – the Exalted – has gone forth before me (i.e. before I existed)?!'"

At that, the Prophet ﷺ said: ***"So Ādam refuted Mūsā. So Ādam refuted Mūsā."***[93]

793 – وَأَخْبَرَنَا الْفِرْيَابِيُّ، حَدَّثَنِي أَبُو مَسْعُودٍ أَحْمَدُ بْنُ الْفُرَاتِ قَالَ: أَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ حُمَيْدٍ، عَنِ الْحَسَنِ، عَنْ جُنْدَبٍ قَالَ: قَالَ النَّبِيُّ ﷺ: «**احْتَجَّ آدَمُ وَمُوسَى عليهما السلام فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ الَّذِي خَلَقَكَ اللَّهُ عز وجل بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ وَأَسْجَدَ لَكَ مَلَائِكَتَهُ، وَأَسْكَنَكَ جَنَّتَهُ، وَفَعَلْتَ مَا فَعَلْتَ، فَأَخْرَجْتَ وَلَدَكَ مِنَ الْجَنَّةِ؟ فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي بَعَثَكَ اللَّهُ بِرِسَالَتِهِ وَكَلَّمَكَ، وَآتَاكَ التَّوْرَاةَ، وَقَرَّبَكَ نَجِيًّا؟ أَنَا أَقْدَمُ أَمِ الذِّكْرُ؟**» فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى**»

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[92] **Translator:** This refers to *Al-Lawh Al-Mahfūdh* (The Preserved Tablet).

[93] Its *takhrīj* has gone forth in number (221).
And the author verily commented upon it with his words (222): Then if someone would say: "*Where is the place of hujjah (evidence, argument) in what you have said?*"
Then it is said to him: The statement of Ādam to Mūsā: ***"Are you the one whom Allāh – the Exalted – spoke to from behind a veil, and He did not place between you and Him any messenger from His creation?"*** And there verily was some conversation between them. So this proves that the *Kalām* of Allāh – the Exalted – is not created. Because he said: ***"And He did not place between you and Him any messenger from His creation."*** So consider this and understand it, *in shā Allāh*.

793. And Al-Firyābī informed us and said: Abū Mas'ūd Ahmad ibn Al-Furāt narrated to me and said: Mūsā ibn Ismā'īl narrated to us and said: Hammād ibn Salamah narrated to us, from Humayd, from Al-Hasan, from Jundub (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said: ***"Ādam and Mūsā ('alayhis-salām) disputed. So Mūsā said to him: 'O Ādam, are you the one whom Allāh ﷻ created with His Hand, and He blew His soul into you, and He made the angels perform sujūd to you, and He let you live in Paradise, and then you did what you did and caused your children to exit Paradise?'***

So Ādam said: 'You are Mūsā, the one whom Allāh sent with His messages, and He spoke to you, and He gave you the Tawrāh, and He brought you close for private conversation. Did I come first or the dhikr?'"

Then the Messenger of Allāh ﷺ said: ***"So Ādam refuted Mūsā. So Ādam refuted Mūsā."***[94]

794 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ، حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ، حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرٍو، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى أَنْتَ آدَمُ أَبُونَا أَخْرَجْتَنَا مِنَ الْجَنَّةِ وَأَشْقَيْتَنَا قَالَ لَهُ آدَمُ: أَنْتَ مُوسَى اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ يَعْنِي التَّوْرَاةَ بِيَدِهِ، أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ فَحَجَّ آدَمُ مُوسَى، فَحَجَّ آدَمُ مُوسَى**»

794. Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: Sufyān narrated to us, from 'Amr, from Tāwūs that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"Ādam and Mūsā disputed. Mūsā said: 'You are our father Ādam who caused us to exit from Paradise and made us unhappy.' Ādam said to him: 'And you are Mūsā. Allāh chose you with His Speech, and He wrote for you*** – i.e. the *Tawrāh* – ***with His Hand. Do you blame me for an issue that Allāh decreed upon me forty years before He created me?' So Ādam refuted Mūsā. So Ādam refuted Mūsā."***[95]

796 –حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ، حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ، حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، عَنْ قَيْسِ بْنِ الرَّبِيعِ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «إِنَّ اللَّهَ عز وجل اصْطَفَى إِبْرَاهِيمَ عليه السلام بِالْخُلَّةِ، وَاصْطَفَى مُوسَى عليه السلام بِالْكَلَامِ، وَاصْطَفَى مُحَمَّدًا ﷺ بِالرُّؤْيَةِ»

796. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: 'Abdul-Wahhab Al-Warrāq narrated to us and said: Abū An-Nadr Hāshim ibn Al-Qāsim narrated to us, from Qays ibn Ar-Rabī', from 'Āsim Al-Ahwal, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: *"Verily*

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[94] Narrated by An-Nasāī in "Al-Kubrā" (11256) and Abū Ya'lā (1528).
- Ibn Abī Hātim Ar-Rāzī – *rahimahullāh* – said in "Al-Marāsīl" (138): I heard my father – *rahimahullāh* – say: *"It is not correct that Al-Hasan heard from Jundub (radiAllāhu 'anhu)."*

[95] Narrated by Ahmad (7387), Al-Bukhārī (6614) and Muslim (2652).

Allāh ﷻ chose Ibrāhīm ('alayhis-salām) with the friendship. And He chose Mūsā ('alayhis-salām) with the Kalām (Speech). And He chose Muhammad ﷺ with the ruyah (i.e. seeing Allāh)."[96]

798 – حَدَّثَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيٍّ الْجَصَّاصُ، وَأَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَا: نا الْحَسَنُ بْنُ عَرَفَةَ، ثنا خَلَفُ بْنُ خَلِيفَةَ، عَنْ حُمَيْدٍ الْأَعْرَجِ، عَنْ عَبْدِ اللَّهِ بْنِ الْحَارِثِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَوْمَ كَلَّمَ اللَّهُ عز وجل مُوسَى عليه السلام كَانَتْ عَلَيْهِ جُبَّةُ صُوفٍ وَكُمَّةُ صُوفٍ، وَكِسَاءُ صُوفٍ، وَعَصَى رَاعٍ، وَنَعْلَاهُ مِنْ جِلْدِ حِمَارٍ غَيْرِ ذَكِيٍّ**»

798. Abū Sa'īd Al-Hasan ibn 'Ali Al-Jassās and Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār both narrated to us and said: Al-Hasan ibn 'Arafah narrated to us and said: Khalaf ibn Khalīfah narrated to us, from Humayd Al-A'raj, from 'Abdullāh ibn Al-Hārith, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"On the day where Allāh ﷻ spoke to Mūsā ('alayhis-salām) he was wearing a woollen garment, a hood (or cap) made of wool and his sandals were made of donkey skin that did not have a good smell."***[97]

799 – أَخْبَرَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ، ثنا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ، ثنا عَلِيُّ بْنُ عَاصِمٍ، عَنِ الْفَضْلِ بْنِ عِيسَى الرَّقَاشِيِّ، حَدَّثَنِي مُحَمَّدُ بْنُ الْمُنْكَدِرِ، حَدَّثَنِي جَابِرُ بْنُ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمَّا كَلَّمَ اللَّهُ عز وجل مُوسَى عليه السلام مِنَ الطُّورِ كَلَّمَهُ بِغَيْرِ الْكَلَامِ الَّذِي كَلَّمَهُ بِهِ يَوْمَ نَادَاهُ؟ فَقَالَ لَهُ مُوسَى يَا رَبِّ هَذَا كَلَامُكَ الَّذِي كَلَّمْتَنِي بِهِ قَالَ يَا مُوسَى إِنَّمَا كَلَّمْتُكَ بِقُوَّةِ عَشْرَةِ آلَافِ لِسَانٍ، وَلِي قُوَّةُ الْأَلْسِنَةِ كُلِّهَا، وَأَنَا أَقْوَى مِنْ ذَلِكَ**»

799. Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: 'Alī ibn 'Āsim narrated to us, from Al-Fadl ibn 'Īsā Ar-Raqqāshī who said: Muhammad ibn Al-Munkadir narrated to me and said: Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) narrated to me and said: The Messenger of Allāh ﷺ said: ***"When Allāh ﷻ spoke to Mūsā ('alayhis-salām) from At-Tūr, He spoke with him by another speech than the one He spoke to him with on the day He called him. So Mūsā said to Him: 'O my Lord, is this Your Speech which you spoke to me with?' He said: 'O Mūsā, I verily spoke to you with the strength of ten thousand tongues, while I have the power of all tongues. And I am stronger than that (as well).'"***[98]

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[96] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (562, 563), and it is a *sahīh* narration.

[97] Narrated by At-Tirmidhī (1734), Sa'īd ibn Mansūr (960) and 'Abdullāh ibn Ahmad in "As-Sunnah" (548). *Imām* Ahmad – *rahimahullāh* – said: *"It is munkar (rejected) and not sahīh. The ahādīth of Humayd from 'Abdullāh ibn Al-Hārith are rejected."* ["Muntakhab Al-'Ilal" (165)].
And the *hadīth* was declared weak by At-Tirmidhī, At-Tabarī and Al-'Uqaylī (1/268).

[98] Narrated by Harb in "As-Sunnah" (411), Ibn Abī Hātim in "At-Tafsīr" (6286, 16882) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2548). Ibn Kathīr said in his "Tafsīr" (2/475): *"And this isnād is weak, because this Al-Fadl Ar-Raqqāshī is completely weak."* And 'Abdullāh ibn Ahmad narrated a similar *hadīth* in "As-Sunnah" (526) from Ka'b Al-Ahbār *rahimahullāh*.

800 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ، ثنا مُحَمَّدُ بْنُ بَكَّارٍ، ثنا أَبُو مَعْشَرٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُعَاوِيَةَ قَالَ: «إِنَّمَا كَلَّمَ اللَّهُ عز وجل مُوسَى عليه السلام بِقَدْرِ مَا يُطِيقُ مُوسَى مِنْ كَلَامِهِ، وَلَوْ تَكَلَّمَ بِكَلَامِهِ كُلِّهِ لَمْ يُطِقْهُ شَيْءٌ»

800. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Muhammad ibn Bakkār narrated to us and said: Abū Ma'shar narrated to us, from 'Abdur-Rahmān ibn Mu'āwiyah who said: *"Allāh ﷻ only spoke to Mūsā ('alayhis-salām) with the amount of His Speech which Mūsā could endure. And if He had spoken with all of His Speech, then he would not be able to endure any of it."*

801 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: ثنا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: ثنا أَبُو النَّضْرِ، عَنْ مَعْمَرٍ، عَنْ مُحَمَّدِ بْنِ كَعْبٍ الْقُرَظِيِّ قَالَ: قَالَتْ بَنُو إِسْرَائِيلَ لِمُوسَى عليه السلام :مَا شَبَّهْتَ صَوْتَ رَبِّكَ تَعَالَى حِينَ كَلَّمَكَ قَالَ: شِبْهُ صَوْتِ الرَّعْدِ حِينَ لَا يَتَرَجَّعُ

801. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: 'Abdul-Wahhab Al-Warrāq narrated to us and said: Abū An-Nadr narrated to us, from Ma'mar, from Muhammad ibn Ka'b Al-Quradhī who said: Banū Isrāīl said to Mūsā: *"What did you liken the voice of your Lord – the Exalted – with, when He spoke to you?"* He said: *"It was like the sound of thunder when it does not fall back (i.e. stop)."*

802 – حَدَّثَنَا أَبُو الطَّيِّبِ الْحُسَيْنُ بْنُ عَلِيِّ بْنِ صَالِحٍ الْهَرَوِيُّ قَالَ: نا أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ الْحَجَّاجِ الْمَرْوَزِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ قَالَا: نا أَحْمَدُ بْنُ حَنْبَلٍ قَالَ: نا إِسْمَاعِيلُ بْنُ عَبْدِ الْكَرِيمِ بْنِ مَعْقِلِ بْنِ مُنَبِّهٍ، قَالَ: حَدَّثَنِي عَبْدُ الصَّمَدِ بْنُ مَعْقِلٍ قَالَ: سَمِعْتُ وَهْبَ بْنَ مُنَبِّهٍ يَقُولُ: "لَمَّا اشْتَدَّ عَلَى مُوسَى عليه السلام كَرْبُهُ قَالَ لَهُ رَبُّهُ عز وجل :ادْنُ مِنِّي فَلَمْ يَزَلْ يُدْنِيهِ حَتَّى شَدَّ ظَهْرَهُ بِجِذْعِ الشَّجَرَةِ فَاسْتَقَرَّ وَذَهَبَتْ عَنْهُ الرِّعْدَةُ، وَجَمَعَ يَدَيْهِ فِي الْعِصِيِّ، وَخَضَعَ بِرَأْسِهِ وَعُنُقِهِ، فَقَالَ لَهُ رَبُّهُ تبارك وتعالى :إِنِّي قَدْ أَقَمْتُكَ الْيَوْمَ مَقَامًا لَا يَنْبَغِي لِبَشَرٍ مِنْ بَعْدِكَ أَنْ يَقُومَ مَقَامَكَ، أَدْنَيْتُكَ مِنِّي حَتَّى سَمِعْتَ كَلَامِيَ وَكُنْتَ بِأَقْرَبِ الْأَمْكِنَةِ مِنِّي قَالَ: وَذَكَرَ الْحَدِيثَ

802. Abū At-Tayyib Al-Husayn ibn 'Alī ibn Sālih Al-Harawī narrated to us and said: Abū Bakr Ahmad ibn Muhammad ibn Al-Hajjāj Al-Marrūdhī and Ishāq ibn Ibrāhīm ibn 'Abdir-Rahmān both narrated to us and said: Ahmad ibn Hanbal narrated to us and said: Ismā'īl ibn 'Abdil-Karīm ibn Ma'qal ibn Munabbih narrated to us and said: 'Abdus-Samad ibn Ma'qal narrated to us and said: I heard Wahb ibn Munabbih say: *"When the distress of Mūsā ('alayhis-salām) became severe for him, his Lord ﷻ said to him: 'Come close to Me.' And He continued to bring him closer until he leaned his back against the trunk of the tree. Then he settled down and he stopped trembling. And he gathered his hands on the rod, and he lowered his head and neck. Then his Lord – tabāraka wa ta'ālā – said to him: 'I have verily placed you in a position today, and it is not suitable for any human to assume this position of yours after you. And I have brought you close to Me until you heard My Words (or Speech). And you were in the closest of places to Me…'"* He said: And he mentioned the *hadīth*.

803 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: نا الْحَسَنُ بْنُ حَمَّادٍ سَجَّادَةُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ، عَنْ جُوَيْبِرٍ، عَنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ جَلَّ سُبْحَانَهُ نَاجَى مُوسَى عليه السلام بِمِائَةِ أَلْفٍ وَأَرْبَعِينَ أَلْفَ كَلِمَةٍ، وَصَايَا كُلُّهَا، فَكَانَ فِيمَا نَاجَاهُ أَنْ قَالَ لَهُ: يَا مُوسَى إِنَّهُ لَمْ يَتَصَنَّعِ الْمُتَصَنِّعُونَ إِلَيَّ بِمِثْلِ الزُّهْدِ فِي الدُّنْيَا، وَلَمْ يَتَقَرَّبِ الْمُتَقَرِّبُونَ إِلَيَّ بِمِثْلِ الْوَرَعِ عَمَّا حَرَّمْتُ عَلَيْهِمْ، وَلَمْ يَتَعَبَّدْ لِيَ الْمُتَعَبِّدُونَ بِمِثْلِ الْبُكَاءِ مِنْ خِيفَتِي قَالَ مُوسَى: يَا إِلَهَ الْبَرِيَّةِ كُلِّهَا، وَيَا مَالِكَ يَوْمِ الدِّينِ، وَيَا ذَا الْجَلَالِ وَالْإِكْرَامِ: وَمَا أَعْدَدْتَ لَهُمْ وَمَاذَا جَزَيْتَهُمْ؟ قَالَ: قَالَ: أَمَّا الزَّاهِدُونَ فِي الدُّنْيَا فَإِنِّي أُبِيحُهُمْ جَنَّتِي يَتَبَوَّءُونَ فِيهَا حَيْثُ شَاءُوا، وَأَمَّا الْوَرِعُونَ عَمَّا حَرَّمْتُ عَلَيْهِمْ فَإِنَّهُ إِذَا كَانَ يَوْمُ الْقِيَامَةِ لَمْ يَبْقَ عَبْدٌ إِلَّا نَاقَشْتُهُ الْحِسَابَ، وَفَتَّشْتُهُ عَمَّا فِي يَدَيْهِ إِلَّا الْوَرِعِينَ، وَإِنِّي أَسْتَحْيِهِمْ وَإِنِّي أُجِلُّهُمْ وَأُكْرِمُهُمْ وَأُدْخِلُهُمُ الْجَنَّةَ بِغَيْرِ حِسَابٍ، وَأَمَّا الْبَكَّاءُونَ مِنْ خِيفَتِي فَأُولَئِكَ لَهُمُ الرَّفِيقُ الرَّفِيعُ الْأَعْلَى لَا يُشَارِكُونَ فِيهِ**»

803. Abū ʻAbdillāh Ahmad ibn Al-Hasan ibn ʻAbdil-Jabbār As-Sūfī narrated to us and said: Al-Hasan ibn Hammād Sajjādah narrated to us and said: ʻAmr ibn Hāshim narrated to us, from Juwaybir, from Ad-Dahhāk, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh – jalla subhānahu – spoke privately with Mūsā (ʻalayhis-salām) with hundred and forty thousand words. All of it were teachings. And among that which He said to him in private conversation was, that He said to him: 'O Mūsā, those who perform deeds for Me cannot perform any deeds that are like zuhd (ascetism) in dunyā. And those who seek nearness to Me cannot seek nearness with anything like having fear from (performing) what I have prohibited for them. And those who worship Me cannot worship with anything like crying due to the fear of Me.'***

Mūsā said: 'O Ilāh of all of the creation. And O Mālik (Owner) of the Day of Judgment. And O Owner of Majesty and Honour. And what have You prepared for them? And what will You reward them with?'"

He said: ***"He said: 'As for the people of zuhd in dunyā, then I have allowed My Paradise for them; they will live in it. And as for the people of fear from (performing) what I have prohibited for them, then when it is the Day of Resurrection, there will remain no slave, except that I will discuss with him in the account and I will examine him in what is in his hands, except the people of fear. Because I am verily shy from them, and I respect them and I honour them and I will enter them into Paradise without any account. And as for those who cry due to the fear of Me, then for these is the highest place. And they will not share it with anyone.'"***[99]

[99] Narrated by ʻAbdullāh ibn Ahmad in "As-Sunnah" (529), At-Tabarānī in "Al-Mujam Al-Kabīr" (12/120) and Ibn Battah in "Al-Ibānah Al-Kubrā" (2552). And in its *isnād* is Juwaybir, and he is weak.

804 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: ثنا الْحَسَنُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنِي قَاسِمٌ الْعُمَرِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مُحَمَّدِ بْنِ حَبِيبِ بْنِ أَبِي حَبِيبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: شَهِدْتُ خَالِدَ بْنَ عَبْدِ اللَّهِ الْقَسْرِيَّ وَهُوَ يَخْطُبُ فَلَمَّا فَرَغَ مِنْ خُطْبَتِهِ وَذَلِكَ يَوْمُ النَّحْرِ قَالَ: "ارْجِعُوا فَضَحُّوا يَقْبَلُ اللَّهُ مِنْكُمْ، فَإِنِّي مُضَحٍّ بِالْجَعْدِ بْنِ دِرْهَمٍ إِنَّهُ زَعَمَ أَنَّ اللَّهَ عز وجل لَمْ يُكَلِّمْ مُوسَى تَكْلِيمًا، وَلَمْ يَتَّخِذْ إِبْرَاهِيمَ خَلِيلًا، تَعَالَى اللَّهُ عَمَّا يَقُولُ الْجَعْدُ بْنُ دِرْهَمَ عُلُوًّا كَبِيرًا ثُمَّ نَزَلَ فَذَبَحَهُ.

804. Abū Al-Qāsim ‘Abdullāh ibn Muhamma ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Al-Hasan ibn As-Sabbāh narrated to us and said: Qāsim Al-Ma’marī narrated me, from ‘Abdur-Rahmān ibn Muhammad ibn Habīb ibn Abī Habīb, from his father, from his grandfather who said: I witnessed Khālid ibn ‘Abdillāh Al-Qasrī when he held a *khutbah*. Then when he finished his *khutbah* – and it was on the day of slaughtering – he said: *“O people, return (now) and slaughter (your sacrifices), may Allāh accept it from you. And I will verily slaughter Al-Ja’d ibn Dirham. He verily claimed that Allāh ﷻ did not speak to Mūsā directly. And that He did not take Ibrāhīm as a close friend. Exalted is Allāh far above what Al-Ja’d ibn Dirham says.”* Then he descended and slaughtered him.[100]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فِيمَا ذَكَرْتُهُ مِنْ هَذَا الْبَابِ مَقْنَعٌ لِمَنْ عَقَلَ عَنِ اللَّهِ جَلَّ اسْمُهُ وَعَنْ رَسُولِهِ ﷺ وَالْآثَارِ الْمَذْكُورَةِ أَنَّ اللَّهَ ﷻ كَلَّمَ مُوسَى عليه السلام تَكْلِيمًا، وَالْكَلَامُ مِنَ اللَّهِ جَلَّ وَعَزَّ إِلَى مُوسَى عليه السلام بِلَا رَسُولٍ بَيْنَهُمَا.

In what I have mentioned of this issue, there is enough to convince the one who understands from Allah – uplifted is His Name – and from His Messenger ﷺ, and (from) the mentioned narrations, that Allāh – *jalla jalāluhu* – spoke to Mūsā (*‘alayhis-salām*) directly. And the Speech was from Allāh ﷻ to Mūsā (*‘alayhis-salām*) without any messenger between them.

The end of the book

[100] This story is well-known, and the scholars conveyed it from each other in their books, and they met it with acceptance and acknowledgement.
- Al-Lālakāī – *rahimahullāh* – said in “I’tiqād Ahlis-Sunnah” (460): *“There is no disagreement between the leaders, that the first to say that the Qurān is created was Ja’d ibn Dirham in the years after year 20 (after hijrah), and then Jahm ibn Safwān.”*

52. Chapter: The belief in and the affirmation of that Allah ﷻ descends to the lowest heaven every night[101]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

Allāh is the praised One in every situation, and may His peace be upon Muhammad the Prophet and his family.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

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[101] Ad-Dārimī – *rahimahullāh* – said in his "Radd 'alā Al-Jahmiyyah" (p. 93): *"So all of these ahādīth, and more than them, were verily narrated about the nuzūl (descent) of the Lord ﷻ in these places. And we met the people of understanding and insight from our scholars upon the affirmation and belief in this. None of them rejected this, and no-one prohibited narrating them. Until this group emerged and opposed the narrations of the Messenger of Allāh ﷺ with rejection, and they worked hard to repel them, so they said: 'How is this descent of His?'*

We say: We have not been burdened with knowing the kayfiyyah (condition) of the nuzūl in our dīn, nor to understand it in our hearts. And nothing is similar to Him from His creation so that we compare Him in deed or attribute with their deeds and attributes. Rather, He descends by His Power and the kindness of His Rubūbiyyah however He wants. So the condition (i.e. how) is not understood, and the belief in the words of the Messenger of Allāh ﷺ regarding His nuzūl is obligatory. And the Lord is not asked about what He does and how He does it, while they will be asked. Because He is the One who is capable of whatever He wants and to do it however He wants. And one only says regarding the deed of the weak created being, who has no power except the power given to him by Allāh the Exalted: 'How does he do that? And how is he capable?'"

- And Ibn Abī Zamanīn – *rahimahullāh* – said in "Usūl As-Sunnah" (1/203): *"And this hadīth explains that Allāh ﷻ is upon His Throne in the heaven and not on earth. And this is also clear in the Book of Allāh and in several ahādīth from the Messenger of Allāh ﷺ."*

I said: And due to this, then everyone who negates the *'uluw* of Allāh – the Exalted – over His creation, he does not believe in the *ahādīth* about the *nuzūl* (descent), even if he claims and openly shows that he believe in them. Because the reality of his situation is that he negates this.

- As-Sarrāj said: I heard Ishāq ibn Rāhūyah say: One day I entered upon 'Abdullāh ibn Tāhir and Mansūr ibn Talhah was with him. Then Mansūr said to me: *"O Abū Ya'qūb, do you say that Allāh descends every night?"* I said to him: *"And we (also) believe in that. If you do not believe that Allāh is in the heaven, then you do not need to ask me."* Then 'Abdullāh said to him: *"Did I not prohibit you from this shaykh?!"* See: ["Ijtimā' Al-Juyūsh" (p. 342)].

- And Ad-Dārimī – *rahimahullāh* – said his "An-Naqd 'alā Al-Marīsī" (p. 221): *"And little is what has been narrated from the Prophet ﷺ which is more refuting of your claim that Allāh is in every place, than the hadīth about the nuzūl (descent). Because you say: 'There is no place which is free from Him.' So how does one who is in every place descend from one place to another place?"*

- And he said (p. 224): *"And it is the most infuriating hadīth for the Jahmiyyah and what refutes their claim the most. Because they do not acknowledge that Allāh is above His Throne, above His heavens, rather (they say that) He is on earth just like He is in the heaven. So how does anyone descend to the lowest heaven when he (already) is below it on earth and in all places of it? And the same hadīth refutes their claim and cuts off their arguments."*

805 – الْإِيمَانُ بِهَذَا وَاجِبٌ، وَلَا يَسَعُ الْمُسْلِمُ الْعَاقِلُ أَنْ يَقُولَ: كَيْفَ يَنْزِلُ؟ وَلَا يَرُدُّ هَذَا إِلَّا الْمُعْتَزِلَةُ. وَأَمَّا أَهْلُ الْحَقِّ فَيَقُولُونَ: الْإِيمَانُ بِهِ وَاجِبٌ بِلَا كَيْفٍ، لِأَنَّ الْأَخْبَارَ قَدْ صَحَّتْ عَنْ رَسُولِ اللهِ ﷺ: «**أَنَّ اللَّهَ عز وجل يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ**» وَالَّذِينَ نَقَلُوا إِلَيْنَا هَذِهِ الْأَخْبَارَ هُمُ الَّذِينَ نَقَلُوا إِلَيْنَا الْأَحْكَامَ مِنَ الْحَلَالِ وَالْحَرَامِ، وَعِلْمَ الصَّلَاةِ، وَالزَّكَاةِ، وَالصِّيَامِ، وَالْحَجِّ، وَالْجِهَادِ، فَكَمَا قَبِلَ الْعُلَمَاءُ عَنْهُمْ ذَلِكَ كَذَلِكَ قَبِلُوا مِنْهُمْ هَذِهِ السُّنَنَ، وَقَالُوا: مَنْ رَدَّهَا فَهُوَ ضَالٌّ خَبِيثٌ، يَحْذَرُونَهُ وَيُحَذِّرُونَ مِنْهُ.

805. The belief in this is obligatory. It is not allowed for a sane muslim to say: *"How does He descend?"* And no-one but the *Mu'tazilah* reject this.[102]

And as for the people of truth, then they say: The belief in it is obligatory without (describing) how, because the information has verily correctly been narrated from the Prophet ﷺ (stating): ***"That Allāh ﷻ descends to the lowest heaven every night."*** And those who conveyed these narrations to us, they are the ones who conveyed to us the judgments of *halāl* and *harām*, and the knowledge of the *salāh*, the *zakāh*, the *siyām*, the *hajj* and the *jihād*. So just as the scholars accepted that from them,

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[102] And those who agree with them from the *Jahmiyyah* and the *Ashā'irah*, and others than them from the *mu'attilah*. And the one who looks into the books of the latecomers from the authors of *tafsīr* and books of explanation of the *hadith*, will find that they took this shameful path. And from this is:

- The statement of Ibn Al-'Arabī in "Al-Qabas" (1/289): *"The nuzūl in the language in reality is movement. And movement is not possible (or allowed to claim about) Allāh. So there only remains to turn from the reality of the nuzūl to the metaphoric of it, and that is the descent of the meanings…"*
- And the statement of Ibn Hajar (Al-'Asqalānī) in "Al-Fath" (11/129): *"The nuzūl is impossible for (i.e. to claim about) Allāh. Because the reality of it is movement from the direction of above to what is below. And the certain evidences have verily proven that He is declared free from this. So this is interpreted to that the intended is the descent of the angel of mercy and similar to this. Or he affirms the words without any meaning to them along with his belief in tanzīh (i.e. deeming Allāh above this description)."*
- And the statement of Al-Ghazālī in "Al-Iqtisād": *"Ascribing the nuzūl to Allāh – the Exalted – is metaphoric. And in reality it is ascribed to an angel from the angels."*
- And Mulā 'Alī Qārī Al-Hanafī said in "Mirqāh Al-Mafātīh" (3/923): **"Our Lord descends."** *"This means His command to some of the angels, or He sends down His callers."*

I said: All of this is *tasbīh* and *tahrīf* of the Attribute of the *nuzūl* of Allāh the Exalted. And I mentioned it here in order for you to be aware against it and what is similar to it.

- And Al-Lālakāī (729) narrated that Hanbal ibn Ishāq said: I asked Abū 'Abdillāh Ahmad ibn Hanbal about the *ahādīth* which are narrated from the Prophet ﷺ: ***"Verily, Allāh descends to the lowest heaven."*** So Abū 'Abdillāh said: *"We believe in them and we affirm them. And we do not reject anything from them if the chains of narration are correct. And we do not reject the words of the Messenger of Allāh ﷺ. And we know that whatever the Messenger ﷺ came with is the truth."*

Until I said to Abū 'Abdillāh: *"Allāh descends to the lowest heaven."* I said: *"Is His nuzūl by His knowledge or by what?"* So he said to me: *"Do not speak about this. What is up with you and with this (type of questioning)?! Let the hadīth pass according to how it was narrated without (describing) how or the condition. Verily, the narrations came with the same as what the Book came with. Allāh ﷻ said*: **"So do not put forth examples to Allāh."** (An-Nahl 16:74) *He descends however He wants, with His knowledge, His power, His greatness. He encompasses everything in knowledge. His estimate cannot be perceived by any describer, and the fleeing of a fleeing man is not distant from Him."*

then they also accepted these *Sunan* from them. And they said: Whoever rejects them, he is a dirty misguided person. They would be aware against him and they would warn others about him.[103]

806 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: نا أَبُو مَعْمَرٍ الْقَطِيعِيُّ قَالَ قَالَ عَبَّادٌ يَعْنِي ابْنَ الْعَوَّامِ: قَدِمَ عَلَيْنَا شَرِيكٌ وَاسِطَ فَقُلْنَا لَهُ: إِنَّ عِنْدَنَا قَوْمًا يُنْكِرُونَ هَذِهِ الْأَحَادِيثَ: **إِنَّ اللَّهَ عز وجل يَنْزِلُ إِلَى السَّمَاءِ الدُّنْيَا**، فَقَالَ شَرِيكٌ: إِنَّمَا جَاءَنَا بِهَذِهِ الْأَحَادِيثِ مَنْ جَاءَ بِالسُّنَنِ عَنْ رَسُولِ اللَّهِ ﷺ الصَّلَاةِ، وَالصِّيَامِ، وَالزَّكَاةِ، وَالْحَجِّ، وَإِنَّمَا عَرَفْنَا اللَّهَ عز وجل بِهَذِهِ الْأَحَادِيثِ"

806. Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Abū Ma'mar Al-Qatī'ī narrated to us and said: 'Abbād (i.e. ibn Al-'Awwām) said: Sharīk came to us in *Wāsit*, so we said to him: *"Verily, with us there are some people who reject these ahādīth:* ***'Verily, Allāh ﷻ descends to the lowest heaven.'"*** So Sharīk said: *"Verily, those who brought us these ahādīth are those who brought the Sunan from the Messenger of Allāh ﷺ (regarding) the salāh, the siyām, the zakāh and the hajj. And we can verily only know Allāh ﷻ through these ahādīth."*

807 – وَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيٍّ الْجَصَّاصُ قَالَ: نا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: قَالَ الشَّافِعِيُّ رحمه الله» :وَلَيْسَ فِي سُنَّةِ رَسُولِ اللَّهِ ﷺ إِلَّا اتِّبَاعُهَا بِفَرْضِ اللَّهِ عز وجل، وَالْمَسْأَلَةُ بِكَيْفَ فِي شَيْءٍ قَدْ ثَبَتَتْ فِيهِ السُّنَّةُ مَا لَا يَسَعُ عَالِمًا، وَاللَّهُ أَعْلَمُ»

807. And Abū Sa'īd Al-Hasan ibn 'Alī Al-Jassās narrated to us and said: Ar-Rabi' ibn Sulaymān narrated to us and said: Ash-Shāfi'ī – *rahimahullāh* – said: "*Regarding the Sunnah of the Messenger of Allāh ﷺ there is no (other option) than following it by the obligation of Allāh ﷻ. And asking 'how' about something which the Sunnah verily has established, is what is not allowed for a scholar. And Allāh knows best."*

808 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ، حَدَّثَنَا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ قَالَ: قُلْتُ لِأَحْمَدَ يَعْنِي ابْنَ حَنْبَلٍ: **يَنْزِلُ رَبُّنَا تبارك وتعالى كُلَّ لَيْلَةٍ، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْأَخِيرِ إِلَى سَمَاءِ الدُّنْيَا**، أَلَيْسَ تَقُولُ بِهَذِهِ الْأَحَادِيثِ؟ **وَيَرَاهُ أَهْلُ الْجَنَّةِ** يَعْنِي رَبَّهُمْ عز وجل؟ **وَلَا تُقَبِّحُوا الْوَجْهَ فَإِنَّ اللَّهَ عز وجل خَلَقَ آدَمَ عَلَى صُورَتِهِ** وَاشْتَكَتِ النَّارُ إِلَى رَبِّهَا

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[103] The *ahādīth* about the *nuzūl* are from the most severe of *ahādīth* for the invalidators of the Attributes, just as Ad-Dārimī – *rahimahullāh* – said in his "Naqd 'alā Al-Marīsī" (p. 224): *"And it is the most infuriating hadīth for the Jahmiyyah and what refutes their claim the most."*
And the reason for this is that they contain the affirmation of the *'uluw* (aboveness), the *makān* (place), the *majī* (coming), the *ityān* (coming), the *nuzūl* (descent), the *su'ūd* (ascent), the *dunuw* (coming near) and other than these things, from the necessities of the Attributes which the people of *Sunnah* affirm. And due to this, the rejection of the *mu'attilah* upon the one who affirmed these Attributes in their reality as it is suitable for Allah – the Exalted – was severe. The *Jahmiyyah* did this with Ishāq ibn Rāhūyah *rahimahullāh*.
- Abu Ismā'īl At-Tirmidhī said: I heard Ishāq ibn Rāhūyah say: One day the *Jahmiyyah* gathered with 'Abdullāh ibn Tāhir, and they said to him: *"O amīr (leader), you verily prefer Ishāq, and you honour him and respect him. And he is a kāfir who claims that Allāh ﷻ descends to the lowest heaven every night."*

عز وجل حَتَّى وَضَعَ فِيهَا قَدَمَهُ، وَإِنَّ مُوسَى لَطَمَ مَلَكَ الْمَوْتِ قَالَ أَحْمَدُ: «كُلُّ هَذَا صَحِيحٌ»، قَالَ إِسْحَاقُ: «هَذَا صَحِيحٌ، وَلَا يَدْفَعُهُ إِلَّا مُبْتَدِعٌ أَوْ ضَعِيفُ الرَّأْيِ»

808. And Abū Muhammad ‘Abdullāh ibn Al-‘Abbās At-Tiyālisī narrated to us and said: Ishāq ibn Mansūr Al-Kawsaj narrated to us and said: I said to Ahmad (i.e. ibn Hanbal): *“**‘Our Lord – tabāraka wa ta’ālā – descends every night when the last third of the night remains to the lowest heaven.’** Do you not believe in these ahādīth? And: **‘The people of Paradise will see Him.’** Meaning: Their Lord ﷻ. And: **‘Do not curse anyone by an ugly face**[104]**, for verily, Allāh ﷻ created Ādam in His Image.’** And: **‘Hellfire complained to its Lord ﷻ until He placed His Foot in it.’** And: **‘Mūsā verily struck the Angel of death.’**”*

Ahmad said: *“All of this is correct.”*

Ishāq said: *“This is (all) correct. Only a mubtadi’ (innovator) rejects this, or someone with a weak opinion.”*

809 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: نا الْحُسَيْنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ بِطَرَسُوسَ سَنَةَ ثَلَاثٍ وَثَلَاثِينَ وَمِائَتَيْنِ قَالَ: سَمِعْتُ مُطَرِّفَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ مَالِكَ بْنَ أَنَسٍ يَقُولُ: إِذَا ذُكِرَ عِنْدَهُ الزَّائِغُونَ فِي الدِّينِ يَقُولُ: قَالَ عُمَرُ بْنُ عَبْدِ الْعَزِيزِ رحمه الله» :سَنَّ رَسُولُ اللَّهِ ﷺ وَوُلَاةُ الْأَمْرِ بَعْدَهُ سُنَنًا الْأَخْذُ بِهَا اتِّبَاعٌ لِكِتَابِ اللَّهِ عز وجل، وَاسْتِكْمَالٌ لِطَاعَةِ اللَّهِ، وَقُوَّةٌ عَلَى دِينِ اللَّهِ تَعَالَى، لَيْسَ لِأَحَدٍ مِنَ الْخَلْقِ تَغْيِيرُهَا وَلَا تَبْدِيلُهَا، وَلَا النَّظَرُ فِي شَيْءٍ خَالَفَهَا، مَنِ اهْتَدَى بِهَا فَهُوَ مُهْتَدٍ، وَمَنِ اسْتَنْصَرَ بِهَا فَهُوَ مَنْصُورٌ، وَمَنْ تَرَكَهَا اتَّبَعَ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، وَوَلَّاهُ اللَّهُ مَا تَوَلَّى، وَأَصْلَاهُ جَهَنَّمَ وَسَاءَتْ مَصِيرًا»

809. Abū Bakr Ja’far ibn Muhammad Al-Firyābī narrated to us and said: Al-Hasan ibn ‘Alī Al-Hulwānī narrated to us – in Tartus in the year two-hundred and thirty-three – and said: I heard Mutarrif ibn ‘Abdillāh say: I heard Mālik ibn Anas say, when those who deviate in the *dīn* were mentioned to him. He said: ‘Umar ibn ‘Abdil-‘Azīz – *rahimahullāh* – said: *“The Messenger of Allāh ﷺ, and those in authority after him, legislated a Sunnah; adhering to it is following the Book of Allāh, fulfilling the obedience towards Allāh and a strength in the dīn of Allāh the Exalted. It is not (allowed) for anyone from the creation to exchange it (with something else) or to change it, nor to look into what opposes it. Whoever follows its guidance he is guided, and whoever seeks support by it is given support. And whoever leaves it and follows other than the way of the muminūn, then Allāh will leave him to what he has chosen and burn him in Hellfire. And what an evil destination.”*

[104] **Translator:** This means: Do not invoke Allāh against someone by saying: *“May Allāh make your face ugly.”*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

801 – قَدْ رَوَى هَذَا الْحَدِيثَ عَنِ النَّبِيِّ ﷺ جَمَاعَةٌ كَثِيرَةٌ بِسُنَنٍ ثَابِتَةٍ عِنْدَ أَهْلِ الْعِلْمِ **فَإِنْ قَالَ قَائِلٌ**: مَنْ رَوَاهُ عَنِ النَّبِيِّ ﷺ؟ **قِيلَ**: رَوَاهُ أَبُو هُرَيْرَةَ عَنِ النَّبِيِّ ﷺ، وَرَوَاهُ أَبُو سَعِيدٍ الْخُدْرِيُّ كَذَلِكَ، وَرَوَاهُ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ كَذَلِكَ وَرَوَاهُ عُثْمَانُ بْنُ أَبِي الْعَاصِ كَذَلِكَ، وَرَوَاهُ عُبَادَةُ بْنُ الصَّامِتِ كَذَلِكَ، وَرَوَاهُ رِفَاعَةُ الْجُهَنِيُّ كَذَلِكَ، وَرَوَاهُ جُبَيْرُ بْنُ مُطْعِمٍ كَذَلِكَ كُلُّ هَؤُلَاءِ رَوَوْهُ عَنِ النَّبِيِّ ﷺ وَغَيْرُهُمْ بِمَعْنًى وَاحِدٍ، وَسَنَذْكُرُ ذَلِكَ عَنْهُمْ بِالْأَسَانِيدِ الصِّحَاحِ الَّتِي لَا يَدْفَعُهَا الْعُلَمَاءُ.

810. And this *hadīth* was verily narrated from the Prophet ﷺ by a large group of people, with established *Sunan* for the people of knowledge. **Then if someone says:** *"Who narrated it from the Prophet ﷺ?"* **It is said:** Abū Hurayrah (*radiAllāhu 'anhu*) narrated it from the Prophet ﷺ. And Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) also narrated it. And 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) also narrated it. And 'Uthmān ibn Abī Al-'Ās (*radiAllāhu 'anhu*) also narrated it. And 'Ubādah ibn As-Sāmit (*radiAllāhu 'anhu*) also narrated it. And Rifa'ah Al-Juhani (*radiAllāhu 'anhu*) also narrated it. And Jubayr ibn Mut'im (*radiAllāhu 'anhu*) also narrated it. All of these narrated it from the Prophet ﷺ, and others than them, with the same meaning. We will mention this from them with correct chains of narration, which the scholars do not reject.[105]

811 – أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الطَّاهِرِ أَحْمَدُ بْنُ عَمْرٍو الْمِصْرِيُّ قَالَ: أَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي مَالِكُ بْنُ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ أَبِي عَبْدِ اللَّهِ الْأَغَرِّ، وَعَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنْزِلُ رَبُّنَا تبارك وتعالى كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ فَيَقُولُ: مِنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ وَمَنْ يَسْأَلُنِي فَأُعْطِيَهُ، وَمَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ**»

811. Abū Bakr ibn Abī Dāwūd informed us and said: Abū At-Tāhir Ahmad ibn 'Amr Al-Misrī narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Mālik ibn Anas informed me, from Ibn Shihāb, from Abū 'Abdillāh Al-Agharr and from Abū Salamah ibn 'Abdir-Rahmān, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Our Lord – tabāraka wa ta'ālā – descends every night to the lowest heaven when the last third of the night remains, and He says: 'Who is invoking Me so I can answer him? And who is asking Me so I can give him? And who is asking Me for forgiveness so I can forgive him?'"***[106]

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[105] In "Kitāb As-Sifāt" by Ibn Al-Muhibb (1059) Ahmad ibn 'Abdillāh Al-Muzanī said: *"The hadīth about the nuzūl has verily been established from the Prophet ﷺ from several correct aspects. And there came in the revelation what affirms it, and that is His – the Exalted – Words:* **"And your Lord comes, and the angels in rows."** (Al-Fajr 89:22)*."* And Abū Zur'ah said: *"These mutawātirah ahādīth from the Messenger of Allāh ﷺ:* ***'Verily, Allāh descends every night to the lowest heaven.'*** *It was verily narrated by several of the companions of the Prophet ﷺ, and with us they are correct and strong."*

[106] Narrated by Mālik in "Al-Muwatta" (619), Ahmad (7592), Al-Bukhārī (7494) and Muslim (1721).

813 -أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: نا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: نا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنْزِلُ اللَّهُ عز وجل فِي كُلِّ لَيْلَةٍ إِلَى سَمَاءِ الدُّنْيَا حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: مَنْ يَدْعُونِي فَأَسْتَجِيبَ لَهُ، مَنْ يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ، حَتَّى يَطْلُعَ الْفَجْرُ**» فَبِذَلِكَ كَانُوا يَسْتَحِبُّونَ آخِرَ اللَّيْلِ.

813. Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from Az-Zuhrī, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"Our Lord ﷻ descends every night to the lowest heaven when the last third of the night remains, and He says: 'Who is invoking Me so I can answer him? Who is asking Me for forgiveness so I can forgive him? Until fajr emerges."***

And due to this they used to prefer the last part of the night.[107]

814 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا فُلَيْحُ بْنُ سُلَيْمَانَ، عَنِ الزُّهْرِيِّ، عَنْ أَبِي سَلَمَةَ، وَأَبِي عَبْدِ اللَّهِ الْأَغَرِّ صَاحِبِ أَبِي هُرَيْرَةَ أَنَّهُمَا سَمِعَا أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَنْزِلُ رَبُّنَا عز وجل، حِينَ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ إِلَى سَمَاءِ الدُّنْيَا كُلَّ لَيْلَةٍ، فَيَقُولُ: مَنْ يَسْأَلْنِي أُعْطِهِ، وَمَنْ يَدْعُنِي أَسْتَجِبْ لَهُ، وَمَنْ يَسْتَغْفِرْنِي أَغْفِرْ لَهُ**» فَلِذَلِكَ يُفَضِّلُونَ صَلَاةَ آخِرِ اللَّيْلِ عَلَى أَوَّلِهِ

814. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Abū Ar-Rabi' Az-Zahrani narrated to us and said: Fulayh ibn Sulaymān narrated to us, from Az-Zuhrī, from Abū Salamah and Abū ʻAbdillāh Al-Agharr the companion of Abū Hurayrah, that they both heard Abū Hurayrah (*radiAllāhu ʻanhu*) say: The Messenger of Allāh ﷺ said: ***"Our Lord ﷻ descends when the last third of the night remains, to the lowest heaven every night, and He says: 'Who is asking Me so I can give him? And who is invoking me so I can answer him? And who is asking Me for forgiveness so I can forgive him?"*** And due to this they used to prefer the *salāh* during the last part of the night over the first part of it.

815 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ الْحَسَنِ بْنِ نَصْرٍ قَاضِي حَلَبٍ قَالَ: حَدَّثَنَا الْمُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ أَبِي مُسْلِمٍ الْأَغَرِّ، عَنْ أَبِي هُرَيْرَةَ، وَأَبِي سَعِيدٍ قَالَا: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عز وجل يُمْهِلُ، حَتَّى إِذَا كَانَ شَطْرُ اللَّيْلِ نَزَلَ تبارك وتعالى إِلَى السَّمَاءِ الدُّنْيَا فَقَالَ: هَلْ مِنْ مُسْتَغْفِرٍ فَيُغْفَرَ لَهُ؟ هَلْ مِنْ دَاعٍ فَيُسْتَجَابَ لَهُ؟ هَلْ مِنْ تَائِبٍ فَأَتُوبَ عَلَيْهِ؟ حَتَّى يَنْفَجِرَ الْفَجْرُ**»

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[107] Perhaps these words are from the words of Az-Zuhrī – *rahimahullāh* – just as this is clearly stated with Ibn Khuzaymah in "At-Tawhīd" (1/301).

815. Abū Hafs ‘Umar ibn Al-Hasan ibn Nasr the judge of *Halab* narrated to us and said: Al-Muammal ibn Ihab narrated to us and said: Mālik ibn Su’ayr narrated to us and said: Al-A’mash narrated to us, from Abū Sālih, from Abū Hurayrah and Abū Sa’īd (*radiAllāhu ‘anhumā*). And from Abū Ishāq, from Abū Muslim Al-Agharr, from Abū Hurayrah and Abū Sa’īd. And Habīb ibn Abī Thābit, from Abū Muslim Al-Agharr, from Abū Hurayrah and Abū Sa’īd (*radiAllāhu ‘anhumā*) who both said: The Messenger of Allāh ﷺ said: ***“Verily, Allāh ﷻ delays it until the middle of the night, (then) He – tabāraka wa ta’ālā – descends to the lowest heaven. Then He says: ‘Is there anyone asking for forgiveness so I can forgive him? Is there anyone invoking so I can answer him? Is there anyone repenting, so I can accept his repentance?’ Until fajr (dawn) breaks.”***[108]

817 -أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ غُنْدَرٌ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَغَرِّ قَالَ: أَشْهَدُ عَلَى أَبِي هُرَيْرَةَ وَأَبِي سَعِيدٍ الْخُدْرِيِّ أَنَّهُمَا: شَهِدَا عَلَى رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ عز وجل يُمْهِلُ حَتَّى إِذَا كَانَ ثُلُثُ اللَّيْلِ فَيَقُولُ: هَلْ مِنْ سَائِلٍ؟ هَلْ مِنْ تَائِبٍ؟ هَلْ مِنْ مُسْتَغْفِرٍ مِنْ ذَنْبٍ؟**» قَالَ: فَقَالَ لَهُ رَجُلٌ: حَتَّى يَطْلُعَ الْفَجْرُ؟ قَالَ: «**نَعَمْ**»

817. Abū Bakr ibn Abī Dāwūd informed us and said: Muhammad ibn Bashhār Bundār narrated to us and said: Muhammad ibn Ja’far Ghundar narrated to us and said: Shu’bah narrated to us, from Abū Ishāq, from Al-Agharr who said: I testify for Abū Hurayrah and Abū Sa’īd Al-Khudrī (*radiAllāhu ‘anhumā*) that they both testified for the Messenger of Allāh ﷺ (that) he said: ***“Verily, Allāh ﷻ delays it until a third of the night has passed. Then He says: ‘Is there anyone asking? Is there anyone repenting? Is there anyone asking for forgiveness?’”*** He said: Then a man said to him: *“Until the fajr emerges?”* He said: ***“Yes.”***

818 – وَأَخْبَرَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُصْعَبُ بْنُ مُحَمَّدِ بْنِ مُصْعَبٍ قَالَ: نا يَزِيدُ يَعْنِي ابْنَ هَارُونَ قَالَ: أَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْأَغَرِّ أَبِي مُسْلِمٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، وَأَبِي هُرَيْرَةَ: أَنَّهُمَا شَهِدَا بِهِ عَلَى رَسُولِ اللَّهِ ﷺ، وَأَنَا أَشْهَدُ بِهِ عَلَيْهِمَا: «**إِنَّ اللَّهَ عز وجل يُمْهِلُ حَتَّى إِذَا ذَهَبَ ثُلُثُ اللَّيْلِ الْأَوَّلُ نَزَلَ إِلَى السَّمَاءِ الدُّنْيَا، فَقَالَ: هَلْ مِنْ مُسْتَغْفِرٍ فَيُغْفَرَ لَهُ؟ هَلْ مِنْ تَائِبٍ يُتَابُ عَلَيْهِ؟ هَلْ مِنْ سَائِلٍ يُعْطَى؟**»

818. And Ibn Abī Dāwūd informed us and said: Mus’ab ibn Muhammad ibn Mus’ab narrated to us and said: Yazīd (i.e. ibn Hārūn) narrated to us and said: Sharīk narrated to us, from Abū Ishāq, from Al-Agharr Abū Muslim, from Abū Sa’īd Al-Khudrī and Abū Hurayrah (*radiAllāhu ‘anhumā*) that they both testified for the Messenger of Allāh ﷺ, and I testify to it for them: ***“Verily, Allāh delays it until the first third of the night has passed, (then) He descends to the lowest heaven and He says: ‘Is there anyone asking for forgiveness so he can be forgiven?***

[108] Narrated by Ahmad (1386) and Muslim (1727).

Is there anyone repenting so his repentance can be accepted? Is there anyone asking so he can be given?'"

821 – وَحَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: نا عَبْدُ الْحَمِيدِ بْنُ أَبِي الْعِشْرِينَ قَالَ: نا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي هِلَالُ بْنُ أَبِي مَيْمُونَةَ قَالَ: حَدَّثَنِي عَطَاءُ بْنُ يَسَارٍ قَالَ: حَدَّثَنِي رِفَاعَةُ بْنُ عَرَابَةَ الْجُهَنِيُّ قَالَ: صَدَرْنَا مَعَ رَسُولِ اللَّهِ ﷺ مِنْ مَكَّةَ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«إِذَا مَضَى شَطْرُ اللَّيْلِ أَوْ قَالَ: ثُلُثَاهُ يَنْزِلُ اللَّهُ عز وجل إِلَى السَّمَاءِ الدُّنْيَا فَيَقُولُ: لَا أَسْأَلُ عَنْ عِبَادِي غَيْرِي، مَنْ ذَا الَّذِي يَسْأَلُنِي أُعْطِيهِ؟ مَنْ ذَا الَّذِي يَدْعُونِي أَسْتَجِيبُ لَهُ؟ مَنْ ذَا يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ حَتَّى يَنْفَجِرَ الصُّبْحُ»**

821. And Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: ʻAbdul-Hamīd ibn Abī Al-ʻIshrīn narrated to us and said: Al-Awzāʻī narrated to us and said: Yahyā ibn Abī Kathīr narrated to us and said: Hilāl ibn Abī Maymūnah narrated to me and said: ʻAtā ibn Yasār narrated to me and said: Rifāʻah ibn ʻArābah Al-Juhanī narrated to me and said: We went out from *Makkah* with the Messenger of Allāh ﷺ, then the Messenger of Allāh ﷺ said: ***"When the middle of the night has passed*** – or he said: ***two thirds of it – Allāh ﷻ descends to the lowest heaven and says: 'I do not ask anyone but Myself about My slaves. Who is the one asking Me so I can give him? Who is the one invoking Me so I can answer him? Who is the one asking for forgiveness so I can forgive him?' Until morning breaks."***[109]

823 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ :نا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا هِشَامٌ , عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ , عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ , عَنْ رِفَاعَةَ الْجُهَنِيِّ. قَالَ ابْنُ صَاعِدٍ :هَكَذَا قَالَ لَنَا: عَنْ عَبْدِ اللَّهِ بْنِ الْمُبَارَكِ وَيَقْصُرُ مِنَ الْإِسْنَادِ عَطَاءُ بْنُ يَسَارٍ فَحَدَّثَنَاهُ الْحُسَيْنُ بْنُ الْحَسَنِ , وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ , وَزِيَادُ بْنُ أَيُّوبَ قَالُوا :حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ , عَنْ هِلَالِ بْنِ أَبِي مَيْمُونَةَ , عَنْ عَطَاءِ بْنِ يَسَارٍ , عَنْ رِفَاعَةَ الْجُهَنِيِّ وَاللَّفْظُ لِابْنِ الْمُبَارَكِ قَالَ :أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ حَتَّى إِذَا كُنَّا بِالْكَدِيدِ أَوْ قَالَ: بِقُدَيْدٍ جَعَلَ رِجَالٌ مِنَّا يَسْتَأْذِنُونَ عَلَى أَهْلِيهِمْ فَيَأْذَنُ لَهُمْ , فَحَمِدَ اللَّهَ عَزَّ وَجَلَّ وَقَالَ خَيْرًا , وَقَالَ :**«إِذَا مَضَى نِصْفُ اللَّيْلِ أَوْ** قَالَ: **ثُلُثُهُ يَنْزِلُ اللَّهُ عَزَّ وَجَلَّ إِلَى السَّمَاءِ الدُّنْيَا , فَيَقُولُ :لَا أَسْأَلُ عَنْ عِبَادِي غَيْرِي , مَنْ ذَا الَّذِي يَسْتَغْفِرُنِي فَأَغْفِرَ لَهُ؟ مَنْ ذَا الَّذِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ مَنْ ذَا الَّذِي يَسْأَلُنِي فَأُعْطِيَهُ؟ حَتَّى يَنْفَجِرَ الصُّبْحُ»**

823. And Abū Muhammad Yahyā ibn Muhammad ibn Sāʻid narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: ʻAbdullāh ibn Al-Mubārak narrated to us and said: Hishām narrated to us, from Yahyā ibn Abī Kathīr, from Hilāl ibn Abī Maymūnah, from Rifāʻah Al-Juhanī (*radiAllāhu ʻanhu*).

Ibn Sāʻid said: This is what he said to us: From ʻAbdullāh ibn Al-Mubārak, and he cut out ʻAtā ibn Yasār from the *isnād*. And Al-Husayn ibn Al-Hasan and Yaʻqūb

[109] Narrated by Ahmad (16215), An-Nasāī in "Al-Kubrā" (10236) and Ibn Khuzaymah ibn "At-Tawhīd" (37).

ibn Ibrāhīm Ad-Dawraqī and Ziyād ibn Ayyūb all narrated it to us and said: Ismā'īl ibn Ibrāhīm narrated to us and said: Hishām Ad-Dustawāī narrated to us and said: Yahyā ibn Abī Kathīr narrated to us, from Hilāl ibn Abī Maymūnah, from 'Atā ibn Yasār, from Rifā'ah Al-Juhanī – and the wording is from Ibn Al-Mubārak – who said: We were present (or travelling) with the Messenger of Allāh ﷺ. Until when we were in *Al-Kadīd* – or he said *Al-Qudayd* – some men from us started asking for permission to go to their families, and he would allow them (to go). Then he praised Allāh ﷻ and said good things. And he said: ***"When the middle of the night has passed*** – or he said: ***a third of it – Allāh ﷻ descends to the lowest heaven and He says: 'I do not ask anyone about My slaves other than Myself. Who is the one asking Me for forgiveness so I can forgive him? Who is the one invoking Me so I can answer him? Who is the one asking Me so I can give him?' Until fajr breaks."***

825 – وَأَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا هَارُونُ بْنُ إِسْحَاقَ، وَعَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ إِبْرَاهِيمَ الْهَجَرِيِّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عز وجل يَفْتَحُ أَبْوَابَ السَّمَاءِ ثُلُثَ اللَّيْلِ الْبَاقِي، ثُمَّ يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا ثُمَّ يَبْسُطُ يَدَيْهِ**»، وَقَالَ عَلِيُّ بْنُ الْمُنْذِرِ يَدَهُ: **أَلَا عَبْدٌ يَسْأَلُنِي أُعْطِيَهُ؟** قَالَ: **فَلَا يَزَالُ كَذَلِكَ حَتَّى يَطْلُعَ الْفَجْرُ**»

825. And Abū Bakr ibn Abī Dāwūd informed us and said: Hārūn ibn Ishāq and 'Alī ibn Al-Mundhir At-Tarīqī both narrated to us and said: Muhammad ibn Faysal narrated to us, from Ibrāhīm Al-Hajarī, from Abū Al-Ahwas, from 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, Allāh ﷻ opens the doors (or gates) of the heaven during the last third of the night. Then He comes down to the lowest heaven. Then He stretches out His Hands*** – and 'Alī ibn Al-Mundhir said: His Hand – ***(and He says): 'Is there no slave who is asking Me so I can give him.'"*** He said: ***"And He continues like this until fajr emerges."***

826 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا مُعَاوِيَةُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا زَائِدَةُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ الْهَجَرِيُّ، عَنْ أَبِي الْأَحْوَصِ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِنَّ اللَّهَ عز وجل يَفْتَحُ أَبْوَابَ السَّمَاءِ ثُلُثَ اللَّيْلِ الْبَاقِي، ثُمَّ يَهْبِطُ إِلَى السَّمَاءِ الدُّنْيَا، فَيَبْسُطُ يَدَهُ عز وجل فَيَقُولُ: أَلَا عَبْدٌ يَسْأَلُنِي فَأُعْطِيَهُ؟ حَتَّى يَطْلُعَ الْفَجْرُ**»

826. And Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Mu'āwiyah ibn 'Amr narrated to us and said: Zaidah narrated to us and said: Ibrāhīm Al-Hajari narrated to us, from Abū Al-Ahwas, from 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Verily, Allāh ﷻ opens the doors (or gates) of the heaven during the last third of the night. Then He comes down to the lowest heaven. Then***

He stretches out His ﷻ Hand, and He says: 'Is there no slave who is asking so I can give him?' Until fajr emerges." [110]

827 – أَخْبَرَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، حَدَّثَنَا هِشَامُ بْنُ عَبْدِ الْمَلِكِ قَالَ: أَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ نَافِعِ بْنِ جُبَيْرٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**يَنْزِلُ اللَّهُ عز وجل إِلَى السَّمَاءِ الدُّنْيَا، فَيَقُولُ: هَلْ مِنْ سَائِلٍ فَأُعْطِيَهُ سُؤْلَهُ؟ هَلْ مِنْ مُسْتَغْفِرٍ فَأَغْفِرَ لَهُ؟**»

827. Abū Bakr ibn Abī Dāwūd informed us and said: Muhammad ibn Bashshār narrated to us and said: Hishām ibn 'Abdil-Malik narrated to us and said: Ahmad ibn Salamah narrated to us, from 'Amr ibn Dīnār, from Nāfi' ibn Jubayr, from his father that the Messenger of Allāh ﷺ said: ***"Allāh ﷻ descends to the lowest heaven, and He says: 'Is there anyone asking so I can give him what he is asking for? Is there anyone asking for forgiveness so I can forgive him?'"*** [111]

829 – وَأَخْبَرَنَا ابْنُ أَبِي دَاوُدَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ سُفْيَانَ، وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ النُّعْمَانِ قَالَا: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا مُوسَى بْنُ عُقْبَةَ، عَنْ إِسْحَاقَ بْنِ يَحْيَى بْنِ الْوَلِيدِ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَنْزِلُ رَبُّنَا عز وجل كُلَّ لَيْلَةٍ إِلَى السَّمَاءِ الدُّنْيَا حَيْثُ يَبْقَى ثُلُثُ اللَّيْلِ الْآخِرُ، فَيَقُولُ: أَلَا عَبْدٌ مِنْ عِبَادِي يَدْعُونِي فَأَسْتَجِيبَ لَهُ؟ أَلَا ظَالِمٌ لِنَفْسِهِ يَدْعُونِي فَأَغْفِرَ لَهُ؟ أَلَا مُقَتَّرٌ عَلَيْهِ رِزْقُهُ يَدْعُونِي فَأَرْزُقَهُ؟ أَلَا مَظْلُومٌ يَدْعُونِي فَأَنْصُرَهُ؟ أَلَا عَانٍ يَدْعُونِي فَأَفُكَّ عَنْهُ؟**» قَالَ: «**فَيَكُونُ كَذَلِكَ حَتَّى يُصْبِحَ**» وَذَكَرَ الْحَدِيثَ

829. And Ibn Abī Dāwūd Abū Bakr informed us and said: Ya'qūb ibn Sufyān and 'Abdullāh ibn Muhammad ibn An-Nu'mān both narrated to us and said: 'Abdur-Rahmān ibn Al-Mubārak narrated to us and said: Fudayl ibn Sulaymān narrated to us and said: Mūsā ibn 'Uqbah narrated to us, from Ishāq ibn Yahyā ibn Al-Walīd, from 'Ubādah ibn As-Samit (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Our Lord ﷻ descends every night to the lowest heaven when the last third of the night remains. Then He says: 'Is there no slave from My slaves who is invoking Me so I can answer him? Is there no-one that has been unjust to himself who is invoking Me so I can forgive him? Is there no-one with a restrained provision who is invoking Me so I can provide for him? Is there no-one that has been wronged who is invoking Me so I can help him? Is there no-one suffering who is invoking Me so I can remove his (suffering) from him?'"*** He said: ***"And He continues like this until the morning comes."*** And he mentioned the *hadīth*.[112]

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[110] Narrated by Ahmad (3673), Ibn Khuzaymah in "At-Tawhīd" (265), Ad-Dāraqutnī in "An-Nuzūl" (16) and Ghulām Al-Khallāl in "As-Sunnah" (56) with similar wordings.
Ibn Al-Qayyim said in "Mukhtasar As-Sawā'iq": *"This hadīth is hasan. Its narrators are leaders."*

[111] Narrated by Ahmad (16745) and his son 'Abdullāh in "As-Sunnah" (1177).

[112] At-Tabarānī narrated it in "Al-Awsat" (6079) and he said: *"This hadīth is only narrated from 'Ubādah ibn As-Samit (radiAllāhu 'anhu) with this isnād. 'Abdur-Rahmān ibn Al-Mubārak was the only one to narrate it."*

830 – أَخْبَرَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنَا مَعْمَرٌ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْبَيْلَمَانِيِّ قَالَ: «مَا مِنْ لَيْلَةٍ إِلَّا يَنْزِلُ رَبُّكُمْ عز وجل إِلَى السَّمَاءِ، فَمَا مِنْ سَمَاءٍ إِلَّا وَلَهُ فِيهَا كُرْسِيٌّ، فَإِذَا نَزَلَ إِلَى السَّمَاءِ خَرَّ أَهْلُهَا سُجَّدًا حَتَّى يَرْجِعَ، فَإِذَا أَتَى السَّمَاءَ الدُّنْيَا: أَطَّتْ وَتَرَعَّدَتْ مِنْ خَشْيَةِ اللَّهِ عز وجل، وَهُوَ بَاسِطٌ يَدَيْهِ يَدْعُو عِبَادَهُ: يَا عِبَادِي مَنْ يَدْعُنِي أُجِبْهُ؟ وَمَنْ يَتُبْ إِلَيَّ أَتُبْ عَلَيْهِ؟ وَمَنْ يَسْتَغْفِرْنِي أَغْفِرْ لَهُ؟ وَمَنْ يَسْأَلْنِي أُعْطِهِ؟ مَنْ يُقْرِضْ غَيْرَ مُعْدَمٍ وَلَا ظَلُومٍ»، أَوْ كَمَا قَالَ

830. Ibn Abī Dāwūd informed us and said: Salamah ibn Shabīb narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Yahyā ibn Abī Kathīr who said: 'Abdur-Rahmān ibn Al-Baylamānī said: *"There is no night, except that your Lord ﷻ descends to the lowest heaven. And there is no heaven, except that He has a kursī (footstool) there. When He descends to a heaven, its inhabitants falls down in sujūd until He returns. Then when He comes to the lowest heaven, it makes a sound and rumbles due to the fear of Allah ﷻ. And He stretches out His Hands and calls His slaves: 'O My slaves, whoever invokes Me, I will answer him. Whoever repents to Me, I will accept his repentance. And whoever asks Me for forgiveness, I will forgive him. And whoever asks Me, I will give him. Who will lend someone Who is neither poor or unjust?'"* Or as he said.[113]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فِيمَا ذَكَرْتُهُ كِفَايَةٌ لِمَنْ أَخَذَ بِالسُّنَنِ، وَتَلَقَّاهَا بِأَحْسَنِ قَبُولٍ، فَلَمْ يُعَارِضْهَا بِكَيْفَ وَلِمْ؟ وَاتَّبَعَ وَلَمْ يَبْتَدِعْ.

In what I have mentioned there is enough for the one who adheres to the *Sunan*, and who meets it with the best acceptance, and who does not oppose it with (asking) how? And why? And he follows and does not innovate.

831 – حَدَّثَنَا ابْنُ صَاعِدٍ أَبُو مُحَمَّدٍ قَالَ: نا الْحُسَيْنُ بْنُ حَسَنٍ الْمَرْوَزِيُّ قَالَ: أَنَا ابْنُ مُبَارَكٍ قَالَ: أَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: بَلَغَنَا عَنْ رِجَالٍ مِنْ أَهْلِ الْعِلْمِ أَنَّهُمْ كَانُوا يَقُولُونَ: «الِاعْتِصَامُ بِالسُّنَنِ نَجَاةٌ»

831. Ibn Sā'id Abū Muhammad narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Ibn Al-Mubārak narrated to us and said: Yūnus ibn Yazīd narrated to us, from Ibn Shihāb who said: *"It has reached us about*

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[113] Ibn Al-Muhibb said in "As-Sifat" (990): *"This is sahīh from Ibn Al-Baylamānī."*
I said: And he is 'Abdur-Rahmān the *mawlā* of 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*), from the well-known of the *Tābi'ūn*. He narrates from Ibn 'Umar (*radiAllāhu 'anhumā*). Abū Hātim said: *"(He is) soft."* See: "Mīzān Al-I'tidāl" (2/551) and "Tahdhīb Al-Kamāl" (8/17).
And what can be understood from this narration is, that Allāh descends from His Throne to that *kursī* which He has in every heaven, and His Throne becomes free (or empty) of Him – *subhānahu* – (during this time). And this (statement) requires a clear evidence.
And the issue of the Throne becoming free (or empty) of Allāh when He descends, the people of knowledge from the people of *Sunnah* and others than them verily spoke about this. And some of the people of *hadīth* wrote independent books about it.

men from the people of knowledge, that they used to say: 'Adhering to the Sunan is salvation.'"

832 – حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: نا أَبُو حَفْصٍ عُمَرُ بْنُ مُدْرِكٍ الْقَاصُّ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ خَارِجَةَ قَالَ: نا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَأَلْتُ الْأَوْزَاعِيَّ، وَالثَّوْرِيَّ، وَمَالِكَ بْنَ أَنَسٍ، وَاللَّيْثَ بْنَ سَعْدٍ: عَنِ الْأَحَادِيثِ الَّتِي فِيهَا الصِّفَاتُ؟ فَكُلُّهُمْ قَالَ: «أَمِرُّوهَا كَمَا جَاءَتْ بِلَا تَفْسِيرٍ»

832. Abū Sa'īd Ahmad ibn Muhamma ibn Ziyād narrated to us and said: Abū Hafs 'Umar ibn Mudrik Al-Qāss narrated to us and said: Al-Haytham ibn Khārijah narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: I asked Al-Awzā'ī, Ath-Thawrī, Mālik ibn Anas and Al-Layth ibn Sa'd about the *ahādīth* which contain the Attributes? And they all said: *"Let them pass (i.e. accept them) just as they came without any tafsīr (explanation)."*[114]

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[114] It was narrated with this wording by Ibn Battah in "Al-Ibānah Al-Kubrā" (2769).
And it was narrated by Al-Bukhārī, Ibn Abī Hātim, Ibn Abī Khaythamah, Ad-Dāraqutnī and others, with the wording: *"Without kayf (how, i.e. describing its condition)."*
And this is the wording which has been narrated from several of the leaders. And from this is:
- In "Al-'Adhamah" by Ibrāhīm ibn 'Abdillāh Al-Khutlī, just as it is stated in "Ibtāl At-Tawīlāt" (28) from Ishāq ibn Ahmad Al-Fārisī (who said): I heard Abū Zur'ah say: *"These ahādīth are mutawātirah from the Messenger of Allāh ﷺ. Let them pass (i.e. accept them) just as they came, without kayf."*
- And also in it (30) from 'Abdullāh ibn Al-Mubārak that a man asked him about these *ahādīth* regarding the Attributes, so he said: *"They are accepted just as they came, without kayf."*
- And in "Marāsīl Abī Dāwūd" (75) from Ahmad ibn Nasr who said: I asked Sufyān ibn 'Uyaynah and said: *"O Abū Muhammad, I verily want to ask you about something."*
He said: *"Do not ask."*
I said: *"If I do not ask you, then who should I ask?"*
He said: *"Then ask."*
I said: *"What do you say about these ahādīth that are narrated, such as:* ***'The hearts are between two Fingers.'*** *And:* ***'That Allāh laughs at and becomes amazed with the one who mentions Him in the markets.'*** *"*
So he said: *"Let them pass just as they came, without kayf."*
- And Ishāq ibn Rāhūyah – *rahimahullāh* – said: *"…These ahādīth came from the same way as the judgments of halal and haram, and the scholars conveyed them. So it is not allowed to reject them. They are (accepted) just as they came, without kayf."* ["Sharh Hadīth An-Nuzūl" (p. 49)].
I said: So this is established. For verily, their statement: 'Without *kayf*' is an established and comprehensive term from the majority of the *salaf*. And as for the version of Al-Ājurrī – *rahimahullāh* – here: 'Without *tafsīr* (explanation)', then if it is correct, then its correct understanding is the negation of the explanation of it with the explanations of the *Jahmiyyah*.

53. Chapter: The belief in that Allāh ﷻ created Ādam in His Image without *kayf* (i.e. describing its condition)[115]

833 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: نا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: نَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا ضَرَبَ أَحَدُكُمْ فَلْيَجْتَنِبِ الْوَجْهَ فَإِنَّ اللَّهَ عز وجل خَلَقَ آدَمَ عَلَى صُورَتِهِ**»

833. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar (i.e. Muhammad Al-'Adani) narrated to us and said: Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"If any of you strikes, then let him avoid the face. For verily, Allāh ﷻ created Ādam in His Image."***[116]

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[115] Know – may Allah grant you success in following the *Sunnah* – that the people of *Sunnah* agreed upon returning (or ascribing) the pronoun in his words: **"In His Image"** to the Lord ﷻ.
Then when the *Jahmiyyah* emerged and their *madhhab* became spread among the people, they distorted this *hadīth* while claiming carefulness from (falling in) *tasbīh* (i.e. likening the Creator with the created). And this distortion became what was circulated in the books of the latecomers, and the invalidators of the Attributes began criticizing those who accepted this *hadīth* according to its apparent meaning, in agreement with the righteous *Salaf*, in returning the pronoun to Allāh the Exalted. They even declared him as an innovator and declared *takfīr* upon him! And from this is:
1. Al-Qurtubī said in "Al-Mufhim" (6/597): *"In his image. Meaning: In the image of the face that is struck... And the mushabbihah returned this pronoun to Allāh – the Exalted – and they necessitated the belief of tasbīh. And this is the result of the deficient mind and pure ignorance. We have verily clarified their ignorance, and we have established their kufr."*
2. And Ibn Hajar Al-Haythamī said in "Al-Fatāwā Al-Hadīthiyyah" (p. 208): *"…The hadīth; if the pronoun in it is returned to Allāh, then it becomes obligatory to interpret it in accordance with what is known from the madhhab of the latecomers which is better and more knowledgeable! Opposite of a group who deviated from the truth, and they believed in the major mistakes of 'jihah' (direction) and 'tajsīm' (anthropomorphism), which both are kufr for many of the scholars. May Allāh give us refuge from that, by His bestowal and generosity!"*
- Ibn Abī Hātim – *rahimahullāh* – said: I heard Ahmad ibn Sinān say: *"The mushabbihah are those who became extreme and exceeded the hadīth. But as for those who believe in the hadīth, then they do not go further than what they heard."*
- Qawām As-Sunnah said in "Al-Hujjah fī Bayān Al-Mahajjah" (72): *"So these are the people of Sunnah and they are those who adhere to the correct and the truth, and they are not mushabbihah. They did not liken the Creator with the creation. They verily believe in what came in the hadīth. They are muminūn and believers in what the Prophet ﷺ came with of the Book and the Sunnah."*
I said: So returning (or ascribing) the pronoun in this *hadīth* to Allāh – the Exalted – with these *mu'attilah* is *tajsīm* and *kufr* that brings a person out of the *millah*. And there is no power or might except in Allāh. And soon you will find the statements of the leaders of the *Sunnah* and *dīn* regarding the criticism of those who distorted this *hadīth*, and their description of them with *tajahhum* and *ta'tīl*. We ask Allāh for insight in the *dīn*, and we seek refuge with Him from misguidance and its people, by His bestowal and generosity.
[116] Narrated by Ahmad (7323). And Muslim (6748) narrated it with the wording: ***"If any of you fights with his brother, then let him avoid the face. For verily, Allāh created Ādam in His Image."***

834 – وَأَخْبَرَنَا إِبْرَاهِيمُ بْنُ الْهَيْثَمِ النَّاقِدُ قَالَ: نا أَبُو مَعْمَرٍ الْقَطِيعِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا تُقَبِّحُوا الْوَجْهَ، فَإِنَّ اللَّهَ عز وجل خَلَقَ آدَمَ عَلَى صُورَتِهِ**»

834. And Ibrāhīm ibn Al-Haytham An-Nāqid informed us and said: Abū Ma'mar Al-Qatī'ī narrated to us and said: Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Do not curse anyone by an ugly face***[117]***. For verily, Allāh ﷻ created Ādam in His Image."***

835 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْخَيَّاطُ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ. وَابْنُ عَجْلَانَ، عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ أَبُو الزِّنَادِ فِي حَدِيثِهِ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا ضَرَبْتُمْ فَاجْتَنِبُوا الْوَجْهَ، فَإِنَّ اللَّهَ عز وجل خَلَقَ آدَمَ عَلَى صُورَتِهِ**» وَقَالَ ابْنُ عَجْلَانَ: عَنْ سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: «**لَا تَقُلْ: قَبَّحَ اللَّهُ وَجْهَكَ، وَلَا وَجْهَ مَنْ أَشْبَهَ وَجْهَكَ، فَإِنَّ اللَّهَ عز وجل خَلَقَ آدَمَ عَلَى صُورَتِهِ**»

835. And Abū Bakr ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Maymūn Al-Khayyāt Al-Makkī narrated to us and said: Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ.

And Ibn 'Ajlān, from Sa'īd, from Abū Hurayrah (*radiAllāhu 'anhu*) – Abū Az-Zannād said in his *hadīth*: – The Messenger of Allāh ﷺ said: ***"If you strike (someone), then avoid the face. For verily, Allāh ﷻ created Ādam in His Image."***

And Ibn 'Ajlān said: From Sa'īd, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: ***"Do not say: 'May Allāh make your face ugly', and (also) not: 'The face of the one who looks like your face.' For verily, Allāh ﷻ created Ādam in His Image."***[118]

837 –وَأَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: نا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمَرْوَزِيُّ قَالَ: نا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنِ الْأَعْمَشِ، عَنْ حَبِيبِ بْنِ أَبِي ثَابِتٍ، عَنْ عَطَاءٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا تُقَبِّحُوا الْوَجْهَ، فَإِنَّ ابْنَ آدَمَ خُلِقَ عَلَى صُورَةِ الرَّحْمَنِ عز وجل**»

837. And Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Ishāq ibn Ibrāhīm Al-Marwazī narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Al-A'mash, from Habīb ibn Abī Thābit, from 'Atā, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"Do not***

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[117] **Translator:** This means: Do not invoke Allāh against someone by saying: *"May Allāh make your face ugly."*

[118] Narrated by Ahmad (9604) and Al-Bukhārī in "Al-Adab Al-Mufrad" (173).

curse anyone by an ugly face. For verily, the son of Ādam was created in the Image of Ar-Rahmān ﷻ."[119]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

838 – هَذِهِ مِنَ السُّنَنِ الَّتِي يَجِبُ عَلَى الْمُسْلِمِينَ الْإِيمَانُ بِهَا، وَلَا يُقَالُ فِيهَا: كَيْفَ؟ وَلِمَ؟ بَلْ تُسْتَقْبَلُ بِالتَّسْلِيمِ وَالتَّصْدِيقِ، وَتَرْكِ النَّظَرِ، كَمَا قَالَ مَنْ تَقَدَّمَ مِنْ أَئِمَّةِ الْمُسْلِمِينَ

838. These are from the *Sunan* which is obligatory for a Muslim to believe in. And regarding them it is not said: *"How?"* And: *"Why?"* Rather, they are met with submission and affirmation, and refraining from looking in depth, just like those who went forth from the leaders of the muslims said.

839 – حَدَّثَنَا أَبُو نَصْرٍ مُحَمَّدُ بْنُ كُرْدِيٍّ قَالَ: نا أَبُو بَكْرٍ الْمَرْوَزِيُّ قَالَ: سَأَلْتُ أَبَا عَبْدِ اللَّهِ أَحْمَدَ بْنَ حَنْبَلٍ رحمه الله عَنِ الْأَحَادِيثِ الَّتِي يَرُدُّهَا الْجَهْمِيَّةُ فِي الصِّفَاتِ وَالْإِسْرَاءِ وَالرُّؤْيَةِ وَقِصَّةِ الْعَرْشِ؟ فَصَحَّحَهَا وَقَالَ: «قَدْ تَلَقَّتْهَا الْعُلَمَاءُ بِالْقَبُولِ، تُسَلِّمُ الْأَخْبَارُ كَمَا جَاءَتْ»

839. Abū Nasr Muhammad ibn Kurdī narrated to us and said: Abū Bakr Al-Marrūdhī narrated to us and said: I asked Abū 'Abdillāh Ahmad ibn Hanbal about the *ahādīth* which the *Jahmiyyah* reject, about the Attributes, the night journey, the *ruyah* and the story about the Throne? So he declared it (all) to be *sahīh* (correct), and he said: *"The scholars verily met them with acceptance. The narrations are accepted just as they came."*

839a – قَالَ أَبُو بَكْرٍ الْمَرْوَزِيُّ: وَأَرْسَلَ أَبُو بَكْرٍ وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ إِلَى أَبِي عَبْدِ اللَّهِ يَسْتَأْذِنَانِهِ أَنْ يُحَدِّثَا بِهَذِهِ الْأَحَادِيثِ الَّتِي تَرُدُّهَا الْجَهْمِيَّةُ فَقَالَ أَبُو عَبْدِ اللَّهِ: حَدِّثُوا بِهَا، قَدْ تَلَقَّتْهَا الْعُلَمَاءُ بِالْقَبُولِ، وَقَالَ أَبُو عَبْدِ اللَّهِ: تُسَلِّمُ الْأَخْبَارُ كَمَا جَاءَتْ

839a. Abū Bakr Al-Marrūdhī said: And Abū Bakr and 'Uthmān, the two sons of Abū Shaybah, sent a letter to Abū 'Abdillāh asking him for permission to narrate these *ahādīth* which the *Jahmiyyah* reject.

So Abū 'Abdillāh said: *"Narrate them. The scholars verily met them with acceptance."*

And Abū 'Abdillāh said: *"The narrations are accepted just as they came."*

[119] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (529), 'Abdullāh ibn Ahmad in "As-Sunnah" (1024) and Ad-Dāraqutnī in "As-Sifāt" (48).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

سَمِعْتُ أَبَا عَبْدِ اللَّهِ الزُّبَيْرِيَّ رحمه الله وَقَدْ سُئِلَ عَنْ مَعْنَى هَذَا الْحَدِيثِ، فَذَكَرَ مِثْلَ مَا قِيلَ فِيهِ، ثُمَّ قَالَ أَبُو عَبْدِ اللَّهِ: نُؤْمِنُ بِهَذِهِ الْأَخْبَارِ الَّتِي جَاءَتْ، كَمَا جَاءَتْ، وَنُؤْمِنُ بِهَا إِيمَانًا، وَلَا نَقُولُ: كَيْفَ؟ وَلَكِنْ نَنْتَهِي فِي ذَلِكَ إِلَى حَيْثُ انْتُهِيَ لَنَا، فَنَقُولُ مِنْ ذَلِكَ مَا جَاءَتْ بِهِ الْأَخْبَارُ كَمَا جَاءَتْ

I heard Abū 'Abdillāh Az-Zubayrī – *rahimahullāh* – when he was asked about the meaning of this *hadīth*, and then he mentioned what was said about it.

Then Abū 'Abdillāh said: *"We believe in these narrations that were narrated, just as they were narrated. And we believe in it with complete īmān, and we do not say: 'How?' Rather, we stop where we were made to stop. And from this we (only) say what the narrations came with, just as it came."*[120]

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[120] *Imām* Ahmad – *rahimahullāh* – was verily severe in rejection of those who distorted the *hadīth* of the Image of Allāh – the Exalted – and returned the pronoun in it to other than Allāh the Exalted. And from this is:

- In "Tabaqāt Al-Hanābilah (1/236) Ibrāhīm ibn Abān Al-Mūsilī said: I heard Abū 'Abdillāh when a man came to him an said: *"I verily heard Abū Thawr say: 'Verily, Allāh created Ādam in his (i.e. Ādam) own image.'"*

Then he was quiet for a long time, and then he struck his face with his hand and said: *"These are evil words. These are the words of Jahm. This person is a jahmī. Do not bring him close."*

- And in it (2/336) Hamdān said: I asked Abū Thawr about the words of the Prophet ﷺ: ***"Verily, Allāh created Ādam in His Image."*** So he said: *"In the image of Ādam."*

And this was after Ahmad ibn Hanbal was whipped, and the affliction.

So I said to Abū Tālib: *"Say this to Abū 'Abdillāh."*

So Abū Tālib said: Ahmad ibn Hanbal said to me: *"This is correct about Abū Thawr (that he says this). Whoever says that Allāh created Ādam in the image of Ādam, he is a jahmī. And which image did Ādam have before He created him?!"*

- And also in it (74) from At-Tabarānī who said: I heard 'Abdullāh ibn Ahmad ibn Hanbal say: A man said to my father and said: *"Verily, fulān says about the hadīth of the Messenger of Allāh ﷺ:* ***'Verily, Allāh created Ādam in His Image.'*** *Then he said: 'In the image of the man.'"*

My father said: "*He has lied. This is the belief of the Jahmiyyah. And which benefit is there in this (i.e. saying that Ādam was created in the image of a man)?!"*

I said: In this issue Ibn Khuzaymah – *rahimahullāh* – made a mistake, and he interpreted this *hadīth* and ascribed the pronoun in it to other than Allāh the Exalted. So the people of *Sunnah* described him as being mistaken in this, and they considered it a misstep (or mistake) which he is not followed in.

And some of the latecomers also opposed in this issue, and I made aware of this in the commentary upon "Ithbāt Al-Hadd Lillāhi Ta'ālā" by Ad-Dashtī, under narration number (45).

54. Chapter: The belief in that the hearts are between two Fingers from the Fingers of the Lord ﷻ without *kayf*[121]

840 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا أَبُو هَانِئٍ الْخَوْلَانِيُّ، أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، أَنَّهُ سَمِعَ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ: إِنَّهُ سَمِعَ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ قُلُوبَ بَنِي آدَمَ كُلَّهَا بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ جَلَّ وَعَزَّ، كَقَلْبٍ وَاحِدٍ، يَصْرِفُ كَيْفَ شَاءَ**»، ثُمَّ قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ مُصَرِّفَ الْقُلُوبِ اصْرِفْ قَلْبِي لِطَاعَتِكَ**»

840. Abū Al-Fadl Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Abū 'Abdir-Rahmān Al-Muqri narrated to us and said: Haywah ibn Shurayh narrated to us and said: Abū Hāni Al-Khawlānī narrated to us that he heard Abū 'Abdir-Rahmān Al-Hubulī (say) that he heard 'Abdullāh ibn 'Amr ibn Al-'Ās say, that he heard the Messenger of Allāh ﷺ say: ***"Verily, all of the hearts of the sons of Ādam are between two Fingers from the Fingers of Ar-Rahmān ﷻ as (if they were) one heart. He turns them however he wants."***

Then the Messenger of Allāh ﷺ said: ***"O Allāh, the Turner of the hearts. Turn our hearts towards Your obedience."***[122]

841 – حَدَّثَنَاه أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدَكَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ وَذَكَرَ الْحَدِيثَ مِثْلَهُ إِلَى آخِرِهِ.

841. It was narrated to us by Abū 'Abdillāh Ja'far ibn Idrīs Al-Qazwīnī who said: Yahyā ibn 'Abdika Al-Qazwīnī narrated to us and said: Abū 'Abdir-Rahmān Al-Muqri narrated to us. And he mentioned the same *hadīth* until its end.

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[121] In "As-Sunnah" by 'Abdullāh ibn Ahmad (479) Wakī' said: *"We submit to these ahādīth just as they came and we do not say: 'How is this and why is this?' For example, like the hadīth of Ibn Mas'ūd:* ***'Verily Allāh ﷻ holds the heavens upon a Finger and the mountains upon a Finger.'*** *And the hadīth that the Prophet ﷺ said:* ***'The heart of the son of Ādam is between two Fingers from the Fingers of Ar-Rahmān ﷻ.'*** *And similar to it among the ahādīth."*

[122] Narrated by Ahmad (6569) and Muslim (2654).

842 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا حَاجِبُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا بَقِيَّةُ، عَنْ إِبْرَاهِيمَ بْنِ أَدْهَمَ، عَنْ مُقَاتِلِ بْنِ حَيَّانَ، عَنْ شَهْرِ بْنِ حَوْشَبٍ قَالَ: قُلْتُ لِأُمِّ سَلَمَةَ: مَا كَانَ أَكْثَرُ دُعَاءِ النَّبِيِّ ﷺ، إِذَا كَانَ عِنْدَكِ؟ قَالَتْ: كَانَ يَقُولُ: «**يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**» قُلْتُ: أَتَخْشَى عَلَيْنَا؟ فَقَالَ: «**إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عز وجل، مَا شَاءَ أَزَاغَ، وَمَا شَاءَ أَقَامَ**»

842. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Mansūr At-Tūsī narrated to us and said: Hajib ibn Al-Walīd narrated to us and said: Baqiyyah narrated to us, from Ibrāhīm ibn Adham, from Muqatil ibn Hayyān, from Shahr ibn Hawshab who said: I said to Umm Salamah: *"O Mother of the believers, what was the supplication that the Prophet ﷺ would do the most when he was with you?"*

So she said: *"He used to say:* ***'O Turner of the hearts, make my heart firm upon Your dīn.'"***

I said: *"Do you fear for us?"*

He said: ***"Verily, the hearts are between two Fingers from the Fingers of Ar-Rahmān ﷻ. He causes those He wants to deviate, and He guides those He wants."***[123]

843 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ، قَالَ: نا مُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ سَالِمًا الْخَيَّاطَ، يَقُولُ: سَمِعْتُ الْحَسَنَ مَا لَا أُحْصِيهِ يَذْكُرُ عَنْ أُمِّهِ قَالَتْ: سَمِعْتُ أُمَّ سَلَمَةَ تَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ رَبِّ الْعَالَمِينَ، إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ، وَإِذَا شَاءَ أَنْ يُزِيغَهُ أَزَاغَهُ**»

843. And Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Muhammad ibn Sa'īd Al-Asbahānī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: I heard Sālim Al-Khayyāt say: I heard Al-Hasan, more times than I can remember, mention from his mother who said: I heard Umm Salamah (*radiAllāhu 'anhā*) say: I heard the Messenger of Allāh ﷺ say: ***"There is no heart, except that it is between two Fingers from the Fingers of the Lord of all the worlds. If He wants to guide it He guides it, and if He wants to make it deviate He makes it deviate."***[124]

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[123] Narrated by Ahmad (26679) and At-Tirmidhī (3522) who said: *"Hadīth hasan."*
I said: And that which the author mentions of *ahādīth* in this chapter testifies to it.
[124] Narrated by Ahmad (24604) and An-Nasāī in "Al-Kubrā" (7737).
And there verily occurred some disagreement regarding its *isnād*, which was mentioned by Ad-Dāraqutnī in "Al-'Ilal" (3667).

844 – أَخْبَرَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نا مُحَمَّدُ بْنُ زُنْبُورٍ الْمَكِّيُّ قَالَ: حَدَّثَنَا فُضَيْلُ بْنُ عِيَاضٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ يُكْثِرُ أَنْ يَقُولَ: «يَا مُقَلِّبَ الْقُلُوبِ، ثَبِّتْ قَلْبِي عَلَى دِينِكَ»، فَيُقَالُ لَهُ: يَا رَسُولَ اللَّهِ أَتَخْشَى عَلَيْنَا وَقَدْ آمَنَّا بِكَ، وَآمَنَّا بِمَا جِئْتَ بِهِ؟ فَقَالَ: «**إِنَّ قُلُوبَ الْخَلَائِقِ بَيْنَ أُصْبُعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عز وجل، إِنْ شَاءَ هَكَذَا، وَإِنْ شَاءَ هَكَذَا**»

844. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id informed us and said: Muhammad ibn Zanbūr Al-Makkī narrated to us and said: Fudayl ibn 'Iyād narrated to us, from Al-A'mash, from Abū Sufyān, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ used to say often: ***"O turner of the hearts, make my heart firm upon Your dīn."***

So we would say to him: *"O Messenger of Allāh, do you fear for us when we verily have believed in you and we have believed in what you came with?"*

So he said: ***"Verily, the hearts of the created beings are between two Fingers from the Fingers of Ar-Rahmān ﷻ. If He wants like this, and if He wants like that."***[125]

845 – وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا الْهَيْثَمُ بْنُ جَنَّادٍ الْجُهَنِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُيَيْنَةَ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسٍ قَالَ: كَانَ النَّبِيُّ ﷺ يُكْثِرُ أَنْ يَقُولَ: «**اللَّهُمَّ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**»، فَقَالَ لَهُ بَعْضُ أَصْحَابِهِ: تَخَافُ عَلَيْنَا يَا رَسُولَ اللَّهِ وَقَدْ أَجَبْنَاكَ، وَصَدَّقْنَاكَ فِيمَا جِئْتَ بِهِ؟ فَقَالَ: «**نَعَمْ إِنَّ الْقُلُوبَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عز وجل يُقَلِّبُهَا**»

845. And Ja'far ibn Muhammad ibn Sālih ibn Dhurayh Al-'Ukbarī narrated to us and said: Al-Haytham ibn Janād Al-Juhanī narrated to us and said: Ibrāhīm ibn 'Uyaynah narrated to us, from Al-A'mash, from Yazīd Ar-Raqqāshī, from Anas (*radiAllāhu 'anhu*) who said: The Prophet ﷺ used to say often: ***"O Allāh, make my heart firm upon your dīn."***

Then some of his companions said to him: *"Do you fear for us, O Messenger of Allāh, when we verily have answered you (in your call) and believed in what you have come with?"*

So he said: ***"Yes. Verily, the hearts are between two Fingers from the Fingers of Ar-Rahmān ﷻ who turns them (however He wants)."***

[125] Narrated by Ahmad (12107) and At-Tirmidhī (2140) who said: *"And this is a hasan hadīth."*

846 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِسْحَاقَ الْحَضْرَمِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ أُمِّ مُحَمَّدٍ الْقُرَشِيَّةِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**»، قُلْتُ: يَا رَسُولَ اللَّهِ أَوَ تَخَافُ؟ قَالَ: «**وَمَا يُؤَمِّنُنِي، وَإِنَّمَا قُلُوبُ الْعِبَادِ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ الرَّحْمَنِ عز وجل، إِذَا شَاءَ أَنْ يُقَلِّبَ قَلْبَ عَبْدٍ قَلَّبَهُ**»

846. Ja'far ibn Muhammad As-Sandalī narrated to us and said: Al-Hasan ibn Muhammad Az-Za'farānī narrated to us and said: Ya'qūb ibn Ishāq Al-Hadramī narrated to us and said: Hammād ibn Salamah narrated to us, from 'Alī ibn Zayd, from Umm Muhammad Al-Qurashiyyah, from 'Āishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh ﷺ used to say: ***"O Turner of the hearts, make my heart firm upon Your dīn."***

I said: *"O Messenger of Allāh, and do you fear?"*

He said: ***"And what will make me feel safe? And verily, the hearts of the slaves are between two Fingers from the Fingers of Ar-Rahmān ﷻ. If He wants to turn the heart of a slave, then He turns it."***[126]

847 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا الْمُؤَمَّلُ بْنُ الْفَضْلِ، وَمُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ بْنِ جَابِرٍ يَقُولُ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَا مِنْ قَلْبٍ إِلَّا وَهُوَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ رَبِّ الْعَالَمِينَ، إِذَا شَاءَ أَنْ يُقِيمَهُ أَقَامَهُ، وَإِذَا شَاءَ أَنْ يُزِيغَهُ أَزَاغَهُ**» قَالَ: فَكَانَ رَسُولُ اللَّهِ ﷺ يَقُولُ: «**يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**»

847. And As-Sandalī Ja'far ibn Muhammad narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Al-Muammal ibn Al-Fadl and Muhammad ibn Sa'īd Al-Asbahānī both narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: I heard 'Abdur-Rahmān ibn Yazīd ibn Jābir say: Busr ibn 'Ubaydillāh Al-Hadramī (say) that he heard Abū Idrīs Al-Khawlānī say: I heard An-Nawwās ibn Sam'ān (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh ﷺ say: ***"There is no heart, except that it is between two Fingers from the Fingers of the Lord of all the worlds. If He wants to guide it He guides it, and if He wants to make it deviate He makes it deviate."***

He said: Then the Messenger of Allāh ﷺ used to say: ***"O Turner of the hearts, make my heart firm upon Your dīn."***[127]

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[126] Narrated by Ahmad (26133) and Ibn Abī Shaybah (29809).

[127] Narrated by Ahmad (17630) and his son 'Abdullāh in "As-Sunnah" (1202), and it is a *sahīh hadīth*. - Ibn Mandah – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (69): *"The hadīth of An-Nawwās ibn Sam'ān (radiAllāhu 'anhu) is an established hadīth. It was narrated by famous leaders from those where it is not possible to discredit any one among them."*

848 – وَحَدَّثَنَا الصَّنْدَلِيُّ جَعْفَرٌ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: سَمِعْتُ بِشْرَ بْنَ الْحَارِثِ يَقُولُ: أَمَا سَمِعْتَ مَا قَالَ النَّبِيُّ ﷺ: «**يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ**»؟ وَقَالَ ﷺ: «**قَلْبُ ابْنِ آدَمَ بَيْنَ إِصْبَعَيْنِ مِنْ أَصَابِعِ اللَّهِ عز وجل**» ثُمَّ قَالَ بِشْرٌ: هَؤُلَاءِ الْجَهْمِيَّةُ يَتَعَاظَمُونَ هَذَا.

848. As-Sandalī Ja'far narrated to us and said: Muhammad ibn Al-Muthannā narrated to us and said: I heard Bishr ibn Al-Hārith say: *"Have you not heard what the Prophet ﷺ said:* ***'O Turner of the hearts, make my heart firm upon Your dīn.'****?*

And he ﷺ said: ***'The heart of the son of Ādam is between two Fingers from the Fingers of Allāh ﷻ.'****"*

Then Bishr said: *"These Jahmiyyah consider this as something major (in error)."*[128]

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[128] He – *rahimahullāh* – spoke the truth. And due to this you find them throughout the ages rejoicing when affirming the reality of this is left for distorting and interpreting it. Because, first of all, they likened the Fingers of Allāh – the Exalted – with the fingers of His creation. Then, after that, they continued to *ta'tīl* and *tahrīf* while escaping from the so-called *tasbīh* and *tajsīm*. And from their statements regarding this is:

- Ibn Al-Athir said in "An-Nihāyah" (3/9): *"The fingers: The plural of finger. And that is the limb. And this is from the attribute of bodies. Exalted and Purified is Allāh from this. And saying this about Him is metaphoric, just as saying hand, the right hand, the eye and the hearing."*
- And Al-Qurtubī said in "Al-Mufhim" (7/389): *"If something like this comes to us from the words of the truthful (i.e. the Prophet), then we interpret it. Or we stop regarding it until its correct aspect becomes clear, along with being certain that its apparent meaning is impossible… And we say: It is correct that with (the term) finger one can mean the ability to do something…"* Etc.

And this evil inheritance they snatched from their predecessors from the people of *ta'tīl* (invalidation) and *tahrīf* (distortion) whom the leaders reviled.

- Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 146): *"So it is said to you, O you who are amazed by your own ignorance: In which dialect of the Arabs did you find that His two Fingers are His two powers? Then inform us about it, because we verily found it (i.e. this interpretation) to be outside of all of their dialects. There is verily only one Power which is sufficient for all things, engulfs them and will make them speak. So how did the hearts among all things end up between two powers? And how many powers do you count? Because the Prophet ﷺ said:* ***'Between two fingers from the fingers.'*** *And in your claim there are more than two, three and four powers. You judged regarding it that the hearts have two powers and the rest of them is for what is besides them (i.e. besides the hearts). And in your claim is the ugliest of impossible things and the clearest of misguidances... And as for your slandering of those who acknowledge the Attributes of Allāh ﷻ and believe in what Allāh said, (by saying) that they falsely are imagining body parts and limbs regarding it, then you have verily claimed this about them in lie and falsehood. And you are among the people who best know what they intend with this. They are verily affirming that of it which you are invalidating and what you are rejecting. And they are not imagining anything regarding it, except what Allāh and His Messenger ﷺ have intended, and they do not claim body parts or limbs as you have fabricated in lie about them. This is only you doing an effort in slandering them with lies, in order for your misguidances to spread more among the ignorant."*

And all praise is due to Allāh for Islām and *Sunnah*, and we ask Him for firmness upon this until we meet Him.

55. Chapter: The belief in that Allāh ﷻ will grab the heavens upon a Finger, and the earths upon a Finger, and the mountains and the trees upon a Finger

849 – أَخْبَرَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ قَالَ: جَاءَ حَبْرٌ مِنَ الْيَهُودِ إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَ: إِذَا كَانَ يَوْمُ الْقِيَامَةِ جَعَلَ اللَّهُ تبارك وتعالى السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ كُلَّهَا عَلَى إِصْبَعٍ، ثُمَّ يَهُزُّهُنَّ، ثُمَّ يَقُولُ: أَنَا الْمَلِكُ قَالَ: فَلَقَدْ رَأَيْتُ رَسُولَ اللَّهِ ﷺ ضَحِكَ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لَهُ، ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:

849. Abū Muslim Ibrāhīm ibn ʻAbdillāh Al-Kashshī informed us and said: ʻAlī ibn ʻAbdillāh Al-Madīnī narrated to us and said: Jarīr ibn ʻAbdil-Hamīd narrated to us, from Mansūr, from Ibrāhīm, from ʻAbīdah, from ʻAbdullāh (i.e. ibn Mas'ūd) (*radiAllāhu ʻanhu*) who said: A rabbi from the jews came to the Prophet ﷺ and said: *"When it is the Day of Resurrection, Allāh – tabāraka wa ta'ālā – will place the heavens upon a Finger, the earths upon a Finger, the mountains upon a Finger, and all of the created beings upon a Finger. Then He will shake them and say: 'I am the King.'"*

He said: And I verily saw the Messenger of Allāh ﷺ laugh until his molar teeth became visible, as an affirmation of him (i.e. what he said). Then the Messenger of Allāh ﷺ recited:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

"And they did not estimate Allāh with His true estimate. And all of the earth will be in His Grasp on the Day of Resurrection, and the heavens will be folded up in His Right Hand." (Az-Zumar 39:67)[129]

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[129] Narrated by Ahmad (4087), Al-Bukhārī (7513) and Muslim (2786).
And this *hadīth* is among the most severe *ahādīth* against the *Jahmiyyah*, the invalidators of the Attributes. And it was verily narrated in some narrations that the reason for the killing of the *Imām* Ahmad ibn Nasr Al-Khuzā'ī Al-Marwazī was him narrating this *hadīth*.
- In "As-Sifāt" by Ibn Al-Muhibb (962) Ibrāhīm Al-Harbī said: Ahmad ibn Nasr said when he was asked about the knowledge of Allāh ﷻ? He said: *"The knowledge of Allāh is with us, and He is upon His Throne."*
And he was asked about the Qurān? So he said: *"The Kalām of Allāh."*
Then it was said to him: *"Is it created?"* He said: *"No."*
Then he said: *"'Umar ibn 'Abdir-Rahmān Al-Abār narrated to us, from Mansur, from 'Abīdah, from 'Abdullāh (radiAllāhu 'anhu):* ***'That Allāh will carry the created beings upon a Finger.'"*** So he got up to him with the sword and struck him with it.
Ibrāhīm Al-Harbī said: When he narrated the *hadīth* of Al-Abār, Al-Wāthiq said to him: *"You have lied."* So he said to him: *"(No), you have lied."*
I said: And know, that regarding this *hadīth*, the leaders of *ta'tīl* invented great lies to refute it and to discredit it. So they interpreted it and distorted to something other than its apparent meaning, and they claimed that whoever affirms the Fingers for Allāh – the Exalted – he is a *mujassim* who =

has resembled the jews in their *'aqīdah*. And they ascribed the laughing of the Prophet ﷺ due to the words of the jew, to being a rejection of him (i.e. the jew). And their falsehood and distortions of this *hadīth* are spread in their books. And from this is:

1. The statement of Ibn Battāl in his "Sharh Al-Bukhārī" (10/743): *"And His ﷻ Words:* **"And they did not estimate Allāh with His true estimate."** *This is a rejection of what the rabbi falsely believed about the Fingers. Meaning: That Allāh is Exalted from what you have estimated. And this is because the jew believed in tajsīm, so the Prophet ﷺ negated this by His Words:* **"And they did not estimate Allāh with His true estimate."***"*

2. The statement of All-Qurtubī in "Al-Mufhim Sharh Muslim" (10/218): *"All of this is the statement of the jew and not the words of the Prophet ﷺ. And for the most part then the jews believe in the jismiyyah, and that Allāh is a person who has limbs, just like the extreme Hashwiyyah from this ummah believe. And the laughing of the Prophet ﷺ at him is verily due to astonishment by his ignorance… And as for the narration of those who added the words in it: 'As an affirmation of him', then this is nothing. Because these are the words of the narrator, and they are false. Because the Prophet ﷺ would not affirm a liar (in his lie), nor in something that is impossible. And these descriptions regarding Allāh are impossible."*

And from the most severe of the *mu'attilah* in reviling this *hadīth* and refuting it, is Al-Khattābī when he gathered, in "A'lām As-Sunan", the words of the *Jahmiyyah* regarding its refutation. And a summary of this is:

1. That it is an *ahād khabar* which is not used as an evidence in the issues of affirming the Attributes.

2. That it is from the words of the *mushabbihah* jews.

3. That the *sahābī*, 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*), mentioned the affirmation of the Prophet ﷺ as an assumption and view from himself.

4. That the smiling of the Prophet ﷺ due to the words of the jew was from the aspect of astonishment and rejection, and not from the aspect of affirming and acknowledging!!

And this is what made the leaders of the *Sunnah* to confront (or oppose) them and the expose their falsehood and distortions. And from this is:

1. Ibn Khuzaymah – *rahimahullāh* – said in "Kitāb At-Tawhīd" (1/170): *"Chapter: The mention of Allāh – tabāraka wa ta'ālā ismuhu wa jalla thanāuhu – holding the heavens and the earth and whatever is upon it on His Fingers. Exalted is our Lord from His Fingers being like the fingers of His creation, and from any of the Attributes of His Dhāt to resemble the attributes of His creation. And Allāh verily uplifted the status of the Prophet ﷺ from describing the Creator and Originator with something that is not from His Attributes, and that he would hear this (i.e. a lie in the description of Allāh) and then laugh at it, and in stead of rejection and anger towards the one uttering it he would laugh until his molar teeth became visible as an affirmation and amazement of the one saying it. No mumin who believes in his message would describe the Prophet ﷺ with this description."*

- And Ibrāhīm ibn Ahmad ibn Shāqillā (d. 369h) said: *"This is the statement of those who wish to destroy Islām, and to discredit the Islamic legislation. Because whoever claims that Ibn Mas'ūd (radiAllāhu 'anhu) assumed this and was not certain, and then he said something about the Prophet ﷺ based upon his own assumption, he has made this statement of his with the intention of destroying Islām, and (like this) they will attack every narration that came from the Prophet ﷺ that does not agree with their madhhab. And they will invalidate it by saying: 'This is an assumption from the Sahābah regarding the Messenger of Allāh ﷺ.' Because there is no difference between Ibn Mas'ūd and the rest of the Sahābah (radiAllāhu 'anhum). And this goes against what the muslims agreed upon. And the Qurān verily refuted the statement of the one who says this, in the āyah that testifies to the truthfulness of Ibn Mas'ūd (radiAllāhu 'anhu) along with all of the Sahābah (radiAllāhu 'anhum)."* ["Tabaqāt Al-Hanābilah" (3/232)].

850 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: أَنَا هَاشِمُ بْنُ الْقَاسِمِ، عَنْ أَبِي مُعَاوِيَةَ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: جَاءَ حَبْرٌ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ أَوْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ تبارك وتعالى يَوْمَ الْقِيَامَةِ يَجْعَلُ السَّمَاوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، وَسَائِرَ الْخَلْقِ عَلَى إِصْبَعٍ ثُمَّ يَهُزُّهُنَّ فَيَقُولُ: أَنَا الْمَلِكُ قَالَ: فَضَحِكَ النَّبِيُّ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، تَصْدِيقًا لِقَوْلِ الْحَبْرِ"

850. And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: ‘Abdul-Wahhab Al-Warrāq narrated to us and said: Hāshim ibn Al-Qāsim narrated to us, from Abū Mu’awiyah Shaybān ibn ‘Abdir-Rahmān, from Mansūr, from Ibrāhīm, from ‘Abīdah, from ‘Abdullāh (*radiAllāhu ‘anhu*) who said: A rabbi came the Prophet ﷺ and said: *“O Muhammad* – or he said: *O Messenger of Allāh – on the Day of Resurrection Allāh – tabāraka wa ta’ālā – will verily place the heavens upon a Finger, and the earths upon a Finger, and the mountains and trees upon a Finger, and the water and the soil upon a Finger, and the rest of the creation upon a Finger. Then He will shake them and say: ‘I am the King.’”* So the Prophet ﷺ laughed until his molar teeth became visible, as affirmation of the words of the rabbi.

851 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الْبُسْرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ قَالَ: نا مَنْصُورٌ، وَسُلَيْمَانُ يَعْنِي الْأَعْمَشَ عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ: أَنْ يَهُودِيًّا جَاءَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ عز وجل يُمْسِكُ السَّمَوَاتِ عَلَى إِصْبَعٍ، وَالْأَرَضِينَ عَلَى إِصْبَعٍ، وَالْجِبَالَ عَلَى إِصْبَعٍ، وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْخَلَائِقَ عَلَى إِصْبَعٍ ثُمَّ يَقُولُ: «أَنَا الْمَلِكُ» قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ وَقَالَ:

851. And Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Muhammad ibn Al-Walīd Al-Busrī narrated to us and said: Yahyā ibn Sa’īd Al-Qattān narrated to us, from Sufyān (i.e. Ath-Thawrī) who said: Mansūr and Sulaymān (i.e. Al-A’mash) both narrated to us, from Ibrāhīm, from ‘Abīdah, from ‘Abdullāh (*radiAllāhu ‘anhu*) that a jew came the Prophet ﷺ and said: *“O Muhammad, Allāh – will verily hold the heavens upon a Finger, and the earths upon a Finger, and the mountains upon a Finger, and the trees upon a Finger, and the created beings upon a Finger. Then He will say: ‘I am the King.’”* He said: Then the Messenger of Allāh ﷺ laughed until his molar teeth became visible, and he said:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ وَالْأَرْضُ جَمِيعًا قَبْضَتُهُ يَوْمَ الْقِيَامَةِ وَالسَّمَاوَاتُ مَطْوِيَّاتٌ بِيَمِينِهِ ﴾

“And they did not estimate Allāh with His true estimate. And all of the earth will be in His Grasp on the Day of Resurrection, and the heavens will be folded up in His Right Hand.” (Az-Zumar 39:67)

قَالَ يَحْيَى بْنُ سَعِيدٍ الْقَطَّانُ: زَادَ فِيهِ فُضَيْلُ بْنُ عِيَاضٍ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: فَضَحِكَ رَسُولُ اللَّهِ ﷺ تَصْدِيقًا.

Yahyā ibn Sa'īd Al-Qattān said: Fudayl ibn 'Iyād added in it: From Mansūr, from Ibrāhīm, from 'Abīdah, from 'Abdullāh (*radiAllāhu 'anhu*) who said: So the Messenger of Allāh ﷺ laughed as an affirmation.

852 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَنَا الضَّحَّاكُ بْنُ مَخْلَدٍ، عَنْ سُفْيَانَ، عَنْ مَنْصُورٍ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللهِ قَالَ: جَاءَ رَجُلٌ مِنْ أَهْلِ الْكِتَابِ قَالَ: أَرَاهُ قَالَ: يَهُودِيًّا أَوْ نَصْرَانِيًّا إِلَى رَسُولِ اللهِ ﷺ فَقَالَ: إِنَّ اللهَ جَلَّ ثَنَاؤُهُ يَضَعُ يَوْمَ الْقِيَامَةِ السَّمَوَاتِ وَالْأَرْضَ عَلَى إِصْبَعٍ، وَالْجِبَالَ وَالشَّجَرَ عَلَى إِصْبَعٍ، وَالْمَاءَ وَالثَّرَى عَلَى إِصْبَعٍ، فَيَقُولُ: أَنَا الْمَلِكُ أَرَاهُ قَالَ مَرَّتَيْنِ قَالَ: فَضَحِكَ رَسُولُ اللهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ، ثُمَّ قَرَأَ هَذِهِ الْآيَةَ:

852. And Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Ad-Dahhak ibn Makhlad narrated to us, from Sufyān, from Ibrāhīm, from 'Abīdah, from 'Abdullāh (*radiAllāhu 'anhu*) who said: A man from *Ahlul-Kitāb* came – he (i.e. the narrator) said: I think he said: A jew or a christian – to the Messenger of Allāh ﷺ and said: *"Verily, on the Day of Resurrection, Allāh – jalla thanāuhu – will place the heavens and the earth upon a Finger, and the mountains and the trees upon a Finger, and the water and the soil upon a Finger. Then He will say: 'I am the King.'"* I think he said it twice. He said: Then the Messenger of Allāh ﷺ laughed until his molar teeth became visible. Then he recited this *āyah*:

﴿ وَمَا قَدَرُوا اللَّهَ حَقَّ قَدْرِهِ ﴾

"And they did not estimate Allāh with His true estimate." (Az-Zumar 39:67)[130]

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[130] In "Ibtāl At-Tawīlāt" (306) he said: Ahmad said this in the narration of Abū Tālib: Abū 'Abdillāh was asked about the *hadīth* of the rabbi: *"He will place the heavens upon a finger.."* He says: *"With his hand like this."* Meaning: He is pointing (and showing with his fingers) .
So Abū 'Abdillāh said: *"I saw Yahyā narrate this hadīth and he would show one finger after the other."* And Abū 'Abdillāh placed his thumb upon the fourth finger from the bottom until the top, on the top of each finger.
- And in "As-Sifāt" by Ad-Dāraqutnī (63): Ahmad ibn Nasr said: I asked Sufyān ibn 'Uyaynah when I was with him in his house after the *'atamah* (i.e. the first third of the night). So I began persisting in asking him. So he said: *"Let me breathe."* So I said to him: *"O Abū Muhammad, I verily want to ask you about something."* So he said: *"Do not ask."* So I said: *"I have to ask you. If I do not ask you, then who should I ask?"* So he said: *"Then ask."* So I said: *"How is the hadīth of 'Ubaydah, from 'Abdullāh, from the Prophet ﷺ (understood): 'Verily, Allāh ﷻ carries the heavens upon a Finger, and the earths upon a Finger…'"* And he mentioned other (*ahādīth*) than it.
So Sufyān said: *"They are just as they came. We acknowledge them, and we narrate them without kayf."*
- Qawām As-Sunnah said in "Al-Hujjah" (1/109): *"And the madhhab of the people of Sunnah is affirming what Allāh affirmed for Himself of the Face and the Hand, and the rest of what Allāh informed about regarding Himself. And our belief to begin with is not that Allāh has a Face and a Hand which necessitate tashbīh with His creation. Rather, everything which He informed about regarding Himself is the truth, and His Words are the truth. We say what He said, and we do not add anything. And Allāh is Sufficient for us and the best Disposer of affairs."*

56. Chapter: What was narrated (regarding) that Allāh ﷻ will grab the earth in His Hand and fold up the heavens in His right Hand

853 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ عَبْدِ الرَّحْمَنِ السَّمَرْقَنْدِيُّ قَالَ: حَدَّثَنَا الْحَكَمُ بْنُ نَافِعٍ قَالَ: حَدَّثَنَا شُعَيْبٌ يَعْنِي ابْنَ أَبِي حَمْزَةَ عَنِ الزُّهْرِيِّ قَالَ: أَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**يَقْبِضُ اللَّهُ عز وجل الْأَرْضَ، وَيَطْوِي السَّمَاوَاتِ بِيَمِينِهِ، ثُمَّ يَقُولُ: أَنَا الْمَلِكَ، أَيْنَ مُلُوكُ الْأَرْضِ؟**»

853. Al-Firyābī narrated to us and said: ‘Abdullāh ibn ‘Abdir-Rahmān As-Samarqandī narrated to us and said: Al-Hakam ibn Nāfi’ narrated to us and said: Shu’ayb (i.e. ibn Abī Hamzah) narrated to us, from Az-Zuhrī who said: Abū Salamah narrated to us, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: I heard the Messenger of Allāh ﷺ say: ***“Allāh ﷻ will grab the earth, and He will fold up the heavens in His right Hand. Then He will say: ‘I am the King. Where are the kings of the earth?’”***[131]

854 – حَدَّثَنَا أَبُو عَبْدِ اللهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عِيسَى بْنِ مَاسَرْجِسَ، قَالَ: أَخْبَرَنَا عَبْدُ اللهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا يُونُسُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ حَدَّثَهُ عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**يَقْبِضُ اللَّهُ عز وجل الْأَرَضِينَ يَوْمَ الْقِيَامَةِ، وَيَطْوِي السَّمَاءَ بِيَمِينِهِ ثُمَّ يَقُولُ: أَنَا الْمَلِكُ، أَيْنَ مُلُوكُ الْأَرْضِ؟**»

854. Abū ‘Abdillāh Ahmad ibn Muhammad Shāhīn narrated to us and said: Al-Hasan ibn ‘Īsā ibn Māsarjis narrated to us and said: ‘Abdullāh ibn Al-Mubārak narrated to us and said: Yūnus narrated to us, from Az-Zuhrī, from Sa’īd ibn Al-Musayyib who narrated it to him, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: ***“Allāh ﷻ will grab the earths on the Day of Resurrection, and He will fold up the heaven in His right Hand. Then He will say: ‘I am the King. Where are the kings of the earth?’”***[132]

[131] Narrated by Al-Bukhārī (4812, 7382).

[132] Narrated by Ahmad (8863), Al-Bukhārī (6519) and Muslim (2787).

57. Chapter: The belief in that Allāh ﷻ takes the charity with His right Hand and nurtures it for the *mumin*

855 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ عز وجل بِيَمِينِهِ، وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمَنِ عز وجل حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ، أَوْ فَصِيلَهُ**»

855. Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Sa'īd ibn Al-Musayyib, from Sa'īd ibn Yasār that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"None of you gives any charity from good (and lawful wealth) – and Allāh does not accept anything but the good – except that Ar-Rahmān ﷻ takes it with His right Hand. Even if it is a single date. Then it is nurtured in the Palm of Ar-Rahmān ﷻ until it becomes bigger than a mountain, just as one of you nurtures his horse foal or young camel."***[133]

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[133] Narrated by Ahmad (10945), Muslim (1014) and At-Tirmidhī (661).
At-Tirmidhī – *rahimahullāh* – said in "As-Sunan": *"And several from the people of knowledge verily said about this hadīth, and what is similar to it from the narrations regarding the Attributes, and (regarding) the nuzūl of the Lord – tabāraka wa ta'ālā – every night to the lowest heaven; they said: The narrations regarding this have verily been established and we believe in them. One does not imagine and one does not say: 'How?' This is what was narrated from Mālik, Sufyān ibn 'Uyaynah and 'Abdullāh ibn Al-Mubārak; that they said regarding these ahādīth: 'Let them pass (i.e. accept them) without kayf.' And this is the belief of the people of knowledge from Ahlus-Sunnah wal-Jamā'ah. But as for the Jahmiyyah, then they rejected these narrations, and they said: 'This is tashbīh.' And Allāh ﷻ verily mentioned several places in His Book: The Hand, the Hearing and the Sight. So the Jahmiyyah interpreted these verses and they explained them with something other than what the people of knowledge explained them with. And they said: 'Verily, Allāh did not create Ādam with His Hand.' And they said: 'Verily, the meaning of 'hand' here is the power.'*
And Ishāq ibn Ibrāhīm said: 'Verily, tashbīh is if someone says: A Hand like a (another) hand, or equal to (another) hand. Or a Hearing like a hearing, or equal to a hearing.' So if he says: 'A Hearing like a hearing, or equal to a hearing', then this is the tashbīh. But if he says just as Allāh – the Exalted – said: Hand, Hearing, Sight, and he does not say: 'How?' And he does not say: 'Equal to a hearing' and not 'like a hearing', then this is not tashbīh. And it is just like Allāh – the Exalted – said in His Book: **"Nothing is similar to Him, and He is the Hearing, the Seeing."** (Ash-Shūrā 42:11)."
I said: The distortion and interpretation of the text that came regarding the affirmation of the Hand of Allāh as being 'the blessing' or 'the power', this is belief of the *Jahmiyyah*, just as At-Tirmidhī – *rahimahullāh* – mentioned. And the *Ashā'irah* verily agreed with them in this *tawīl* (interpretation), so they spread this in their books! And from this is:
- An-Nawawī said in his "Sharh Sahīh Muslim" (17/76): *"So the stretching out of the Hand is a metaphor for accepting the repentance. Al-Māzirī said: '…And this is metaphoric. For verily, the hand is a limb which is impossible when it comes to Allāh the Exalted."*
And he said (17/132): *"And as for saying the two Hands of Allāh – the Exalted – then it is interpreted as the power."* =

856 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عِيسَى بْنُ حَمَّادٍ زُغْبَةُ قَالَ: أَخْبَرَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا تَصَدَّقَ أَحَدٌ بِصَدَقَةٍ مِنْ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ إِلَّا أَخَذَهَا الرَّحْمَنُ عز وجل بِيَمِينِهِ وَإِنْ كَانَتْ تَمْرَةً، فَتَرْبُو فِي كَفِّ الرَّحْمَنِ عز وجل، حَتَّى تَكُونَ أَعْظَمَ مِنَ الْجَبَلِ، فَيُرَبِّيهَا كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ**»

856. Abū Bakr ibn Abī Dāwūd narrated to us and said: ʻĪsā ibn Hammād Zughbah narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Sa'īd ibn Abī Sa'īd, from Sa'īd ibn Yasār that he heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"No-one gives any charity from good (and lawful wealth) – and Allāh does not accept anything but the good – except that Ar-Rahmān ﷻ takes it with His right Hand. Even if it is a single date. Then it is nurtured in the Palm of Ar-Rahmān ﷻ until it is bigger than a mountain. So He nurtures it, just as one of you nurtures his horse foal or young camel."***

857 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي الْحُبَابِ، عَنْ أَبِي هُرَيْرَةَ: عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**مَا مِنْ عَبْدٍ مُسْلِمٍ يَتَصَدَّقُ بِصَدَقَةٍ مِنْ كَسْبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا طَيِّبًا إِلَّا كَانَ اللَّهُ عز وجل يَأْخُذُهَا بِيَمِينِهِ، فَيُرَبِّيهَا لَهُ كَمَا يُرَبِّي أَحَدُكُمْ فَلُوَّهُ أَوْ فَصِيلَهُ حَتَّى تَبْلُغَ التَّمْرَةُ مِثْلَ أُحُدٍ**»

857. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us and said: 'Ubaydullāh ibn 'Umar narrated to us, from Sa'd Al-Maqburī, from Abū Al-Hubāb, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"There is no muslim slave who gives away some charity from lawful earnings – and Allāh only accepts what is good (and lawful) – except that Allāh ﷻ takes it with His right Hand. Then He nurtures it, just as one of your nurtures his horse foal or young camel, until a date becomes like (the size of) Uhud."***

- And ibn Hajar said in "Al-Fath" (1/352): *"His words:* ***'By the One in whose Hand my soul is in.'*** *What is meant with Hand here is the power."*
- And Al-Māzirī said in his "Sharh Sahīh Muslim" (2/47): **"Rather, His two Hands are wide outstretched."** *"This means: His two blessings, where the interpretation of the hand here is with the blessing."*
- And Al-Qurtubī said in "Al-Mufhim" (1/127): *"Know that Allāh is Exalted above (having) the limb of a hand. And the hand in the language of the Arabs can be said about power, blessing and possessions."*

I said: And following up upon their falsehood in this interpretation and distortion of the texts regarding the Attributes would be very long. And the intended is to be aware against their interpretations and distortions which are spread in the books.

58. Chapter: The belief in that Allāh ﷻ has two Hands and both of His Hands are right

858 – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ، قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالَ: نا أَبُو تَوْبَةَ الرَّبِيعُ بْنُ نَافِعٍ، عَنْ بَقِيَّةَ بْنِ الْوَلِيدِ قَالَ: حَدَّثَنَا أَرْطَاةُ بْنُ الْمُنْذِرِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَوَّلَ شَيْءٍ خَلَقَهُ اللَّهُ الْقَلَمُ، فَأَخَذَهُ بِيَمِينِهِ وَكِلْتَا يَدَيْهِ يَمِينٌ** قَالَ: **فَكَتَبَ الدُّنْيَا وَمَا يَكُونُ فِيهَا مِنْ عَمَلٍ مَعْمُولٍ، بِرٍّ أَوْ فُجُورٍ، رَطْبٌ أَوْ يَابِسٌ، فَأَحْصَاهُ فِي الذِّكْرِ، ثُمَّ** قَالَ: **اقْرَءُوا إِنْ شِئْتُمْ**:

858. Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: Al-Hasan ibn ʻAlī Al-Hulwānī narrated to us and said: Abū Tawbah Ar-Rabīʻ ibn Nāfi' narrated to us, from Baqiyyah ibn Al-Walīd who said: Artaah ibn Al-Mundhir narrated to us, from Mujāhid, from Ibn ʻUmar (*radiAllāhu ʻanhumā*) that the Messenger of Allāh ﷺ said: ***"The first thing Allāh created was the pen. Then He grabbed it with His right Hand. And both of His Hands are right."*** He said: ***"Then He wrote the dunyā and what will occur in it of performed deeds, righteousness and wickedness, wet and dry, and He accounted for it in the mention***[134] ***(of everything)."*** Then he said: ***"Recite if you want:***

﴿ هَذَا كِتَٰبُنَا يَنطِقُ عَلَيۡكُم بِٱلۡحَقِّۚ إِنَّا كُنَّا نَسۡتَنسِخُ مَا كُنتُمۡ تَعۡمَلُونَ ﴾

"This is Our Book that states the truth upon you. We verily used to copy what you used to do." (Al-Jāthiyah 45:29)

فَهَلْ تَكُونُ النُّسْخَةُ إِلَّا مِنْ أَمْرٍ قَدْ فُرِغَ مِنْهُ؟»

So can a copy be from anything other than something which has already been finished (or completed)?"[135]

859 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو أَنَسٍ مَالِكُ بْنُ سُلَيْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بَقِيَّةُ بْنُ الْوَلِيدِ، عَنْ أَرْطَاةَ بْنِ الْمُنْذِرِ، عَنْ مُجَاهِدِ بْنِ جَبْرٍ،: أَنَّهُ بَلَغَهُ عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أَوَّلُ شَيْءٍ خَلَقَهُ اللَّهُ عز وجل الْقَلَمُ، فَأَخَذَهُ بِيَمِينِهِ وَكِلْتَا يَدَيْهِ يَمِينٌ**» وَذَكَرَ الْحَدِيثَ مِثْلَهُ إِلَى آخِرِهِ.

859. Al-Firyābī informed us and said: Abū Anas Mālik ibn Sulaymān Al-Himsī narrated to us and said: Baqiyyah ibn Al-Walīd narrated to us, from Artaah ibn Al-Mundhir, from Mujāhid ibn Jabr that it reached him from Ibn ʻUmar (*radiAllāhu ʻanhumā*) that the Messenger of Allāh ﷺ said: ***"The first thing Allāh created was the pen. Then He grabbed it with His right Hand. And both of His Hands are right."*** And he mentioned the same *hadīth* until its end.

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[134] **Translator:** The *dhikr* refers to *Al-Lawh Al-Mahfūdh* (the Preserved Tablet).

[135] Its *takhrīj* has gone forth in number (421).

860 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، سَمِعَ عَمْرَو بْنَ أَوْسٍ الثَّقَفِيَّ، يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو وَبَلَغَ بِهِ النَّبِيَّ ﷺ: «**الْمُقْسِطُونَ عِنْدَ اللَّهِ عز وجل يَوْمَ الْقِيَامَةِ عَلَى مَنَابِرَ مِنْ نُورٍ، عَنْ يَمِينِ الرَّحْمَنِ عز وجل وَكِلْتَا يَدَيْهِ يَمِينٌ الَّذِينَ يَعْدِلُونَ بِحُكْمِهِمْ وَأَهْلِيهِمْ وَمَا وُلُّوا**»

860. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār who heard 'Amr ibn Aws Ath-Thaqafī narrate from 'Abdullāh ibn 'Amr (*radiAllāhu 'anhumā*) who ascribed it to the Prophet ﷺ: ***"The people of justice will be with Allāh ﷻ on the Day of Resurrection on pulpits of light, at the right Hand of Ar-Rahmān ﷻ, and both of His Hands are right. Those who are fair (and just) in their judgment, with their families and those they are in charge of."***[136]

861 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: نا اللَّيْثُ بْنُ سَعْدٍ، عَنْ مُحَمَّدِ بْنِ عَجْلَانَ، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَّامٍ أَنَّهُ قَالَ فِي حَدِيثٍ طَوِيلٍ قَالَ: «ثُمَّ خَلَقَ آدَمَ عليه السلام قَالَ: ثُمَّ مَسَحَ ظَهْرَهُ بِيَدَيْهِ فَأَخْرَجَ فِيهِمَا مَنْ هُوَ خَالِقٌ مِنْ ذُرِّيَّتِهِ إِلَى أَنْ تَقُومَ السَّاعَةُ، ثُمَّ قَبَضَ يَدَيْهِ عز وجل ثُمَّ قَالَ: اخْتَرْ يَا آدَمُ قَالَ: اخْتَرْتُ يَمِينَكَ يَا رَبِّ، وَكِلْتَا يَدَيْكَ يَمِينٌ فَبَسَطَهَا فَإِذَا فِيهَا ذُرِّيَّتُهُ مِنْ أَهْلِ الْجَنَّةِ فَقَالَ: مَنْ هَؤُلَاءِ يَا رَبِّ؟ قَالَ: هُمْ مَنْ قَضَيْتُ أَنْ أَخْلُقَ مِنْ ذُرِّيَّتِكَ مِنْ أَهْلِ الْجَنَّةِ، إِلَى أَنْ تَقُومَ السَّاعَةُ» وَذَكَرَ الْحَدِيثَ

861. And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Muhammad ibn 'Ajlān, from Sa'īd Al-Maqburī, from his father, from 'Abdullāh ibn Salām (*radiAllāhu 'anhu*) that he said in a long *hadīth*: *"Then He created Ādam ('alayhis-salām)."*

He said: "*Then He wiped his back with His two Hands, and He brough out in them those whom He will create from his offspring until the Hour is established. Then He ﷻ closed His two Hands.*

Then He said: 'Choose, O Ādam.'

He said: 'I choose Your right Hand, O my Lord. And both of Your Hands are right.'

Then He opened it and in it was his offspring from the people of Paradise. So he said: 'Who are these, O my Lord?'

He said: 'They are those whom I have decided to create from your offspring (to be) from the people of Paradise, until the Hour is established…'"

[136] Narrated by Ahmad (6492) and Muslim (1827).

And he mentioned the *hadīth*.[137]

[137] It has gone forth in its full length in number (516).
Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 314): *"And even stranger than this is the saying of the jāhil Ath-Thaljī regarding what he claimed in the interpretation of the hadīth of the Messenger of Allāh ﷺ: **'The muqsitūn (people of justice) on the Day of Resurrection will be at the right Hand of Ar-Rahmān. And both His Hands are right.'***
*So Ath-Thaljī claimed that the Prophet ﷺ in his interpretation of (the words) **'Both His Hands are right'** exited from the interpretation of the (so-called) extremists who said that it is right Hands, and he exited from it having the meaning of two Hands to (meaning) the blessing. And with extremists he means the people of Sunnah. He means that no-one can have two right hands, nor is anyone described as having two right hands. Rather a right and a left hand, according to his claim.*
Abū Sa'īd said: Woe to you, O opposer! The Messenger of Allāh ﷺ verily meant with the two Hands what is normally said while intending the right and the left. But its interpretation of 'And both of His Hands are right' is, that they are free from weakness, just as there in our left hands are deficiency and lack in grabbing. So he said: 'Both of the two Hands of Ar-Rahmān are right.' As an exaltation and veneration of Allāh from being described with left.
But His two Hands have verily been described with shimāl and yasār (both meaning left).
And likewise, if it had not been allowed to use the words shimāl and yasār, then the Messenger of Allāh ﷺ had not used them. And if it had not been allowed to say: 'Both of the Hands of Ar-Rahmān are right', then the Messenger of Allāh ﷺ had not said it."

59. Chapter: The belief in that Allāh ﷻ created Ādam with His Hand, and He wrote the *Tawrāh* to Mūsā with His Hand, and He created the Garden of Eden with His Hand. And it was (also) said: The Throne and the pen. And He said to the rest of the creation: "Be" and then it existed. So Glorified is He

862 – حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَبْدِ الْوَهَّابِ اللَّحْجِيُّ قَالَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ حَكِيمِ بْنِ حِزَامٍ الْقُرَشِيُّ عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ: **"خَلَقَ اللَّهُ عز وجل آدَمَ عليه السلام بِيَدِهِ يَوْمَ الْجُمُعَةِ، وَنَفَخَ فِيهِ مِنْ رُوحِهِ وَأَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لَهُ، فَسَجَدُوا لَهُ**

862. Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad narrated to us and said: 'Abdullāh ibn 'Abdil-Wahhāb Al-Hajabī narrated to us and said: Al-Mughīrah ibn 'Abdir-Rahmān ibn Hakīm ibn Hizām Al-Qurashī narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Allāh ﷻ created 'Ādam with His Hand on the day of Jumu'ah, and He blew into him from His soul, and He commanded the angels to perform sujūd to him. So they performed sujūd to him.***

﴿ إِلَّآ إِبۡلِيسَ كَانَ مِنَ ٱلۡجِنِّ فَفَسَقَ عَنۡ أَمۡرِ رَبِّهِۦٓۗ ﴾

"Except Iblīs. He was from the *jinn* and he disobeyed the command of his Lord." (Al-Kahf 18:50)"[138]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

863 – يُقَالُ لِلْجَهْمِيِّ الَّذِي يُنْكِرُ أَنَّ اللَّهَ خَلَقَ آدَمَ بِيَدِهِ كَفَرْتَ بِالْقُرْآنِ، وَرَدَدْتَ السُّنَّةَ، وَخَالَفْتَ الْأُمَّةَ، **فَأَمَّا الْقُرْآنُ**: فَإِنَّ اللَّهَ عز وجل لَمَّا أَمَرَ الْمَلَائِكَةَ أَنْ يَسْجُدُوا لِآدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ اللَّهُ عز وجل :

863. It is said to the *jahmī* who rejects that Allāh created Ādam with His Hand: You have disbelieved in the Qurān, you have rejected the *Sunnah* and your have opposed (or disagreed) with the *ummah*.

As for the Qurān:

Then when Allāh ﷻ commanded the angels to perform *sujūd* to Ādam (*'alayhis-salām*), and they all performed *sujūd* except Iblīs, Allāh ﷻ said:

[138] Its *isnād* is *sahīh*.

﴿ مَا مَنَعَكَ أَنْ تَسْجُدَ لِمَا خَلَقْتُ بِيَدَيَّ أَسْتَكْبَرْتَ أَمْ كُنْتَ مِنَ الْعَالِينَ ﴾

"What prevented you from performing *sujūd* to what I have created with My two Hands. Are you too proud or are you from those who are exalted?" (Sād 38:75)[139]

وَقَالَ عز وجل فِي صُورَةِ الْحِجْرِ:

And He ﷻ said in *sūrah* Al-Hijr:

﴿ وَإِذْ قَالَ رَبُّكَ لِلْمَلَٰٓئِكَةِ إِنِّي خَٰلِقٌۢ بَشَرًا مِّن صَلْصَٰلٍ مِّنْ حَمَإٍ مَّسْنُونٍ ﴿٢٨﴾ فَإِذَا سَوَّيْتُهُۥ وَنَفَخْتُ فِيهِ مِن رُّوحِى فَقَعُوا۟ لَهُۥ سَٰجِدِينَ ﴿٢٩﴾ فَسَجَدَ ٱلْمَلَٰٓئِكَةُ كُلُّهُمْ أَجْمَعُونَ ﴾

"And when your Lord said to the angels: 'I will verily create a human from sounding clay of altered black mud. So when I make him and blow into him from My soul, then fall down in *sujūd* to him. So all of the angels performed *sujūd*." (Al-Hijr 15:28-30)

فَحَسَدَ إِبْلِيسُ آدَمَ لِأَنَّ اللَّهَ عز وجل خَلَقَهُ بِيَدِهِ، وَلَمْ يَخْلُقْ إِبْلِيسَ بِيَدِهِ،

Then Iblīs became jealous of Ādam, because Allāh ﷻ created him with His Hand, and He did not create Iblīs with His Hand.

864 – وَلَمَّا الْتَقَى مُوسَى عليه السلام مَعَ آدَمَ عليه السلام فَاحْتَجَّا، فَكَانَ مِنْ حُجَّةِ مُوسَى لِآدَمَ أَنَّهُ قَالَ لَهُ: أَنْتَ أَبُونَا آدَمُ خَلَقَكَ اللَّهُ تَعَالَى بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ؟ فَاحْتَجَّ مُوسَى عَلَى آدَمَ بِالْكَرَامَةِ الَّتِي خَصَّ اللَّهُ عز وجل بِهَا آدَمَ مِمَّا لَمْ يَخُصَّ غَيْرَهُ بِهَا مِنْ أَنَّ اللَّهَ عز وجل خَلَقَهُ بِيَدِهِ وَأَمَرَ مَلَائِكَتَهُ فَسَجَدُوا لَهُ، فَمَنْ أَنْكَرَ هَذَا فَقَدْ كَفَرَ ثُمَّ احْتَجَّ آدَمُ عَلَى مُوسَى: فَقَالَ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ وَذَكَرَ الْحَدِيثَ

864. And when Mūsā (*'alayhis-salām*) met with Ādam (*'alayhis-salām*) and they disputed with each other, the argument of Mūsā to Ādam was that he said: *"You are Ādam. Allāh – the Exalted – created you with His Hand, and He blew into you from His soul, and He commanded the angels to perform sujūd to you."*

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[139] In "As-Sunnah" by Ghulām Al-Khallāl (9) Al-Marrūdhī said: I heard Abū 'Abdillāh (Ahmad ibn Hanbal) say: *"There are several arguments in the Qurān against them (meaning: against the Jahmiyyah). His – the Exalted – Words:* **"I have created with My two Hands."** (Sād 38:75) *are severe for the Jahmiyyah."*

- Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 75): *"So when He said: 'I have created Ādam with My two Hands', we learned that this is an affirmation of His two Hands and that He created him with them, along with His Command and Will. Thus, in the creation of Ādam, the shaping (of him) with the two Hands according to the text (of the Qurān), the Command and the Will are all gathered, and this is not gathered in the creation of any other of the living beings. Because Allāh – the Exalted – did not mention that He touched any creation with a soul with His two Hands, except Ādam, since He did not mention this regarding anyone besides him, and He did not specify any person besides him from the prophets and other than them with this."*

So Mūsā argued against Ādam with the honour that Allāh ﷻ singled out Ādam in, from that which He did not single out anyone else besides him in; that Allāh ﷻ created him with His Hand, and He commanded the angels to perform *sujūd* to him. And whoever rejects this, he has committed *kufr*. Then Ādam argued against Mūsā, and Ādam said: *"You are Mūsā whom Allāh chose with His Words, and He wrote the Tawrāh for you with His Hand…"* And he mentioned the *hadīth*.

865 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ عَمْرِو بْنِ أَبِي عَمْرٍو، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ،: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**احْتَجَّ آدَمُ وَمُوسَى، فَقَالَ لَهُ مُوسَى: يَا آدَمُ، خَلَقَكَ اللَّهُ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، وَأَمَرَكَ أَنْ تَسْكُنَ الْجَنَّةَ**» وَذَكَرَ الْحَدِيثَ بِطُولِهِ

865. Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abdul-'Azīz ibn Muhammad narrated to us, from 'Amr ibn Abī 'Amr, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Ādam and Mūsā disputed. So Mūsā said to him: 'Allāh created you with His Hand, and He blew His soul into you, and He commanded the angels so they performed sujūd to you, and He commanded you to live in Paradise…"*** And he mentioned the *hadīth* in its full length.

فَهَذَا حُجَّةُ مُوسَى عَلَى آدَمَ: أَنَّ اللَّهَ عز وجل خَلْقِهِ بِيَدِهِ، وَأَمَّا حُجَّةُ آدَمَ عَلَى مُوسَى بِأَنَّ اللَّهَ عز وجل خَطَّ لَهُ التَّوْرَاةَ بِيَدِهِ.

So this is the *hujjah* of Mūsā against Ādam; that Allāh ﷻ created him with His Hand. And as for the *hujjah* of Ādam against Mūsā; that Allāh ﷻ wrote the *Tawrāh* for him with His Hand:

868 – فَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّولَابِيُّ قَالَ: نا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْتَجَّ آدَمُ وَمُوسَى عليهما السلام، فَقَالَ مُوسَى: يَا آدَمُ أَنْتَ أَبُونَا أَخْرَجْتَنَا مِنَ الْجَنَّةِ فَقَالَ آدَمُ: يَا مُوسَى، اصْطَفَاكَ اللَّهُ عز وجل بِكَلَامِهِ، وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، تَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ اللَّهُ عز وجل عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً** قَالَ: **فَحَجَّ آدَمُ مُوسَى فَحَجَّ آدَمُ مُوسَى**»

868. Then Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlābī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Amr, from Tāwūs who heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"Ādam and Mūsā ('alayhis-salām) disputed. Mūsā said: 'O Ādam, you are our father Ādam who caused us to exit from Paradise.' So Ādam said: 'O Mūsā, Allāh chose you with His ﷻ Words, and He wrote the Tawrāh for you with His Hand. Do you blame me for an issue that Allāh ﷻ decreed upon me forty years before He created me?'"***

He said: ***"So Ādam refuted Mūsā. So Ādam refuted Mūsā."***

869 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدَةَ، وَيَعْقُوبُ بْنُ حُمَيْدِ بْنِ كَاسِبٍ، قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنْ طَاوُسٍ، سَمِعَ أَبَا هُرَيْرَةَ رضي الله عنه يَقُولُ: قَالَ النَّبِيُّ ﷺ: «**احْتَجَّ آدَمُ وَمُوسَى فَقَالَ مُوسَى: يَا آدَمُ: أَنْتَ أَبُونَا خَيَّبْتَنَا، وَأَخْرَجْتَنَا مِنَ الْجَنَّةِ؟ فَقَالَ لَهُ آدَمُ: أَنْتَ مُوسَى الَّذِي اصْطَفَاكَ اللَّهُ بِكَلَامِهِ، وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ، وَقَرَأْتَ التَّوْرَاةَ فَهَلْ تَجِدُ فِيهَا أَنَّهُ قَضَى عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً؟ قَالَ: نَعَمْ، قَالَ: فَحَجَّ آدَمُ مُوسَى**» قَالَ ابْنُ عَبْدَةَ: وَقَالَ سُفْيَانُ مَرَّةً: «**وَخَطَّ لَكَ التَّوْرَاةَ بِيَدِهِ؟ أَتَلُومُنِي عَلَى أَمْرٍ قَدَّرَهُ عَلَيَّ قَبْلَ أَنْ يَخْلُقَنِي بِأَرْبَعِينَ سَنَةً** »

869. And Al-Firyābī informed us and said: Ahmad ibn ʻAbdah and Ya'qūb ibn Hamīd ibn Kāsib both narrated to us and said: Sufyān ibn ʻUyaynah narrated to us, from ʻAmr ibn Dīnār, from Tāwūs who heard Abū Hurayrah (*radiAllāhu ʻanhu*) say: The Prophet ﷺ said: ***"Ādam and Mūsā (ʻalayhimās-salām) disputed. So Mūsā said: 'O Ādam, you are our father, and you caused us to exit from Paradise?'***

So Ādam said to him: 'You are Mūsā whom Allāh chose with His Words, and He wrote the Tawrāh for you with His Hand. And you have read the Tawrāh. So do you find in it that He decreed this for me forty years before He created me?' He said: 'Yes.'" He said: ***"So Ādam refuted Mūsā."***

Ibn ʻAbdah said: And one time Sufyān said: ***"And He wrote the Tawrāh for you with His Hand. Do you blame me for an issue that Allāh decreed for me forty years before He created me?"***

870 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَطَشِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ التَّرْقُفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قَيْسٌ يَعْنِي ابْنَ الرَّبِيعِ عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما فِي قَوْلِ اللَّهِ عز وجل :

870. Abū Al-Qāsim ʻAbdullāh ibn Muhammad Al-ʻAtashī narrated to us and said: Al-ʻAbbās ibn ʻAbdillāh At-Tarqufī narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Qays (i.e. ibn Ar-Rabī') narrated to us, from Ibn Abī Laylā, from Al-Minhāl ibn ʻAmr, from Sa'īd ibn Jubayr, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) regarding His ﷻ Words:

﴿ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيْهِۚ ﴾

"Then Ādam received some words from his Lord, and He forgave him."
(Al-Baqarah 2:37)

قَالَ: «أَيْ رَبِّ، أَلَمْ تَخْلُقْنِي بِيَدِكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ، أَلَمْ تَنْفُخْ فِيَّ مِنْ رُوحِكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ أَلَمْ تَسْبِقْ رَحْمَتُكَ إِلَيَّ قَبْلَ غَضَبِكَ؟ قَالَ: بَلَى، قَالَ أَيْ رَبِّ، أَلَمْ تُسْكِنِّي جَنَّتَكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ أَرَأَيْتَ إِنْ تُبْتُ وَأَصْلَحْتُ، أَرَاجِعِي أَنْتَ إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ»

He (i.e. Ādam) said: *"O my Lord, did you not create me with Your Hand?"* He said: *"Yes, verily."* He said: *"O my Lord, did you not blow into Me from Your soul."* He said:

"Yes, verily." He said: *"O my Lord, does Your mercy not precede Your anger towards me?"* He said: *"Yes, verily."* He said: *"O my Lord, did You not let me live in Your Paradise?"* He said: *"Yes, verily."* He said: *"O my Lord, if I repent and rectify myself, will you then return me back to Paradise?"* He said: *"Yes."*

871 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا مُعَاوِيَةُ بْنُ عَمْرٍو وَأَبُو صَالِحٍ قَالَا: حَدَّثَنَا أَبُو إِسْحَاقَ يَعْنِي الْفَزَارِيَّ، عَنْ سُفْيَانَ، عَنْ عُبَيْدٍ الْمُكْتِبِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عُمَرَ رضي الله عنهما قَالَ: «خَلَقَ اللَّهُ عز وجل أَرْبَعَةَ أَشْيَاءَ بِيَدِهِ: آدَمَ عليه السلام، وَالْعَرْشَ، وَالْقَلَمَ، وَجَنَّاتِ عَدْنٍ، ثُمَّ قَالَ لِسَائِرِ الْخَلْقِ: كُنْ فَكَانَ»

871. And Ja'far ibn Muhammad As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Mu'āwiyah ibn 'Amr and Abū Sālih both narrated to us and said: Abū Ishāq (i.e. Al-Fazārī) narrated to us, from Sufyān, from 'Ubayd Al-Muktib, from Mujāhid, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: *"Allāh ﷻ created four things with His hand; Ādam ('alayhis-salām), the Throne, the pen and the Garden of Eden (i.e. Paradise). Then He said to the rest of the creation: 'Be', and then it existed."*[140]

872 – وَحَدَّثَنَا جَعْفَرٌ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا يَعْلَى بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ حَكِيمِ بْنِ جَابِرٍ قَالَ: «أُخْبِرْتُ أَنَّ رَبَّكُمْ عز وجل لَمْ يَمَسَّ إِلَّا ثَلَاثَةَ أَشْيَاءَ: غَرَسَ الْجَنَّةَ بِيَدِهِ، وَجَعَلَ تُرَابَهَا الْوَرْسَ وَالزَّعْفَرَانَ، وَجِبَالَهَا الْمِسْكَ، وَخَلَقَ آدَمَ عليه السلام، وَكَتَبَ التَّوْرَاةَ لِمُوسَى عليه السلام»

872. Ja'far As-Sandalī narrated to us and said: Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Ya'lā ibn 'Ubayd narrated to us and said: Ismā'īl ibn Abī Khālid narrated to us, from Hakīm ibn Jābir who said: *"I was informed that your Lord ﷻ only touched three things: He planted the Paradise with His Hand, and He made it soil to be of safflower and saffron and its mountains to be of musk. And He created Ādam ('alayhis-salām). And He wrote the Tawrāh to Mūsā ('alayhis-salām)."*[141]

873 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ قَالَ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمَانَ الْأُسْوَارِيُّ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ كَعْبٍ، يُحَدِّثُ: «أَنَّ اللَّهَ عز وجل لَمْ يَمَسَّ بِيَدِهِ شَيْئًا إِلَّا ثَلَاثَةً: آدَمُ عليه السلام، وَالتَّوْرَاةُ فَإِنَّهُ كَتَبَهَا لِمُوسَى بِيَدِهِ، وَطُوبَى شَجَرَةٌ فِي الْجَنَّةِ غَرَسَهَا اللَّهُ بِيَدِهِ، لَيْسَ فِي الْجَنَّةِ غُرْفَةٌ إِلَّا فِيهَا مِنْهَا فَنَنٌ، وَهَيَ الَّتِي قَالَ اللَّهُ عز وجل:

873. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Abbād ibn Ādam narrated to us and said: Bakr ibn Sulaymān Al-Aswārī narrated

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[140] Its *isnād* is *sahīh*.

[141] And in "As-Sunnah" by 'Abdullāh ibn Ahmad (557) from 'Ikrimah who said: *"Verily Allāh – ﷻ – did not touch anything with His Hand, except three things. He created Ādam with His Hand, He planted Paradise with His Hand and He wrote the Tawrāh with His Hand."*
- And 'Abdullāh ibn Ahmad narrated a similar narration (588) from Khālid ibn Ma'dān *rahimahullāh*.

to us, from Muhammad ibn Ishāq who said: I heard Muhammad ibn Ka'b narrate: *"That Allāh – uplifted is His mention – never touched anything, except three (things): Ādam ('alayhis-salām). And the Tawrāh, for He verily wrote it for Mūsā with His Hand. And Tūbā; a tree in Paradise He planted with His Hand. There is no room in Paradise, except that it has a twig or branch from it in it. And this is what Allāh ﷻ said:*

﴿ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ طُوبَىٰ لَهُمۡ وَحُسۡنُ مَـَٔابٖ ﴾

"Those who believed and performed good deeds, they will have Tūbā and a beautiful return." (Ar-Ra'd 13:29)

874 – وَحَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمِنْهَالِ الضَّرِيرُ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ،: أَنَّ كَعْبَ الْأَحْبَارِ قَالَ: "إِنَّ اللَّهَ عز وجل لَمْ يَمَسَّ بِيَدِهِ إِلَّا ثَلَاثَةً: خَلَقَ آدَمَ بِيَدِهِ، وَكَتَبَ التَّوْرَاةَ بِيَدِهِ، وَغَرَسَ الْجَنَّةَ بِيَدِهِ، ثُمَّ قَالَ: تَكَلَّمِي: فَقَالَتْ:

874. And Ja'far As-Sandalī narrated to us and said. Zuhayr ibn Muhammad Al-Marwazī narrated to us and said: Muhammad ibn Al-Minhāl Ad-Darīr narrated to us and said: Yazīd ibn Zuray' narrated to us and said: Sa'īd ibn Abī 'Arūbah narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*) that Ka'b Al-Ahbār said: *"Verily, Allāh – uplifted is His mention – never touched anything with His Hand, except three (things); He created Ādam with His Hand, and He wrote the Tawrāh with His Hand, and He planted the Paradise with His Hand. Then He said to it: 'Speak.' So it said:*

﴿ قَدۡ أَفۡلَحَ ٱلۡمُؤۡمِنُونَ﴾

"The *muminūn* (believers) **will verily be successful."** (Al-Muminūn 23:1)"[142]

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[142] Ad-Dārimī – *rahimahullāh* – said in "An-Naqd" (p. 93) when he was speaking about affirming the two Hands for Allāh – the Exalted – according to what is befitting of His Majesty and Greatness: *"And from what will further clarify the impossibility of your claim for you, are the words of Ibn 'Umar: 'Allāh created four things with His Hand, and then He said to the rest of the creation: 'Be', and then it existed.'"* Then he mentioned it with its chain of narration.

"Do you not see, O Al-Marīsī, how Ibn 'Umar distinguished and differentiated between Ādam and the rest of the creation, by his creation with the Hand?! Are you more knowledgeable than Ibn 'Umar about the interpretation of the Qurān when he verily witnessed the revelation, saw the interpretation of it with his own eyes, and he was not ignorant about the dialects of the Arabs."

Then he mentioned the chain of narration from Maysarah who said: *"Verily Allāh did not touch anything from His creation, except three things. He created Ādam with His Hand, He wrote the Tawrāh with His Hand and He planted the Garden of Eden with His Hand."*

Then he mentioned the words of Ka'b Al-Ahbār with its chain of narration.

He said: *"And if it was as Al-Marīsī has claimed, then the meaning of these ahādīth would be that Allāh did not undertake (or perform) the creation of anything, except these three. And this is disbelief in Allāh.*

And who is able to count what exist regarding the affirmation of the Hand of Allāh of narrations and information? But we loved to bring some of the words from it, so when the intellectual thinks about it, he will use it as an evidence against the misguidance of this jāhil."

60. Chapter: The belief in that Allāh ﷻ does not sleep

قَالَ اللَّهُ عز وجل:

Allāh ﷻ said:

﴿ ٱللَّهُ لَآ إِلَٰهَ إِلَّا هُوَ ٱلۡحَيُّ ٱلۡقَيُّومُۚ لَا تَأۡخُذُهُۥ سِنَةٞ وَلَا نَوۡمٞۚ لَّهُۥ ﴾ الآيَة

"Allāh; there is no *ilāh* besides Him, the Living, the Self-Sustaining. Neither *sinah* (slumber), nor sleep overtake Him." (Al-Baqarah 2:255)

Until the end of the verse.

وَأَخْبَرَنَا النَّبِيُّ ﷺ قَالَ: «**إِنَّ اللَّهَ عز وجل لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ**»

And the Prophet ﷺ informed us and said: ***"Verily, Allāh ﷻ does not sleep, and it is not befitting (or suitable) for Him to sleep."***

875 – حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِخَمْسِ كَلِمَاتٍ فَقَالَ: «**إِنَّ اللَّهَ عز وجل لَا يَنَامُ، وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، وَلَكِنَّهُ يَخْفِضُ الْقِسْطَ وَيَرْفَعُهُ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ عَمَلِ النَّهَارِ، وَيُرْفَعُ إِلَيْهِ عَمَلُ النَّهَارِ قَبْلَ عَمَلِ اللَّيْلِ، حِجَابُهُ النَّارُ أَوْ قَالَ النُّورُ لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ مَا انْتَهَى إِلَيْهِ بَصَرُهُ مِنْ خَلْقِهِ**»

875. Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh narrated to us and said: Abū Mu'āwiyah narrated to us and said: Al-A'mash narrated to us, from 'Amr ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ got up among us and said five things. He said: ***"Verily Allāh ﷻ does not sleep, nor is it befitting for Him to sleep. Rather, He lowers the qist and raises it.***[143] ***The deeds of the night are raised up to Him before the deeds of the day. And the deeds of the day are raised up to Him before the deeds of the night. His veil is fire*** (or he said: ***light). If He removed it, then the Lights of His Face would burn everything from His creation that His Sight would reach."***[144]

876 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ سَهْلٍ الْأَعْرَجُ قَالَ: أَخْبَرَنَا أَبُو عَاصِمٍ، عَنْ سُفْيَانَ يَعْنِي الثَّوْرِيَّ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ أَبِي عُبَيْدَةَ، عَنْ أَبِي مُوسَى رضي الله عنه قَالَ: قَامَ فِينَا رَسُولُ اللَّهِ ﷺ بِأَرْبَعٍ قَالَ: «**إِنَّ اللَّهَ عز وجل لَا يَنَامُ وَلَا يَنْبَغِي لَهُ أَنْ يَنَامَ، يَرْفَعُ الْقِسْطَ، وَيَخْفِضُ بِهِ، يُرْفَعُ إِلَيْهِ عَمَلُ اللَّيْلِ قَبْلَ النَّهَارِ، وَعَمَلُ النَّهَارِ قَبْلَ اللَّيْلِ، حِجَابُهُ النُّورُ، أَوِ النَّارُ، لَوْ كَشَفَهَا لَأَحْرَقَتْ سُبُحَاتُ وَجْهِهِ كُلَّ مَنْ أَدْرَكَهُ بَصَرُهُ**»

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[143] **Translator:** This means that the scale of justice and the provisions belongs to Allāh. So He constricts and expands the situation of His slaves (i.e. make things easier or more difficult for them), due to a wisdom which is with Him the Exalted.

[144] Narrated by Muslim (179).

876. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Al-Fadl ibn Sahl Al-A'raj narrated to us and said: Abū 'Āsim narrated to us, from Sufyān (i.e. Ath-Thawrī), from 'Am ibn Murrah, from Abū 'Ubaydah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ got up among us and said four things. He said: ***"Verily Allāh ﷻ does not sleep, nor is it befitting for Him to sleep. He raises the qist and He lowers by it. The deeds of the night are raises up to Him before the day (comes), and the deeds of the day before the night (comes). His veil is light. If He removed it, then the Lights of His Face would burn everything which His Sight reaches."***[145]

879 – وَحَدَّثَنَا جَعْفَرٌ الصَّنْدَلِيُّ قَالَ: نا زُهَيْرٌ قَالَ: أَخْبَرَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ مَنْصُورٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ خَرَشَةَ بْنِ الْحُرِّ قَالَ: دَخَلْتُ عَلَى عَبْدِ اللَّهِ بْنِ سَلَّامٍ فَانْقَبَضَ مِنِّي، حَتَّى انْتَسَبْتُ لَهُ فَعَرَفَنِي فَقَالَ: وَاللَّهِ لَا أُحَدِّثُ بشَيْءٍ إِلَّا وَهُوَ فِي كِتَابِ اللَّهِ عز وجل: «إِنَّ مُوسَى عليه السلام دَنَا مِنْ رَبِّهِ عز وجل حَتَّى سَمِعَ صَرِيفَ الْأَقْلَامِ، فَقَالَ: يَا جِبْرِيلُ، هَلْ يَنَامُ رَبُّكَ؟ قَالَ جِبْرِيلُ: يَا رَبِّ يَسْأَلُكَ هَلْ تَنَامُ؟، فَقَالَ يَا جِبْرِيلُ أَعْطِهِ قَارُورَتَيْنِ فَلْيُمْسِكْهُمَا اللَّيْلَةَ وَلَا يَنَامُ، فَأَعْطَاهُ فَنَامَ، فَاصْطَفَقَتِ الْقَارُورَتَانِ فَانْكَسَرَتَا فَقَالَ يَا رَبِّ قَدِ انْكَسَرَتِ الْقَارُورَتَانِ فَقَالَ يَا جِبْرِيلُ إِنَّهُ لَا يَنْبَغِي لِي أَنْ أَنَامَ، وَلَوْ نِمْتُ لَزَالَتِ السَّمَاوَاتُ وَالْأَرْضُ»

879. And Ja'far As-Sandalī narrated to us and said: Zuhayr narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from Isrāīl, from Mansūr, from Rib'ī ibn Hirāsh, from Kharasah ibn Al-Hurr who said: I entered upon 'Abdullāh ibn Salām, and he abstained from me until I identified myself and he recognized me. Then he said: *"By Allāh, I do not narrate anything, except that it is present in the Book of Allāh ﷻ. Verily, Mūsā ('alayhis-salām) came close to His Lord ﷻ until he heard the scribbling of the pens. So he said: 'O Jibrīl, does your Lord sleep?' Jibrīl said: 'O my Lord, he is asking You if You sleep?' He said: 'O Jibrīl, give him two bottles and let him hold them for the night without falling asleep.' So he gave him and he fell asleep. So the two bottles crashed (to the floor) and broke. So he said: 'O my Lord, the two bottles broke.' So He said: 'O Jibrīl, it is not befitting for Me to sleep. And if I slept, then the heavens and the earth would come to an end.'"*

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

880 – نَعُوذُ بِاللَّهِ مِمَّنْ لَا يُؤْمِنُ بِجَمِيعِ مَا ذَكَرْنَا، وَإِنَّمَا لَا يُؤْمِنُ بِمَا ذَكَرْنَاهُ الْجَهْمِيَّةُ الَّذِينَ خَالَفُوا الْكِتَابَ وَالسُّنَّةَ، وَسُنَّةَ الصَّحَابَةِ رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ وَخَالَفُوا أَئِمَّةَ الْمُسْلِمِينَ، فَيَنْبَغِي لِكُلِّ مُسْلِمٍ عَقَلَ عَنِ اللَّهِ عز وجل أَنْ يَحْذَرَهُمْ عَلَى دِينِهِ. قَالَ ابْنُ الْمُبَارَكِ: "إِنَّا لَنَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْيَهُودِ وَالنَّصَارَى، وَلَا نَسْتَطِيعُ أَنْ نَحْكِيَ كَلَامَ الْجَهْمِيَّةِ"

880. We seek refuge with Allah from the one who does not believe in all of what we have mentioned. And verily, the *Jahmiyyah* do not believe in what we have mentioned; those who opposed the Book and the *Sunnah*, and the *Sunnah* of the

[145] Narrated by Ahmad (19530) and Muslim (179).

Sahābah (*radiAllāhu ta'ālā 'anhum*), and they opposed the leaders of the muslims. So every muslim, who wants to fulfil the obligation from Allāh ﷻ upon him, must be aware against them in his *dīn*.

Ibn Al-Mubārak said: *"We are verily able to relate (or narrate) the words of the jews and the christians, but we are not able to relate the words of the Jahmiyyah."*[146]

The eighth part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And may the peace and blessing of Allāh be upon our leader Muhammad the Prophet and his family

It is followed by the ninth part of the book,
in shā Allāh ta'ālā, and all trust is in Him

[146] It has gone forth with its *isnād* in number (674).

The ninth part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

- **Muhammad ibn Al-Husayn said:** Allāh is the praised One in every situation. And may the peace and blessing of Allāh be upon Muhammad the Prophet and his family.

61. Chapter: The warning against the *madhāhib* of the people who reject the laws from that which is obligatory for the Muslims to believe in

881 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحُسَيْنِ الْحَرَّانِيُّ قَالَ: نا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنَا مُبَارَكُ بْنُ فَضَالَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ قَالَ: خَطَبَنَا ابْنُ عَبَّاسٍ بِالْبَصْرَةِ فَقَالَ: قَامَ فِينَا عُمَرُ بْنُ الْخَطَّابِ أَمِيرُ الْمُؤْمِنِينَ رضي الله عنه فَقَالَ: «أَيُّهَا النَّاسُ إِنَّهُ سَيَكُونُ فِي هَذِهِ الْأُمَّةِ أَقْوَامٌ يُكَذِّبُونَ بِالرَّجْمِ، وَيُكَذِّبُونَ بِالدَّجَّالِ وَيُكَذِّبُونَ بِالْحَوْضِ، وَيُكَذِّبُونَ بِالشَّفَاعَةِ وَيُكَذِّبُونَ بِعَذَابِ الْقَبْرِ، وَيُكَذِّبُونَ بِقَوْمٍ يَخْرُجُونَ مِنَ النَّارِ بَعْدَ مَا امْتُحِشُوا»

881. He said: Abu Shu'ayb 'Abdullāh ibn Hasan Al-Harrānī narrated to us and said: 'Alī ibn Al-Ja'd narrated to us and said: Mubārak ibn Fadālah narrated to us, from 'Alī ibn Zayd, from Yūsuf ibn Mihrān who said: Ibn 'Abbās (*radiAllāhu 'anhumā)* held a *khutbah* for us in *Basrah*, and he said: 'Umar Ibn Al-Khattāb *Amīr Al-Muminīn* (*radiAllāhu 'anhu*) got up among us and said: *"O people, in this ummah there will verily be some people who will reject stoning, and they will reject the Dajjāl, and they will reject the hawd (basin), and they will reject the shafā'ah (intercession), and they will reject the punishment of the grave, and they will reject that some people will exit from Hellfire after having burned and becoming like coals."*[147]

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[147] Narrated by 'Abdur-Razzāq (13364) and Ahmad (156). And its *isnād* is weak due to 'Alī (ibn Zayd) ibn Jud'ān, and all of the narrations which the author will mention are by way of him.
- And in "Tahdhīb At-Tahdhīb" (4/87) with his *isnād* from Sa'īd ibn Al-Musayyib who said: I heard 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) say upon the pulpit: *"Perhaps after me there will be some people who reject the stoning. They will say: 'We do not find it in the Book of Allāh.' If it had not been for me adding to what is in the Book of Allāh what is not in it, then I would have written that it is the truth. The Messenger of Allāh ﷺ verily stoned, and Abū Bakr stoned, and I stoned."* And he said: This *isnād* is (*sahīh*) in accordance with the conditions of Muslim.
- And Al-Bukhārī (6829) narrated from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: 'Umar (*radiAllāhu 'anhu*) said: *"I verily fear that a long time will pass over the people, until someone will say: 'We do not find stoning in the Book of Allāh.' So they will go astray by leaving an obligatory act of worship which Allāh revealed. Verily, stoning is a right upon the one who fornicates after having married, if the evidence (for this) is established, or there is pregnancy or confession. Verily, the Messenger of Allāh ﷺ stoned, and we stoned after him."*

882 – حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: نا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، وَجَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ أَشْعَثَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :سَيَكُونُ بَعْدَنَا قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ: وَيُكَذِّبُونَ بِالْحَوْضِ، وَيُكَذِّبُونَ بِالشَّفَاعَةِ، وَيُكَذِّبُونَ بِعَذَابِ الْقَبْرِ، وَيُكَذِّبُونَ بِقَوْمٍ يَخْرُجُونَ مِنَ النَّارِ"

882. Abū Muhammad ‘Abdullāh ibn Sālih Al-Bukhārī informed us and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: ‘Abdullāh ibn Idrīs and Jarīr ibn ‘Abdil-Hamīd narrated to us, from Ash’ab, from ‘Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: *“After us there will be some people who will reject the stoning, and they will reject the hawd (basin), and they will reject the shafā’ah (intercession), and they will reject the punishment of the grave, and they will reject that some people will exit from Hellfire.”*

883 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: أَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: نا جَرِيرٌ، عَنْ أَشْعَثَ بْنِ سَوَّارٍ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :رَجَمَ رَسُولُ اللَّهِ ﷺ، وَرَجَمَ أَبُو بَكْرٍ، وَرَجَمْتُ أَنَا، وَسَيَجِيءُ قَوْمٌ يُكَذِّبُونَ بِالرَّجْمِ وَبِالْحَوضِ وَبِالشَّفَاعَةِ، وَبِعَذَابِ الْقَبْرِ، وَبِقَوْمٍ يَخْرُجُونَ مِنَ النَّارِ"

883. Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Jarīr narrated to us, from Ash’ab ibn Sawwār, from ‘Alī ibn Zayd ibn Jud’ān, from Yūsuf ibn Mihrān, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) said: *“The Messenger of Allāh ﷺ stoned, and Abū Bakr stoned, and I stoned. And there will come some people who will reject the stoning, the hawd, the shafā’ah, the punishment of the grave and that some people will exit from Hellfire.”*

884 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: نا إِسْحَاقُ بْنُ مَنْصُورٍ الْكَوْسَجُ قَالَ: أَخْبَرَنَا سُلَيْمَانُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ يُوسُفَ بْنِ مِهْرَانَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: خَطَبَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه فَقَالَ: أَيُّهَا النَّاسُ، إِنَّ الرَّجْمَ حَقٌّ فَلَا تُخْدَعُنَّ عَنْهُ، وَإِنَّ آيَةَ ذَلِكَ: أَنَّ رَسُولَ اللَّهِ ﷺ رَجَمَ، وَأَنَّ أَبَا بَكْرٍ رضي الله عنه رَجَمَ، وَأَنَّا قَدْ رَجَمْنَا، وَإِنَّهُ سَيَكُونُ قَوْمٌ مِنْ هَذِهِ الْأُمَّةِ يُكَذِّبُونَ بِالرَّجْمِ، وَيُكَذِّبُونَ بِالدَّجَّالِ، وَيُكَذِّبُونَ بِطُلُوعِ الشَّمْسِ مِنْ مَغْرِبِهَا، وَيُكَذِّبُونَ بِعَذَابِ الْقَبْرِ، وَيُكَذِّبُونَ بِالشَّفَاعَةِ، وَيُكَذِّبُونَ بِقَوْمٍ يَخْرُجُونَ مِنَ النَّارِ بَعْدَ مَا امْتُحِشُوا.

884. And Ibn Abī Dāwūd narrated to us and said: Ishāq ibn Mansūr Al-Kawsaj narrated to us and said: Sulaymān ibn Harb narrated to us and said: Hammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from Yūsuf ibn Mihrān, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: ‘Umar Ibn Al-Khattāb (*radiAllāhu ‘anhu*) held a *khutbah* and said: *“O people, the stoning is verily truth, so do not be deceived away from it. And verily, the evidence for this is that the Messenger of Allāh ﷺ stoned, and that Abū Bakr (radiAllāhu ‘anhu) stoned, and that we verily have stoned. And there will verily*

come some people from this ummah who will reject the stoning, and they will reject the Dajjāl, and they will reject that the sun will rise from its place of setting (or from the west), and they will reject the punishment of the grave, and they will reject the shafā'ah, and they will reject that some people will exit from Hellfire after having burned and become like coals."

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ ظَهَرَ فِي هَذِهِ الْأُمَّةِ جَمِيعُ مَا قَالَهُ عُمَرُ رضي الله عنه فَيَنْبَغِي لِلْعُقَلَاءِ مِنَ النَّاسِ أَنْ يَحْذَرُوا مِمَّنْ مَذْهَبُهُ التَّكْذِيبُ بِمَا قَالَهُ عُمَرُ رضي الله عنه، وَسَنَذْكُرُ فِي كُلِّ خَصْلَةٍ مِمَّا ذَكَرَهَا عُمَرُ رضي الله عنه سُنَنًا عَنْ رَسُولِ اللَّهِ ﷺ تَبَيِّنُ أَنَّ الْإِيمَانَ بِهَا وَاجِبٌ، فَمَنْ لَمْ يُؤْمِنْ بِهَا، وَيُصَدِّقْ بِهَا ضَلَّ عَنْ طَرِيقِ الْحَقِّ، وَقَدْ صَانَ اللَّهُ عز وجل الْمُؤْمِنِينَ الْعُقَلَاءَ الْعُلَمَاءَ عَنِ التَّكْذِيبِ بِمَا ذَكَرْنَاهُ، **فَأَمَّا الرَّجْمُ:**

Everything which 'Umar (*radiAllāhu 'anhu*) said has verily appeared in this *ummah*. So the people of intellect among the people should be aware against those whose *madhhab* is to reject what 'Umar (*radiAllāhu 'anhu*) mentioned. And regarding each issue that 'Umar (*radiAllāhu 'anhu*) mentioned we will mention *Sunan* from the Messenger of Allāh ﷺ that clarify that believing in it is an obligation. So whoever does not believe in it and affirm in, he has strayed from the path of the truth. And Allāh ﷻ verily guarded the believing people of intellect and knowledge from rejecting what we have mentioned.

As for the stoning:

885 – فَقَدْ رَجَمَ رَسُولُ اللَّهِ ﷺ، لَا يَخْتَلِفُ أَهْلُ الْعِلْمِ فِي ذَلِكَ، أَنَّهُ رَجَمَ مَاعِزَ بْنَ مَالِكٍ حِينَ اعْتَرَفَ عِنْدَهُ بِالزِّنَا

885. Then the Messenger of Allāh ﷺ verily stoned. The people of knowledge do not disagree regarding that he stoned Mā'iz ibn Mālik when he confessed in front of him to committing *zinā* (fornication).[148]

886 – وَقَدْ رَجَمَ النَّبِيُّ ﷺ امْرَأَةً غَامِدِيَّةً اعْتَرَفَتْ عِنْدَهُ بِالزِّنَا فَرَجَمَهَا،

886. And he ﷺ verily stoned the woman from *Ghāmid* when she confessed in front of him to performing *zinā*. So he stoned her.[149]

887 – وَقَالَ ﷺ لِأُنَيْسٍ رَجُلٍ مِنْ أَصْحَابِهِ، وَقَدْ ذَكَرَ لَهُ رَجُلٌ: أَنَّ امْرَأَتَهُ زَنَتْ فِي قِصَّةٍ لَهُ طَوِيلَةٍ، فَقَالَ: **يَا أُنَيْسُ، اغْدُ عَلَى امْرَأَةِ هَذَا، فَإِنِ اعْتَرَفَتْ فَارْجُمْهَا**، فَاعْتَرَفَتْ فَرَجَمَهَا،

887. And he ﷺ said to Unays – a man from his companions – when a man mentioned to him that his (i.e. the man) wife has committed *zinā* – in a long story

[148] Narrated by Al-Bukhārī (6824) and Muslim (1694).

[149] Narrated by Muslim (1695).

– so he said: ***"O Unays, go to this woman. And if she confesses, then stone her."***[150] And she confessed, so he stoned her.

888 – وَقَدْ رَجَمَ النَّبِيُّ ﷺ يَهُودِيَّيْنِ زَنَيَا.

888. And the Prophet ﷺ verily stoned two jews who had committed *zinā*.[151]

889 – وَقَدْ رَجَمَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه،

889. And Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) verily stoned.

890 – وَقَدْ رَجَمَ عُمَرُ رضي الله عنه،

890. And 'Umar (*radiAllāhu 'anhu*) verily stoned.

891 – وَقَدْ رَجَمَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه شَرَاحَةَ، وَكَانَتْ قَدْ زَنَتْ وَهِيَ ثَيِّبٌ، فَجَلَدَهَا يَوْمَ الْجُمُعَةِ، وَرَجَمَهَا يَوْمَ السَّبْتِ وَقَالَ: جَلَدْتُهَا بِكِتَابِ اللَّهِ عز وجل وَرَجَمْتُهَا بِسُنَّةِ رَسُولِ اللَّهِ ﷺ،

891. And 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) verily stoned *Shurāhah*. And she had verily committed *zinā* while she was not a virgin. So he whipped her on the day of *Al-Jumu'ah*, and he stoned her on the day of *As-Sabt*. And he said: *"I whipped her according to the Book of Allāh ﷻ and I stoned her according to the Sunnah of the Messenger of Allāh."*[152]

892 – وَهَذَا فعِنْدَ فُقَهَاءِ الْمُسْلِمِينَ لَا يَخْتَلِفُونَ أَنَّ عَلَى الثَّيِّبِ الزَّانِي، إِذَا شَهِدَ عَلَيْهِ، أَوِ اعْتَرَفَ بِالزِّنَا: الرَّجْمَ رَجُلًا كَانَ أَوِ امْرَأَةً وَعَلَى الْبِكْرِ الْجَلْدُ، لَا يَخْتَلِفُ فِي هَذَا الْعُلَمَاءُ فَاعْلَمُوا ذَلِكَ.

892. As such, so the scholars do not disagree:

a. That upon the person who is not a virgin and he committed *zinā* – if someone (i.e. four valid witnesses) testifies against him – is stoning. No matter if it is a man or a woman.

b. And upon the virgin is being whipped. The scholars do not disagree regarding this, so know this.

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[150] Narrated by Al-Bukhārī (2314, 2695) and Muslim (1697).

[151] Narrated by Al-Bukhārī (1329) and Muslim (1699).

[152] Narrated by Ahmad in his "Musnad" (978), and the foundation of it is with Al-Bukhārī (6812) from Ash-Sha'bī, from 'Alī (*radiAllāhu 'anhu*) when he stoned the woman on the day of *Al-Jumu'ah*, and he said: *"I verily stoned her according to the Sunnah of the Messenger of Allāh ﷺ."*

62. Chapter: The obligation of believing in the *shafā'ah* (intercession)[153]

❖ Muhammad ibn Al-Husayn said:

893 – اعْلَمُوا رَحِمَكُمُ اللَّهُ، أَنَّ الْمُنْكِرَ لِلشَّفَاعَةِ يَزْعُمُ أَنَّ مَنْ دَخَلَ النَّارَ فَلَيْسَ بِخَارِجٍ مِنْهَا، وَهَذَا مَذْهَبُ الْمُعْتَزِلَةِ يُكَذِّبُونَ بِهَا، وَبِأَشْيَاءَ سَنَذْكُرُهَا إِنْ شَاءَ اللَّهُ تَعَالَى، مِمَّا لَهَا أَصْلٌ فِي كِتَابِ اللَّهِ عز وجل، وَسُنَنِ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، وَسُنَنِ الصَّحَابَةِ رضي الله عنهم وَمَنْ تَبِعَهُمْ بِإِحْسَانٍ، وَقَوْلِ فُقَهَاءِ الْمُسْلِمِينَ.

893. Know – may Allāh show you mercy – that the one who rejects the *shafā'ah* claims that whoever enters Hellfire he will never exit from it. And this is the *madhhab* of the *Mu'tazilah*.[154] They reject this and (also other) things which we will

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[153] Several from the people of *Sunnah* conveyed the *ijmā'* (consensus) in affirming the *shafā'ah* and that it is truth without any doubt in their *'aqīdah* in which they mentioned the *ijmā'* of those whom they met. And from this is:

1. The statement of Sufyan ibn 'Uyaynah – *rahimahullāh* – in his *'aqīdah*: *"The Sunnah is ten. So whoever possesses these, then he has completed the Sunnah. And whoever leave anything from it, then he has left the Sunnah…"* And he mentioned from it: *"The belief in the shafā'ah."*

2. The statement of Qutaybah ibn Sa'īd – *rahimahullāh* – who said in his *'aqīdah* (25): *"This is the belief of the leaders which is taken (i.e. followed) in Islām and Sunnah…"* He said: *"And the shafā'ah is true. And that some people will exit from Hellfire is true."*

3. The statement of Harb Al-Karmānī – *rahimahullāh* – in his *'aqīdah* (44): *"This is the madhhab of the leaders of knowledge and the people of narration and the people of Sunnah… So whoever opposes anything from these madhāhib, or he slanders it, or he criticizes the one who believes in it, then he is an opposer, innovator and he has left the Jamā'ah…"* He said: *"And the shafā'ah on the Day of Resurrection is true. Some people will intercede for other people, and they will not end up in Hellfire (due to this intercession). And some people will exit Hellfire after having entered it due to the shafā'ah of the intercessors. And some people will exit Hellfire due to the mercy of Allāh after He lets them stay there in as long as Allāh wants. And some people will remain in Hellfire forever. And they are the people of shirk, denial, rejection and disbelief to Allah."*

4. The statement of Abū Hātim and Abū Zur'ah in their *'aqīdah* (13): *"We met the scholars from all of the countries: Hijāz, 'Irāq, Misr, Shām and Yaman. And it was from their madhhab:.. And the shafā'ah is true."* Etc.

I said: And following up upon (all of) their statements regarding this would be very long. And if you want further information, then see: "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar".

[154] And also the *Khawārij* who judge upon the people of major sins that they will remain in Hellfire forever, just as this will come.

- Sufyān Ath-Thawrī – *rahimahullāh* – said while speaking about the *Mu'tazilah*: *"And as for the Mu'tazilah, then they reject the punishment of the grave, the hawd and the shafā'ah."* And it will come in number (2286).

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (106) when speaking about the Khawārij: *"They do not believe in the punishment of the grave, nor in the hawd, nor in the shafā'ah, and they do not exit (i.e. in their beliefs) anyone from the people of Hellfire."*

- And with Al-Lālakāī (1923): Hanbal said: I said to Abū 'Abdillāh (i.e. Ahmad ibn Hanbal): *"(What about) what is narrated from the Prophet ﷺ regarding the shafā'ah?"*

So he said: *"These ahādīth are correct. We believe in them and we acknowledge them. And everything that is narrated from the Prophet ﷺ with good chains of narration we believe in and acknowledge."*

I said to him: *"And some people will exit Hellfire?"* =

mention, *in shā Allāhu ta'ālā*, from that which has a foundation in the Book of Allāh ﷻ and the *Sunan* of the Messenger of Allāh ﷺ, and the *Sunan* of the *Sahābah* (*radiAllāhu 'anhum*) and those who followed them in goodness, and the words of the leaders of the muslims.

فَالْمُعْتَزِلَةُ يُخَالِفُونَ هَذَا كُلَّهُ، لَا يَلْتَفِتُونَ إِلَى سُنَنِ رَسُولِ اللَّهِ ﷺ، وَلَا إِلَى سُنَنِ أَصْحَابِهِ رضي الله عنهم وَإِنَّمَا يُعَارِضُونَ بِمُتَشَابِهِ الْقُرْآنِ، وَبِمَا أَرَاهُمُ الْعَقْلُ عِنْدَهُمْ، وَلَيْسَ هَذَا طَرِيقُ الْمُسْلِمِينَ وَإِنَّمَا هَذَا طَرِيقُ مَنْ قَدْ زَاغَ عَنْ طَرِيقِ الْحَقِّ وَقَدْ لَعِبَ بِهِ الشَّيْطَانُ، وَقَدْ حَذَّرَنَا اللَّهُ عز وجل مِمَّنْ هَذِهِ صِفَتِهِ، وَحَذَّرَنَاهُمُ النَّبِيُّ ﷺ وَحَذَّرَنَاهُمْ أَئِمَّةُ الْمُسْلِمِينَ قَدِيمًا وَحَدِيثًا، فَأَمَّا مَا حَذَّرَنَاهُمُ اللَّهُ عز وجل وَأَنْزَلَهُ عَلَى نَبِيِّهِ ﷺ، وَحَذَّرَنَاهُمُ النَّبِيُّ ﷺ، فَإِنَّ اللَّهَ عز وجل قَالَ لِنَبِيِّهِ ﷺ:

So the Mu'tazilah oppose all of this. They do not turn to the *Sunan* of the Messenger of Allāh ﷺ, nor to the *Sunan* of his companions (*radiAllāhu 'anhum*). They verily oppose it with the unclear of the Qurān, and with what the intellect with them has shown them. And this is not the way of the muslims. This is verily the way of the one who deviated from the path of truth, and whom the *Shaytān* has played with. And Allāh ﷻ has verily warned us against the one who has this description. And the Prophet ﷺ warned us against them. And the leaders of the muslims in early and later times warned us against them. As for what Allāh ﷻ warned us with against them, and He revealed it to His Prophet ﷺ, and the Prophet ﷺ warned us against them, then Allāh ﷻ verily said to His Prophet ﷺ:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ﴾
إِلَى قَوْلِهِ: ﴿ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ ﴾

"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book, and others that are unclear." Until His Words: **"And only people of intellect will be reminded."** (Ālu 'Imrān 3:7)

894 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: أَنَا عَبْدُ الْوَهَّابِ الثَّقَفِيُّ، عَنْ أَيُّوبَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رضي الله عنها أَنَّ رَسُولَ اللَّهِ ﷺ قَرَأَ:

894. Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād narrated to us and said: Muhammad ibn Abī 'Umar Al-'Adanī narrated to us and said: 'Abdul-Wahhāb Ath-Thaqafī narrated to us, from Ayyūb, from Ibn Abī Mulaykah, from 'Āishah (*radiAllāhu 'anhā*) that the Messenger of Allāh ﷺ recited this *āyah*:

So he said: *"Yes. If we do not acknowledge what the Messenger of Allāh ﷺ came with, and we (instead) repel it, then we are rejecting the command of Allāh. Allāh ﷻ said:* **"And whatever the Messenger brings you, then take it. And whatever he prohibits you from, then abstain** (from it)**."** (Al-Hashr 59:7)."
I said: *"And the shafā'ah?"* He said: *"How many hadīth has been narrated from the Prophet ﷺ regarding the shafā'ah and the hawd? These people reject it, and they speak. And it is the belief of a group from the Khawārij, and that Allāh – the Exalted – will not bring out anyone from Hellfire after having entered him into it. And all praise is due to Allāh who turned away from us what He afflicted them with."*

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ﴾ الآية

"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book." (Ālu 'Imrān 3:7)

Until the end of the verse.

فَقَالَ: «**إِذَا رَأَيْتُمُ الَّذِينَ يُجَادِلُونَ فِيهِ فَهُمُ الَّذِينَ عَنَى اللَّهُ عز وجل فَاحْذَرُوهُمْ**»

Then he said: ***"If you see those who dispute regarding it, then they are those whom Allāh ﷻ meant. So be aware of them."***[155]

895 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: نا يُونُسُ بْنُ حَبِيبٍ الْأَصْبَهَانِيُّ قَالَ: نا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: أَنْبَأَنَا حَمَّادٌ يَعْنِي ابْنَ سَلَمَةَ عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنِ الْقَاسِمِ، عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ تَعَالَى قَالَتْ: تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ:

895. Abū Bakr ibn Abī Dāwūd narrated to us and said: Yūnus ibn Habīb Al-Asbahānī narrated to us and said: Abū Dāwūd At-Tiyālisī narrated to us and said: Hammād (i.e. ibn Salamah) narrated to us, from Ibn Abī Mulaykah, from Al-Qāsim, from 'Āishah – *rahimahāllāhu ta'ālā* – who said: The Messenger of Allāh ﷺ recited this *āyah*:

﴿ هُوَ الَّذِى أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ ﴾

إِلَى قَوْلِهِ عز وجل: ﴿ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ﴾

"He is the One who revealed the Book to you. In it there are clear verses, they are the foundations of the Book." Until His ﷻ Words: **"So as for those who have deviation in their hearts, then they follow that of it which in unclear."** (Ālu 'Imrān 3:7)

قَالَتْ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَدْ سَمَّاهُمُ اللَّهُ عز وجل لَكُمْ، فَإِذَا رَأَيْتُمُوهُمْ فَاحْذَرُوهُمْ**» قَالَهَا ثَلَاثًا

She said: The Messenger of Allāh ﷺ said: ***"Allāh ﷻ verily named them for you. So if you see them, then be aware against them."*** He said it three times.

896 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ سَهْلٍ الرَّمْلِيُّ قَالَ: نا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: "نَزَعَ رَسُولُ اللَّهِ ﷺ بِهَذِهِ الْآيَةِ: ﴿ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ﴾ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**قَدْ حَذَّرَكُمُ اللَّهُ عز وجل فَإِذَا رَأَيْتُمُوهُمْ فَاحْذَرُوهُمْ**»

896. And Ibn Abī Dāwūd narrated to us and said: 'Alī ibn Sahl Ar-Ramli narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Hammād ibn Salamah, from 'Abdur-Rahmān ibn Al-Qāsim, from his father, from 'Āishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh ﷺ took out this *āyah*: **"Then they follow**

[155] Narrated by Al-Bukhārī and Muslim, and its *takhrīj* has gone forth in number (51).

that of it which in unclear." (Ālu 'Imrān 3:7) Then the Messenger of Allāh ﷺ said: ***"Allāh ﷻ has verily warned you. So if you see them, then be aware against them."***

897 – حَدَّثَنَا أَبُو مُحَمَّدٍ الْحَسَنُ ابْنُ عَلَوَيْهِ الْقَطَّانُ قَالَ: نا عَاصِمُ بْنُ عَلِيٍّ قَالَ: نا اللَّيْثُ بْنُ سَعْدٍ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ بُكَيْرِ بْنِ عَبْدِ اللَّهِ بْنِ الْأَشَجِّ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه قَالَ: «إِنَّ نَاسًا يُجَادِلُونَكُمْ بِشِبْهِ الْقُرْآنِ، فَخُذُوهُمْ بِالسُّنَنِ، فَإِنَّ أَصْحَابَ السُّنَنِ أَعْلَمُ بِكِتَابِ اللَّهِ عز وجل»

897. Abū Muhammad Al-Hasan ibn 'Alawayh Al-Qattān narrated to us and said: 'Āsim ibn 'Alī narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Yazīd ibn Abī Habīb, from Bukayr ibn 'Abdillāh Al-Ashajj that 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Verily, some people dispute with you using the unclear of the Qurān, so take them with the Sunan. For verily, the companions of the Sunan are more knowledgeable about the Book of Allāh ﷻ."*[156]

898 – وَأَخْبَرَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: نا الْحَسَنُ بْنُ مُحَمَّدٍ الزَّعْفَرَانِيُّ قَالَ: نا سَعِيدُ بْنُ سُلَيْمَانَ قَالَ: نا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمٍ قَالَ: نا يَزِيدُ الْفَقِيرُ قَالَ: كُنَّا بِمَكَّةَ مِنْ قُطَّانِهَا، وَكَانَ مَعِي أَخٌ لِي يُقَالُ لَهُ: طَلْقُ بْنُ حَبِيبٍ، وَكُنَّا نَرَى رَأْيَ الْحَرُورِيَّةِ، فَبَلَغَنَا أَنَّ جَابِرَ بْنَ عَبْدِ اللَّهِ الْأَنْصَارِيَّ قَدِمَ، وَكَانَ يَلْزَمُ فِي كُلِّ مَوْسِمٍ، فَأَتَيْنَاهُ فَقُلْنَا لَهُ: بَلَغَنَا عَنْكَ قَوْلٌ فِي الشَّفَاعَةِ، وَقَوْلُ اللَّهِ عز وجل يُخَالِفُكَ، فَنَظَرَ فِي وُجُوهِنَا، وَقَالَ: مِنْ أَهْلِ الْعِرَاقِ أَنْتُمْ؟ فَقُلْنَا: نَعَمْ، قَالَ: فَتَبَسَّمَ أَوْ ضَحِكَ، وَقَالَ: أَيْنَ تَجِدُونَ فِي كِتَابِ اللَّهِ عز وجل؟ قُلْنَا: حَيْثُ يَقُولُ رَبُّنَا عز وجل فِي كِتَابِهِ:

898. And Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Al-Hasan ibn Muhammad Az-Za'farānī narrated to us and said: Sa'īd ibn Sulaymān narrated to us and said: 'Abdul-Wāhid ibn Salīm narrated to us and said: Yazīd Al-Faqīr narrated to us and said: We were from the inhabitants of *Makkah*, and one of my brothers was with me who was called Talq ibn Habīb. And we used to believe in the belief of the *Harūriyyah*.[157] Then it reached us that Jābir ibn 'Abdillāh Al-Ansārī (*radiAllāhu 'anhumā*) came, and he would do that every season. So we went to him and we said to him: *"We have heard a statement about you regarding the shafā'ah, and the statement of Allāh ﷻ opposes you."*

Then he looked at our faces and said: *"Are you from 'Irāq?"* We said: *"Yes."*

He said: Then he smiled or laughed. And he said: *"What do you find in the Book of Allāh ﷻ?"* We said: *"When our Lord ﷻ said in His Book:*

﴿ رَبَّنَآ إِنَّكَ مَن تُدۡخِلِ ٱلنَّارَ فَقَدۡ أَخۡزَيۡتَهُۥۖ ﴾

"Our Lord, the one whom You enter into Hellfire, him You have verily humiliated." (Ālu 'Imrān 3:192)

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[156] Its *isnād* is *munqati'*, and it has gone forth in number (106).

[157] Meaning: The *Khawārij*.

وَقَالَ عز وجل:

And He ﷻ said:

﴿ يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ ﴾

"They want to exit from hellfire, but they will never exit from it."
(Al-Māidah 5:37)

وَقَوْلُهُ عز وجل:

And His ﷻ Words:

﴿ كُلَّمَآ أَرَادُوٓاْ أَن يَخۡرُجُواْ مِنۡهَا مِنۡ غَمٍّ أُعِيدُواْ فِيهَا ﴾

"Every time they try to exit from it, due to anguish, they are returned back into it." (Al-Hajj 22:22)

وَأَشْبَاهُ هَذَا مِنَ الْقُرْآنِ، فَقَالَ: أَنْتُمْ أَعْلَمُ بِكِتَابِ اللَّهِ عز وجل أَمْ أَنَا؟ فَقُلْنَا: بَلْ أَنْتَ أَعْلَمُ بِهِ مِنَّا، قَالَ: فَوَاللَّهِ لَقَدْ شَهِدْتُ تَنْزِيلَ هَذَا عَلَى رَسُولِ اللَّهِ ﷺ، وَلَقَدْ شَهِدْتُ تَأْوِيلَهُ مِنْ رَسُولِ اللَّهِ ﷺ، وَأَنَّ الشَّفَاعَةَ فِي كِتَابِ اللَّهِ عز وجل لِمَنْ عَقَلَ قَالَ: قُلْنَا: وَأَيْنَ الشَّفَاعَةُ؟ قَالَ: فِي سُورَةِ الْمُدَّثِّرِ قَالَ: فَقَرَأَ عَلَيْنَا:

And what is similar to this from the Qurān."

Then he said: *"Are you more knowledgeable about the Book of Allāh ﷻ or am I?"*

So we said: *"Rather, you are more knowledgeable than us."*

He said: *"By Allāh, I verily witnesses the revelation of this upon the Messenger of Allāh ﷺ, and I witnesses its interpretation from the Messenger of Allāh ﷺ. And verily, the shafā'ah is in the Book of Allāh ﷻ for the one who understands."*

We said: *"And where is the shafā'ah?"* He said: *"In sūrah Al-Muddaththir."*

He said: Then he recited for us:

﴿ مَا سَلَكَكُمۡ فِي سَقَرَ ﴿٤٢﴾ قَالُواْ لَمۡ نَكُ مِنَ ٱلۡمُصَلِّينَ ﴿٤٣﴾ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ﴿٤٤﴾ وَكُنَّا نَخُوضُ مَعَ ٱلۡخَآئِضِينَ ﴿٤٥﴾ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ﴿٤٦﴾ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ﴿٤٧﴾ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴾

"What has caused you to enter *Saqar* (i.e. Hellfire)? They said: 'We were not from those who prayed. And we did not use to feed the poor. And we used indulge (in falsehood) **with the indulgers. And we used to reject the Day of Judgment. Until the certainty came to us.' So the *shafā'ah* (intercession) of the intercessors will not benefit them."** (Al-Muddaththir 74:42-48)

ثُمَّ قَالَ: أَلَا تَرَوْنَهَا حَلَّتْ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ عز وجل شَيْئًا، سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ اللَّهَ عز وجل خَلَقَ الْخَلْقَ وَلَمْ يَسْتَعِنْ عَلَى ذَلِكَ أَحَدًا، وَلَمْ يُشَاوِرْ فِيهِ أَحَدًا ثُمَّ أَمَاتَهُمْ، وَلَمْ يَسْتَعِنْ عَلَى ذَلِكَ أَحَدًا، وَلَمْ يُشَاوِرْ فِيهِ أَحَدًا، ثُمَّ أَحْيَاهُمْ، وَلَمْ يَسْتَعِنْ عَلَى ذَلِكَ أَحَدًا، وَلَمْ يُشَاوِرْ فِيهِ أَحَدًا، فَأَدْخَلَ مَنْ شَاءَ الْجَنَّةَ بِرَحْمَتِهِ، وَأَدْخَلَ مَنْ شَاءَ النَّارَ بِذَنْبِهِ، ثُمَّ إِنَّ اللَّهَ عز وجل تَحَنَّنَ عَلَى الْمُوَحِّدِينَ فَبَعَثَ بِمَلَكٍ مِنْ قِبَلِهِ بِمَاءٍ وَنُورٍ: فَدَخَلَ النَّارَ فَلَمْ يُصِبْ إِلَّا مَنْ شَاءَ اللَّهُ وَلَمْ يُصِبْ إِلَّا مَنْ خَرَجَ مِنَ الدُّنْيَا وَلَمْ يُشْرِكْ بِاللَّهِ شَيْئًا، فَأَخْرَجَهُمْ حَتَّى جَعَلَهُمْ بِفِنَاءِ الْجَنَّةِ، ثُمَّ رَجَعَ إِلَى رَبِّهِ عز وجل :فَأَمَدَّهُ بِمَاءٍ وَنُورٍ فَنَضَحَ وَلَمْ يُصِبْ إِلَّا مَنْ شَاءَ اللَّهُ وَلَمْ يُصِبْ إِلَّا مَنْ خَرَجَ مِنَ الدُّنْيَا وَلَمْ يُشْرِكْ بِاللَّهِ شَيْئًا، إِلَّا أَصَابَهُ ذَلِكَ النَّضْحُ، فَأَخْرَجَهُمْ حَتَّى جَعَلَهُمْ بِفِنَاءِ الْجَنَّةِ، ثُمَّ أَذِنَ لِلشُّفَعَاءِ فَشَفَعُوا لَهُمْ فَأَدْخَلَهُمُ الْجَنَّةَ بِرَحْمَتِهِ وَشَفَاعَةِ الشَّافِعِينَ»**

Then he said: *"Do you not see that it was made allowed for those who never committed shirk to Allāh ﷻ in anything. I heard the Messenger of Allāh ﷺ say:* ***'Verily, Allāh ﷻ created the creation, and He did not ask anyone for help in this, and He did not consult anyone regarding this. Then He caused them to die, and He did not ask anyone for help in this, and He did not consult anyone regarding it. Then He brought them back to life, and He did not ask anyone for help in this, and He did not consult anyone regarding it. Then He entered whomever He wanted into Paradise by His mercy, and He entered whomever He wanted into Hellfire by his sin. Then Allāh verily shows kindness to the muwahhidūn, so He sends an angel from Him with water and light. And he enters Hellfire and he does not hit (with the water and light) anyone, except whom Allāh wants. And he only hits (with the water and light) those who exited from dunyā while not having committed shirk to Allāh in anything. Then he brings them out and He places them in the courtyard of Paradise. Then he returns to his Lord ﷻ and He supplies him with (more) water and light. Then he showers (or waters), and he only hits those whom Allah wants. And he only hits those who exited from dunyā while not having committed shirk to Allah in anything. (And there are no-one with this description), except that this shower hits him. So he brings them out and he places them in the courtyard of Paradise. Then He allows the intercessors, so they intercede for them. And He enters them into Paradise by His mercy and the shafā'ah of the intercessors.'"***[158]

899 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: نا شَيْبَانُ بْنُ فَرُّوخٍ قَالَ: نا مُبَارَكُ بْنُ فَضَالَةَ قَالَ: نا يَزِيدُ بْنُ صُهَيْبٍ قَالَ: مَرَرْتُ بِجَابِرِ بْنِ عَبْدِ اللَّهِ، وَهُوَ فِي حَلْقَةٍ يُحَدِّثُ أُنَاسًا، فَجَلَسْتُ إِلَيْهِ، فَسَمِعْتُهُ يَذْكُرُ أُنَاسًا يَخْرُجُونَ مِنَ النَّارِ قَالَ: وَكُنْتُ يَوْمَئِذٍ أُنْكِرُ ذَلِكَ قَالَ: فَقُلْتُ: وَاللَّهِ مَا أَعْجَبُ مِنَ النَّاسِ، وَلَكِنْ أَعْجَبُ مِنْكُمْ أَصْحَابَ رَسُولِ اللَّهِ ﷺ، يَقُولُ اللَّهُ عز وجل:

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[158] In its *isnād* is 'Abdul-Wāhid ibn Salīm. Ahmad said: *"His hadīth is munkar (rejected). His ahādīth are fabricated."* And Al-'Uqaylī said in "Ad-Du'afā" (18/455): *"He is unknown in the conveyance, and his hadīth is not established, and he is not followed up upon."*
I said: And for the foundation of this story there will come what testifies to it.

899. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdul-ʻAzīz Al-Baghawi narrated to us and said: Shaybān ibn Farrūkh narrated to us and said: Mubārak ibn Fadalah narrated to us and said: Yazīd ibn Suhayb narrated to us and said: I passed by Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) while he was in a circle (of knowledge) narrating to some people. So I sat down by him, and I heard him mention that some people will exit from Hellfire. He said: And at that time I rejected this. He said: So I said: *"By Allāh, I am not surprised by people, but I am surprised by you, the companions of the Messenger of Allāh ﷺ! Allāh ﷻ says:*

﴿ يُرِيدُونَ أَن يَخْرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنْهَاۖ وَلَهُمْ عَذَابٌ مُّقِيمٌ ﴾

"They want to exit from hellfire, but they will never exit from it. And they will have a lasting punishment." (Al-Maidah 5:37)"

فَانْتَهَرَنِي أَصْحَابُهُ وَكَانَ أَحْلَمَهُمْ، فَقَالَ: دَعُوا الرَّجُلَ، ثُمَّ قَالَ: إِنَّمَا قَالَ اللَّهُ عز وجل كما قال:

So his companions scolded me, while he was the most lenient of them.

Then he said: *"Let the man be."* Then he said: *"Verily, Allāh ﷻ said what He said:*

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ لَوۡ أَنَّ لَهُم مَّا فِي ٱلۡأَرۡضِ جَمِيعًا وَمِثۡلَهُۥ مَعَهُۥ لِيَفۡتَدُواْ بِهِۦ مِنۡ عَذَابِ يَوۡمِ ٱلۡقِيَٰمَةِ مَا تُقُبِّلَ مِنۡهُمۡۚ وَلَهُمۡ عَذَابٌ أَلِيمٞ ٣٦ يُرِيدُونَ أَن يَخۡرُجُواْ مِنَ ٱلنَّارِ وَمَا هُم بِخَٰرِجِينَ مِنۡهَاۖ وَلَهُمۡ عَذَابٞ مُّقِيمٞ ﴾

"Verily, if those who disbelieved had everything of what is on earth and the same along with it, in order for them to ransom themselves with it from the punishment on the Day of Resurrection, it would not be accepted from them, and they will have a painful punishment. They want to exit from hellfire, but they will never exit from it. And they will have a lasting punishment." (Al-Māidah 5:37)"

قَالَ: وَمَا تَقْرَأُ الْقُرْآنَ:

He said: *"And do you not read the Qurān:*

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"And perform *tahajjud* in a part of the night as an additional (*salāh* specifically) **for you. Perhaps your Lord will raise you to praised position."** (Al-Isrā 17:79)"

قَالَ: فَإِنَّ اللَّهَ عز وجل عَذَّبَ قَوْمًا بِخَطَايَاهُمْ وَإِنْ شَاءَ أَنْ يُخْرِجَهُمْ أَخْرَجَهُمْ قَالَ: فَلَمْ أُكَذِّبْ بِهِ بَعْدَ ذَلِكَ.

He said: *"So Allāh ﷻ will verily punish some people due to their sins, and if He wants to bring them out, He brings them out."*

He said: *"So after this I no longer rejected it."*[159]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

900 – إِنَّ الْمُكَذِّبَ بِالشَّفَاعَةِ أَخْطَأَ خَطَأً فَاحِشًا خَرَجَ بِهِ عَنِ الْكِتَابِ وَالسُّنَّةِ، وَذَلِكَ أَنَّهُ عَمَدَ إِلَى آيَاتٍ مِنَ الْقُرْآنِ نَزَلَتْ فِي أَهْلِ الْكُفْرِ، أَخْبَرَ اللَّهُ عز وجل :أَنَّهُمْ إِذَا دَخَلُوا النَّارَ أَنَّهُمْ غَيْرُ خَارِجِيْنَ مِنْهَا، فَجَعَلَهَا الْمُكَذِّبُ بِالشَّفَاعَةِ فِي الْمُوَحِّدِينَ، وَلَمْ يَلْتَفِتْ إِلَى أَخْبَارِ رَسُولِ اللَّهِ ﷺ فِي إِثْبَاتِ الشَّفَاعَةِ أَنَّهَا إِنَّمَا هِيَ لِأَهْلِ الْكَبَائِرِ، وَالْقُرْآنُ يَدُلُّ عَلَى هَذَا، فَخَرَجَ بِقَوْلِهِ السُّوءِ عَنْ جُمْلَةِ مَا عَلَيْهِ أَهْلُ الْأَيْمَانِ، وَاتَّبَعَ غَيْرَ سَبِيلِهِمْ قَالَ اللَّهُ عز وجل:

900. Verily, the one who rejects the *shafā'ah* (intercession) has made a repulsive mistake in his interpretation by which he exits from the Book and the *Sunnah*. And that is, that he intentionally went to the verses from the Qurān which were revealed regarding the people of *kufr*. Allāh ﷻ informed that when they will enter Hellfire, then they will never come out from it. Then the one who rejects the *shafā'ah* applied them (i.e. these verses) upon the *muwahhidūn*, and he did not turn to the narrations of the Messenger of Allāh ﷺ regarding the affirmation of the *shafā'ah*, (and) that it verily is for the people who committed major sins. And the Qurān proves this. So with this evil belief he exited from that which the people of *īmān* are upon, and he followed other then their way.

Allāh ﷻ said:

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[159] Muslim narrated a similar narration with a different wording in his "Sahīh" (191).
- And in "Tārīkh Baghdād" (14/63) from Sufyān ibn 'Uyaynah, from 'Amr ibn Dīnār, from Jābir ibn 'Abdillāh who said: The Messenger of Allāh ﷺ said: ***"Some people will exit from Hellfire after having burned and become like coals. Then they will enter Paradise."***
Then 'Amr ibn Dīnār said: 'Ubayd ibn 'Umayr said: The Messenger of Allāh ﷺ said: ***"Some people will exit from Hellfire…"***
He said: Then a man said to him: *"O Abū 'Āsim, what is this hadīth that you are narrating?!"*
He said: So 'Ubayd ibn 'Umayr said: *"Get away from me, you infidel. If I had not heard it from more than thirty men from the companions of the Messenger of Allāh ﷺ I would not have narrated it."*
Sufyān said: Then 'Amr ibn 'Ubayd came to us, and with him was a man who had followed him in his desire (i.e. innovation). And 'Amr ibn 'Ubayd entered the *Hijr* to pray in it, and his companion went out to 'Amr ibn Dīnār while this was narrated to him from Jābir ibn 'Abdillāh, from the Messenger of Allāh ﷺ. He said: So he went back to 'Amr ibn 'Ubayd and said to him: *"O you misguided person, did you not inform us that no-one will ever exit from Hellfire?"* He said: *"Yes, verily."*
He said: *"There is 'Amr ibn Dīnār mentioning that he heard Jābir ibn 'Abdillāh (radiAllāhu 'anhu) saying: The Messenger of Allāh ﷺ said:* ***'Some people will exit Hellfire and then enter Paradise.'***"
He said: Then 'Amr ibn 'Ubayd said: *"This has a meaning which you do not know."*
He said: So the man said: *"And which (other) meaning can this have?!"*
He said: Then he folded (one side of) his garment over (the other side of) his garment and left him.
- And in "Tafsīr At-Tabarī" (8/406) Nāfi' ibn Al-Azraq said to Ibn 'Abbās (*radiAllāhu 'anhumā*): *"O you who are blind in sight and blind in the heart. Do you claim that some people will exit from Hellfire, when Allāh ﷻ verily said:* **"And they will never exit from it."** (Al-Māidah 5:37)*."*
So Ibn 'Abbās (*radiAllāhu 'anhumā*) said to him: *"Woe to you! Read what is above it. This is for (or about) the kuffār."*

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

"And whoever opposes the Messenger after the guidance has become clear for him, and follows other than the way of the believers, then We will leave him with what he has chosen and burn him in Hellfire, and what an evil destination (that is)**."** (An-Nisā 4:115)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

901 – فَكُلُّ مَنْ رَدَّ سُنَنَ رَسُولِ اللَّهِ ﷺ وَسُنَنَ أَصْحَابِهِ فَهُوَ مِمَّنْ شَاقَقَ الرَّسُولَ وَعَصَاهُ، وَعَصَى اللَّهَ تَعَالَى بِتَرْكِهِ قَبُولَ السُّنَنِ، وَلَوْ عَقَلَ هَذَا الْمُلْحِدُ وَأَنْصَفَ مِنْ نَفْسِهِ، عَلِمَ أَنَّ أَحْكَامَ اللَّهِ عز وجل وَجَمِيعَ مَا تَعَبَّدَ بِهِ خَلْقَهُ إِنَّمَا تُؤْخَذُ مِنَ الْكِتَابِ وَالسُّنَّةِ، وَقَدْ أَمَرَ اللَّهُ عز وجل نَبِيَّهُ عليه السلام :أَنْ يُبَيِّنَ لِخَلْقِهِ مَا أَنْزَلَهُ عَلَيْهِ مِمَّا تَعَبَّدَهُمْ بِهِ، فَقَالَ جَلَّ ذِكْرُهُ:

901. So everyone who rejects the *Sunan* of the Messenger of Allāh ﷺ and the *Sunan* of the *Sahābah* (*radiAllāhu 'anhum*), he is from those who opposed the Messenger and disobeyed him. And he (also) disobeyed Allāh by not accepting the *Sunan*. And if this atheist had understood and been just in himself, he would have known that the judgments of Allah – the Exalted – and everything He made His creation worship Him by, is taken from the Book and the *Sunnah*.

And Allāh ﷻ verily commanded His Prophet ﷺ to clarify for His creation what He revealed to him, from that which He made them worship Him by, so He – uplifted is His mention – said:

﴿ وَأَنْزَلْنَا إِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

"And We revealed the *Dhikr* (i.e. the Qurān) **to you, in order for you to clarify for the people what has been revealed to them, and in order for them to reflect."** (An-Nahl 16:44)

وَقَدْ بَيَّنَ النَّبِيُّ ﷺ لِأُمَّتِهِ جَمِيعَ مَا فَرَضَ اللَّهُ عز وجل عَلَيْهِمْ مِنْ جَمِيعِ الْأَحْكَامِ وَبَيَّنَ لَهُمْ أَمْرَ الدُّنْيَا وَأَمْرَ الْآخِرَةِ وَجَمِيعَ مَا يَنْبَغِي أَنْ يُؤْمِنُوا بِهِ وَلَمْ يَدَعْهُمْ جَهَلَةً لَا يَعْلَمُونَ حَتَّى أَعْلَمَهُمْ أَمْرَ الْمَوْتِ وَالْقَبْرِ وَمَا يَلْقَى الْمُؤْمِنُ، وَمَا يَلْقَى الْكَافِرُ، وَأَمْرَ الْمَحْشَرِ وَالْوُقُوفَ وَأَمْرَ الْجَنَّةِ وَالنَّارِ حَالًا بَعْدَ حَالٍ يَعْرِفُهُ أَهْلُ الْحَقِّ، وَسَنَذْكُرُ كُلَّ بَابٍ فِي مَوْضِعِهِ إِنْ شَاءَ اللَّهُ تَعَالَى،

And the Prophet ﷺ verily clarified (and explained) for his *ummah* all of the judgments that Allāh ﷻ obligated upon them. And he explained the affair of *dunyā* and the affair of *ākhirah* for them, and everything they must believe in. And he did not leave them in ignorance where they do not know, (and) he even taught them about the affair of death and the grave, and what the *mumin* will go through and what the *kāfir* will go through. And (also) the affair of the gathering and standing (on the Day of Resurrection), and the affair of Paradise and Hellfire, one after the other, as this is known by the people of truth. And we will mention each issue in its place, *in shā Allāh*.

902 – اعْلَمُوا يَا مَعْشَرَ الْمُسْلِمِينَ: أَنَّ أَهْلَ الْكُفْرِ إِذَا دَخَلُوا النَّارَ وَرَأَوُا الْعَذَابَ الْأَلِيمَ وَأَصَابَهُمُ الْهَوَانُ الشَّدِيدُ نَظَرُوا إِلَى قَوْمٍ مِنَ الْمُوَحِّدِينَ مَعَهُمْ فِي النَّارِ فَعَيَّرُوهُمْ بِذَلِكَ وَقَالُوا: مَا أَغْنَى عَنْكُمْ إِسْلَامُكُمْ فِي الدُّنْيَا وَأَنْتُمْ مَعَنَا فِي النَّارِ؟ فَزَادَ أَهْلَ التَّوْحِيدِ مِنَ الْمُسْلِمِينَ حُزْنًا وَغَمًّا، فَاطَّلَعَ اللَّهُ عز وجل عَلَى مَا نَالَهُمْ مِنَ الْغَمِّ بِتَعْيِيرِ أَهْلِ الْكُفْرِ لَهُمْ فَأَذِنَ فِي الشَّفَاعَةِ فَيَشْفَعُ الْأَنْبِيَاءُ وَالْمَلَائِكَةُ وَالشُّهَدَاءُ وَالْعُلَمَاءُ وَالْمُؤْمِنُونَ فِيمَنْ دَخَلَ النَّارَ مِنَ الْمُسْلِمِينَ فَأُخْرِجُوا مِنْهَا عَلَى حَسَبِ مَا أَخْبَرَنَا رَسُولُ اللَّهِ ﷺ عَلَى طَبَقَاتٍ شَتَّى فَدَخَلُوا الْجَنَّةَ، فَلَمَّا فَقَدَهُمْ أَهْلُ الْكُفْرِ وَدُّوا حِينَئِذٍ لَوْ كَانَ مُسْلِمَيْنَ وَأَيْقَنُوا أَنَّهُ لَيْسَ شَافِعٌ يَشْفَعُ لَهُمْ، وَلَا صَدِيقٌ حَمِيمٌ يُغْنِي عَنْهُمْ مِنْ عَذَابِهِمْ شَيْئًا قَالَ اللَّهُ عز وجل فِي أَهْلِ الْكُفْرِ لَمَّا نَضِجُوا بِالْعَذَابِ وَعَلِمُوا أَنَّ الشَّفَاعَةَ لِغَيْرِهِمْ قَالُوا:

902. Know – O gathering of muslims – that when the people of *kufr* will enter Hellfire, and they see the painful punishment, and they are afflicted by severe humiliation, (then) they will look at some people from the *muwahhidūn* who are with them in Hellfire, and they will criticize them for this. And they will say: *"Did your Islām in dunyā not benefit you, when you are with us in Hellfire?"*

Then the people of Tawhīd from the muslims increase in sorrow and anguish. Then Allāh ﷻ looks at what befell them of anguish due to the criticism of the people of *kufr* to them, so He allows the *shafā'ah*. Then the prophets, the angels, the martyrs, the scholars and the *muminūn* intercede for the muslims who entered Hellfire. So they are brought out from it, in accordance with what the Messenger of Allāh ﷺ has informed us, in different categories, and then they enter Paradise. And when the people of *kufr* no longer can find them, at that time they wish they were muslims, and they become certain that there is no intercessor to intercede for them, nor a near friend who can benefit them anything in their punishment.

Allāh ﷻ said about the people of *kufr*, that when they are well cooked in the punishment, and they know that the *shafā'ah* is for others than them, they will say:

﴿ فَهَل لَّنَا مِن شُفَعَآءَ فَيَشۡفَعُواْ لَنَآ أَوۡ نُرَدُّ فَنَعۡمَلَ غَيۡرَ ٱلَّذِي كُنَّا نَعۡمَلُۚ ﴾

"So are there any intercessors for us so they can intercede for us, or we can be sent back and perform other deeds than those we used to perform."
(Al-A'rāf 7:53)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ فَكُبۡكِبُواْ فِيهَا هُمۡ وَٱلۡغَاوُۥنَ ٩٤ وَجُنُودُ إِبۡلِيسَ أَجۡمَعُونَ ٩٥ قَالُواْ وَهُمۡ فِيهَا يَخۡتَصِمُونَ ٩٦ تَٱللَّهِ إِن كُنَّا لَفِي ضَلَٰلٖ مُّبِينٍ ٩٧ إِذۡ نُسَوِّيكُم بِرَبِّ ٱلۡعَٰلَمِينَ ٩٨ وَمَآ أَضَلَّنَآ إِلَّا ٱلۡمُجۡرِمُونَ ٩٩ فَمَا لَنَا مِن شَٰفِعِينَ ١٠٠ وَلَا صَدِيقٍ حَمِيمٖ ﴾

"So they will turned upside down in it; them and the deviators. And the soldiers of Iblīs, altogether. They will say, while they are disputing in it. 'By Allāh, we were verily in clear misguidance. When we made you equal to the Lord of all the worlds. And it was none but the criminals who misguided us. So we have no intercessors. Nor a close friend." (Ash-Shu'arā 26:94-101)

وَقَالَ عز وجل فِي سُورَةِ الْمُدَّثِّرِ وَقَدْ أَخْبَرَ أَنَّ الْمَلَائِكَةَ قَالَتْ لِأَهْلِ الْكُفْرِ:

And He ﷻ said in *sūrah* Al-Muddaththir, when He informed that the angels said to the people of *kufr*:

﴿ مَا سَلَكَكُمۡ فِي سَقَرَ ٤٢ قَالُواْ لَمۡ نَكُ مِنَ ٱلۡمُصَلِّينَ ٤٣ وَلَمۡ نَكُ نُطۡعِمُ ٱلۡمِسۡكِينَ ٤٤ وَكُنَّا نَخُوضُ مَعَ ٱلۡخَآئِضِينَ ٤٥ وَكُنَّا نُكَذِّبُ بِيَوۡمِ ٱلدِّينِ ٤٦ حَتَّىٰٓ أَتَىٰنَا ٱلۡيَقِينُ ٤٧ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴾

"What has caused you to enter *Saqar* (i.e. Hellfire)? They said: 'We were not from those who prayed. And we did not use to feed the poor. And we used indulge (in falsehood) **with the indulgers. And we used to reject the Day of Judgment. Until the certainty came to us.' So the *shafā'ah* (intercession) of the intercessors will not benefit them."** (Al-Muddaththir 74:42-48)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

هَذِهِ كُلُّهَا أَخْلَاقُ الْكُفَّارِ فَقَالَ عز وجل :

All of this is the behaviour of the *kuffār*. So Allāh ﷻ said:

﴿ فَمَا تَنفَعُهُمۡ شَفَٰعَةُ ٱلشَّٰفِعِينَ ﴾

"So the *shafā'ah* (intercession) of the intercessors will not benefit them." (Al-Muddaththir 74:48)

فَدَلَّ عَلَى أَنَّ لَابُدَّ مِنْ شَفَاعَةٍ وَأَنَّ الشَّفَاعَةَ لِغَيْرِهِمْ لِأَهْلِ التَّوْحِيدِ خَاصَّةً، وَقَالَ اللَّهُ عز وجل:

And this proves that there must exist a *shafā'ah* (intercession), and that the *shafā'ah* is for others than them; for the people of Tawhīd exclusively. And Allāh ﷻ said:

﴿ الٓرۚ تِلۡكَ ءَايَٰتُ ٱلۡكِتَٰبِ وَقُرۡءَانٖ مُّبِينٖ ١ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوۡ كَانُواْ مُسۡلِمِينَ ﴾

"*Alif-Lām-Rā*. These are verses of the Book and a clear Qurān. Perhaps do those who disbelieve wish that they were muslims." (Al-Hijr 15:1-2)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَإِنَّمَا يَوَدُّ الْكُفَّارُ أَنْ لَوْ كَانُوا مُسْلِمِينَ عِنْدَمَا رَأَوْا مَعَهُمْ فِي النَّارِ قَوْمًا مِنَ الْمُوَحِّدِينَ فَعَيَّرُوهُمْ وَقَالُوا: مَا أَغْنَى عَنْكُمْ إِسْلَامُكُمْ وَأَنْتُمْ مَعَنَا فِي النَّارِ فَحَزِنُوا مِنْ ذَلِكَ فَأَمَرَ اللَّهُ عز وجل الْمَلَائِكَةَ وَالْأَنْبِيَاءَ وَمِنْ سَائِرِ الْمُؤْمِنِينَ أَنْ يَشْفَعُوا فِيهِمْ فَشَفَعُوا فَأُخْرِجَ مَنْ فِي النَّارِ مِنْ أَهْلِ التَّوْحِيدِ فَفَقَدَهُمْ أَهْلُ الْكُفْرِ فَسَأَلُوا عَنْهُمْ فَقِيلَ: شَفَعَ فِيهِمُ الشَّافِعُونَ لِأَنَّهُمْ كَانُوا مُسْلِمِينَ، فَعِنْدَهَا وَدُّوا لَوْ كَانُوا مُسْلِمِينَ حَتَّى تَلْحَقَهُمُ الشَّفَاعَةُ

And the *kuffār* will verily wish they were muslims when they see some people with them in Hellfire from the *muwahhidūn*, so they criticized them and said: *"Your Islām in dunyā not benefit you, when you are with us in Hellfire."* So this filled them with sorrow. Then Allāh ﷻ commanded the angels, the prophets and some from the rest of the *muminūn* to intercede for them, so they intercede. Then those who were from the people of Tawhīd (in *dunyā*) will be brought out from Hellfire, and the people of *kufr* can no longer find them. So they will ask about them, and it will be said: *"The intercessors interceded for them because they were muslims."* And at that point they wish that they were muslims so that the *shafā'ah* would reach them (as well).

903 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ ثنا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا هِشَامٌ الدَّسْتُوَائِيُّ قَالَ: حَدَّثَنَا حَمَّادٌ قَالَ: سَأَلْتُ إِبْرَاهِيمَ: عَنْ هَذِهِ الْآيَةِ: ﴿رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ﴾ قَالَ: "حُدِّثْتُ أَنَّ الْمُشْرِكِينَ قَالُوا لِمَنْ دَخَلَ النَّارَ: مَا أَغْنَى عَنْكُمْ مَا كُنْتُمْ تَعْبُدُونَ؟ فَيَغْضَبُ اللَّهُ عز وجل لَهُمْ، فَيَقُولُ لِلْمَلَائِكَةِ وَالنَّبِيِّينَ: اشْفَعُوا، فَيَشْفَعُونَ فَيَخْرُجُونَ مِنَ النَّارِ، حَتَّى إِنَّ إِبْلِيسَ لَيَتَطَاوَلُ رَجَاءَ أَنْ يَخْرُجَ مَعَهُمْ، فَعِنْدَ ذَلِكَ وَدَّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ"

903. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Ismā'īl ibn Ibrāhīm narrated to us and said: Hishām Ad-Dustawāī narrated to us and said: Hammād narrated to us and said: I asked Ibrāhīm about this *āyah*: **"Perhaps do those who disbelieve wish that they were muslims."** (Al-Hijr 15:2) He said: *"It was narrated to me, that the mushrikūn will say to those who entered Hellfire: 'Did what you used to worship not benefit you?' So Allāh will become angry with them, and He will say to the angels and the prophets: 'Intercede', so they will intercede (for them). Then they will exit Hellfire, and even Iblīs will still have hope in exiting along with them. And at that point those who disbelieved will wish that they were muslims."*

904 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ عَمْرٍو، قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عز وجل: ﴿ رُّبَمَا يَوَدُّ ٱلَّذِينَ كَفَرُواْ لَوْ كَانُواْ مُسْلِمِينَ ﴾ قَالَ: «لَا تَزَالُ الرَّحْمَةُ وَالشَّفَاعَةُ حَتَّى يُقَالَ: لَيَدْخُلَنَّ الْجَنَّةَ كُلُّ مُسْلِمٍ قَالَ: فَعِنْدَ ذَلِكَ يَوَدُّ الَّذِينَ كَفَرُوا لَوْ كَانُوا مُسْلِمِينَ»

904. And Al-Firyābī informed us and said: Muhammad ibn Al-Muthannā narrated to us and said: 'Abdul-Malik ibn 'Amr narrated to us and said: Ibrāhīm ibn Tahmān narrated to us, from 'Atā ibn As-Sāib, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding His ﷻ Words: **"Perhaps do those who disbelieve wish that they were muslims."** (Al-Hijr 15:2) He said: *"The mercy and shafā'ah will continue until it is said: 'Every muslim will verily enter Paradise.'"* He said: *"At that point those who disbelieved will wish that they were muslims."*

❖ **Muhammad ibn Al-Husayn said:**

بَطَلَتْ حُجَّةُ مَنْ كَذَّبَ بِالشَّفَاعَةِ، الْوَيْلُ لَهُ إِنْ لَمْ يَتُبْ، وَقَدْ رُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: مَنْ كَذَّبَ بِالشَّفَاعَةِ فَلَيْسَ لَهُ فِيهَا نَصِيبٌ

The argument of the one who rejects the intercession has been invalidated. Woe to him if he does repent.[160]

And it was narrated from Anas ibn Malik (*radiAllāhu 'anhu*) that he said: *"Whoever rejects the shafā'ah, then he will have no share in it."*

905 – أَنْبَأَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ عَاصِمٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَنْ كَذَّبَ بِالشَّفَاعَةِ فَلَيْسَ لَهُ فِيهَا نَصِيبٌ»

905. This was narrated to us by Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī who said: Hannād ibn As-Sarrī narrated to us and said: Abū Mu'āwiyah narrated to us, from 'Āsim, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: *"Whoever rejects the shafā'ah, then he will have no share in it."*[161]

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[160] **Note:** Regarding the clarification of the conditions for the *shafā'ah*. The people of knowledge mentioned two conditions for the *shafā'ah*, and they are: **1.** The pleasure (of Allāh) with the one who is interceded for. **2.** The permission of Allāh for the one who intercedes. This have verily been proven by many verses. And from these are His – the Exalted – Words: **"And how many angels in the heavens whose intercession does not benefit anything, except after Allāh permits it for the one whom He wants and is pleased with."** (An-Najm 53:26).
And His Words: **"On that Day the *shafā'ah* will not benefit, except for the one whom *Ar-Rahmān* permits its for and He is pleased with what he says."** (Ta-Ha 20:109). And further clarification will come in the following chapters.

[161] Hannād ibn As-Sarrī narrated it in "Az-Zuhd" (1/143) and Sa'īd ibn Mansūr, with a *sahīh* chain of narration from Anas (*radiAllāhu 'anhu*).
- And in the "Musnad" of Musaddad, as it is stated in "Al-Matālib Al-'Āliyah" (4534) from 'Abdullāh ibn Ad-Dānāj who said: I witnessed Anas ibn Mālik (*radiAllāhu 'anhu*) when a man said to him: *"O Abū Hamzah, some people are rejecting the shafā'ah."* He (*radiAllāhu 'anhu*) said: *"Do not sit with them."* Then a man said to him: *"Verily, some people are rejecting the punishment of the grave."* He (*radiAllāhu 'anhu*) said: *"Do not sit with them."*

63. Chapter: What was narrated (regarding) that the *shafā'ah* is for the people of major sins

906 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: نا عُمَرُ بْنُ عَلِيٍّ قَالَ: نا أَبُو دَاوُدَ يَعْنِي الطَّيَالِسِيَّ قَالَ: نا مُحَمَّدُ بْنُ ثَابِتٍ الْبُنَانِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**»

906. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: 'Umar ibn 'Alī narrated to us and said: Abū Dāwūd (i.e. At-Tiyālisī) narrated to us and said: Muhammad ibn Thābit Al-Bunānī narrated to us, from Ja'far ibn Muhammad, from his father, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ: ***"My shafā'ah is for the people of major sins from my ummah."***[162]

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[162] Narrated by At-Tirmidhī (2436), Ibn Majāh (4310), Abū Dāwūd At-Tiyālisī in his "Musnad" (1774) and Ibn Khuzaymah in "At-Tawhīd" (392).

- Ibn Kathīr said in "At-Tafsīr" (2/284): *"In its isnād from all of its ways there are weakness, except what 'Abdur-Razzāq narrated… For that is verily a sahīh isnād according to the conditions of the two shaykhs (i.e. Al-Bukhārī and Muslim)… And in the (books of) Sahīh there is what testifies to its meaning."*

- Ibn Khuzaymah – *rahimahullāh* – said in "At-Tawhīd" (2/357-540): *"Chapter: The mention of the wording which was narrated by the Prophet ﷺ with the mention of the shafā'ah, where the Mu'tazilah, the Khawārij and many from the people of bida' and others than them, thought, due to their ignorance and little knowledge about the narrations of the Prophet ﷺ, that it contradicts the words of the Prophet ﷺ when mentioning that the shafā'ah is for every muslim. And it is not as these ignorant people falsely think, by the praise of Allāh and His blessing."*

Then he mentioned what is meant by this *hadīth* and said: *"He means: 'I will intercede for all of the muslims.' First for the prophets, the martyrs, the righteous and all of the muslims. So Allāh will free them from the standing in which they are afflicted with the anguish and suffering which they will be afflicted with in this situation, in order for Allāh to judge between them and to hasten their account, according to what has been explained in the narrations…*

And as for his words: ***'My shafā'ah is for the people of major sins from my ummah.'*** *Then he means: 'My intercession after the shafā'ah that includes all of the muslims.' And that is the shafā'ah for those who have been entered into Hellfire, from the muminūn, due to sins and mistakes which they committed and Allāh did not forgive them for it in dunyā. So they will exit from Hellfire, due to his ﷺ shafā'ah.*

So the meaning of his words: ***'My shafā'ah is for the people of major sins from my ummah.'*** *Meaning: Those who performed the majors sins and were entered into Hellfire due to major sins. Because Allāh ﷻ promised the expiation of minor sins by abstaining from the major sins, according to what has been established in His – the Exalted – Words:* **"If you avoid** (or abstain from) **the major of what you have been prohibited from, then We will remove your sins from you."** (An-Nisā 4:31)*."*

- And As-Sābūnī said in "'Aqīdah Ashāb Al-Hadīth" (97): *"And the people of dīn and Sunnah believe in the shafā'ah of the Messenger ﷺ for the sinners from the people of Tawhīd and the performers of major sins, just as the sahīh narration from the Messenger of Allāh ﷺ was narrated about this."* Then he mentioned, with its chain of narration, the *hadīth* of Anas (*radiAllāhu 'anhu*): ***"My shafā'ah is for the people of major sins…"***

907 – وَحَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُنْدَارُ قَالَ: نا مُحَمَّدُ بْنُ بَشَّارٍ بُنْدَارٌ قَالَ: نا أَبُو دَاوُدَ قَالَ: نا مُحَمَّدُ بْنُ ثَابِتٍ الْبُنَانِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ ﷺ قَالَ: «**شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**» قَالَ لِي جَابِرٌ: يَا مُحَمَّدُ مَنْ لَمْ يَكُنْ مِنْ أَهْلِ الْكَبَائِرِ فَمَا لَهُ وَلِلشَّفَاعَةِ؟

907. And Abū Bakr Muhammad ibn Ismā'īl Al-Bundār narrated to us and said: Muhammad ibn Bashshār Bundār narrated to us and said: Abū Dāwūd narrated to us and said: Muhammad ibn Thābit Al-Bunānī narrated to us, from Ja'far ibn Muhammad, from his father, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) that the Prophet ﷺ said: ***"My shafā'ah is for the people of major sins from my ummah."***

Jābir said to me: *"O Muhammad, the one who is not from the people of major sins, then what has he got to do with the shafā'ah?"*[163]

908 – وَحَدَّثَنَا أَبُو الْعَبَّاسِ حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: نا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الْوَاحِدِ الْقُرَشِيُّ، عَنْ وَاصِلٍ، عَنْ أُمَيٍّ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، عَنِ الشَّعْبِيِّ، عَنْ كَعْبِ بْنِ عُجْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ الشَّفَاعَةُ؟ فَقَالَ: «**الشَّفَاعَةُ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**»

908. Abū Al-'Abbās Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Muhammad ibn Bakkār narrated to us and said: 'Anbasah ibn 'Abdil-Wāhid Al-Qurashī narrated to us, from Wāsil, from Umayy Abū 'Abdir-Rahmān, from Ash-Sha'bī, from Ka'b ibn 'Ujrah (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, the shafā'ah?"* So he said: ***"The shafā'ah is for the people of major sins from my ummah."***

909 – حَدَّثَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ شُعْبَةَ الْأَنْصَارِيُّ قَالَ: نا مُحَمَّدُ بْنُ إِسْحَاقَ الْمُسُوحِيُّ، قَالَ: نا سُلَيْمَانُ بْنُ حَرْبٍ، عَنْ أَشْعَثَ الْحُدَّانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «**شَفَاعَتِي لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**»

909. Abū 'Alī Al-Hasan ibn Muhammad ibn Shu'bah Al-Ansārī narrated to us and said: Muhammad ibn Ishāq Al-Musūhī narrated to us and said: Sulaymān ibn Harb narrated to us, [from Bistām in Hurayth], from Ash'ath Al-Huddānī, from Anas ibn Mālik (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"My shafā'ah is for the people of major sins from my ummah."***[164]

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[163] Narrated by At-Tirmidhī (2436) and he said: *"This hadīth is gharīb (strange) from this way. And the hadith of Ja'far ibn Muhammad are found to be strange (or unusual)."*
And further clarification will come under narration number (921, 922).

[164] Narrated by Ahmad (13222) and Abū Dāwūd (4739), and what is between [ ] is from them.
And it was narrated by At-Tirmidhī (2435) by way of 'Abdur-Razzāq, from Ma'mar, from Thābit, from Anas (*radiAllāhu 'anhu*). And he said: *"This hadīth is hasan sahīh gharīb from this way."*

910 – أَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا الشَّفَاعَةُ لِأَهْلِ الْكَبَائِرِ**»

910. Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: Hafs ibn Ghiyāth narrated to us, from Al-A'mash, from Yazīd Ar-Raqqāshī, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The shafā'ah is verily for the people of major sins."***

911 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: نا أَبُو الْمُغِيرَةِ النَّضْرُ بْنُ إِسْمَاعِيلَ قَالَ: نا الْأَعْمَشُ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا جُعِلَتِ الشَّفَاعَةُ لِأَهْلِ الْكَبَائِرِ مِنْ أُمَّتِي**»

911. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Ziyād ibn Ayyūb narrated to us and said: Abū Al-Mughirah An-Nadr ibn Ismā'īl narrated to us and said: Al-A'mash narrated to us, from Yazīd Ar-Raqqāshī, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The shafā'ah was made to be for the people of major sins from my ummah."***

913 –أَنْبَأَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: نا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا الْفُضَيْلُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ قَالَ: حَدَّثَنَا رِبْعِيُّ بْنُ حِرَاشٍ أَنَّهُ سَمِعَ حُذَيْفَةَ بْنَ الْيَمَانِ وَسَمِعَ رَجُلًا يَقُولُ: اللَّهُمَّ اجْعَلْنِي مِمَّنْ تُصِيبُهُ شَفَاعَةُ مُحَمَّدٍ فَقَالَ: "إِنَّ اللَّهَ عز وجل يُغْنِي الْمُؤْمِنِينَ عَنْ شَفَاعَةِ مُحَمَّدٍ، وَلَكِنَّ الشَّفَاعَةَ لِلْمُذْنِبِينَ مِنَ الْمُؤْمِنِينَ وَالْمُسْلِمِينَ

913. Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash'ath Ahmad ibn Al-Miqdām narrated to us and said: Al-Fudayl ibn Sulaymān narrated to us and said: Abū Mālik Al-Ashja'ī narrated to us and said: Rib'ī ibn Hirāsh narrated to us that he heard Hudhayfah ibn Al-Yamān (*radiAllāhu 'anhumā*) when he heard a man saying: *"O Allāh, make me from those whom the shafā'ah of Muhammad befalls (i.e. benefits)."*

So he said: *"Verily, Allāh – 'azz wa jalla – suffices the muminūn from the shafā'ah of Muhammad. But the shafā'ah is for the sinners from the muminūn and the muslims."*[165]

[165] In its *isnād* is Al-Fudayl ibn Sulaymān Al-Numayrī. Ibn Ma'īn said: *"He is not trustworthy."* And Abū Hātim and An-Nasāī said: *"He is not strong (in narration)."* ["Tahdhīb Al-Kamāl" (33/274)]. And in number (922) his ﷺ words will come, then the *Sahābah* (*radiAllāhu 'anhum*) asked him: *"O Messenger of Allāh, invoke Allāh for us to be from its (i.e. the shafā'ah) people."*
So he ﷺ said: ***"It is for every muslim."***

64. Chapter: What was narrated (regarding) that the *shafā'ah* is for those who do not commit *shirk* to Allāh the Exalted

914 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ

914. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Abū Kurayb Muhammad ibn Al-'Alā narrated to us and said: Abū Mu'āwiyah narrated to us.

914a – قَالَ الْمُطَرِّزُ: وَحَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا جَرِيرٌ جَمِيعًا عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ، فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ، وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي إِلَى يَوْمِ الْقِيَامَةِ، فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا**» لَفْظُ أَبِي مُعَاوِيَةَ

914a. Al-Mutarriz said: And Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Jarīr narrated to us. All from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Every prophet has an invocation that will be answered. Then every prophet hastened his invocation. And I verily saved my invocation to be a shafā'ah for my ummah on the Day of Resurrection. So it will reach (and benefit) – in shā Allāh – whoever died from my ummah while not committing shirk to Allāh in anything."*** The wording of Abū Mu'āwiyah.[166]

915 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لِكُلِّ نَبِيٍّ دَعْوَةٌ مُسْتَجَابَةٌ فَتَعَجَّلَ كُلُّ نَبِيٍّ دَعْوَتَهُ وَأَخَّرْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي فَهِيَ نَائِلَةٌ إِنْ شَاءَ اللَّهُ مَنْ مَاتَ لَا يُشْرِكُ بِاللَّهِ شَيْئًا**»

915. Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Abū Mu'āwiyah narrated to us and said: Al-A'mash narrated to us, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Every prophets has an invocation that will be answered. And every prophet hastened his invocation. And I have delayed by invocation to be a shafā'ah for my ummah. So it will reach (and benefit) – in shā Allāh – whoever died while not committing shirk to Allāh in anything."***

[166] Narrated by Ahmad (8132), Al-Bukhārī (6304) and Muslim (199).

916 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ أَبِي عَمْرٍو، عَنْ سَعِيدٍ الْمَقْبُرِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَنْ أَسْعَدُ النَّاسِ بِشَفَاعَتِكَ يَوْمَ الْقِيَامَةِ؟ فَقَالَ النَّبِيُّ ﷺ: «**لَقَدْ ظَنَنْتُ يَا أَبَا هُرَيْرَةَ أَنْ لَا يَسْأَلَنِي عَنْ هَذَا الْحَدِيثِ أَحَدٌ أَوَّلَ مِنْكَ، لِمَا رَأَيْتُ مِنْ حِرْصِكَ، أَسْعَدُ النَّاسِ بِشَفَاعَتِي يَوْمَ الْقِيَامَةِ مَنْ قَالَ: لَا إِلَهَ إِلَّا اللَّهُ خَالِصًا مِنْ نَفْسِهِ**»

916. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: Yahyā ibn Ayyūb narrated to us and said: Ismā'īl ibn Ja'far narrated to us and said: 'Amr ibn Abī 'Amr informed me, from Sa'īd Al-Maqburī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, who will be the happiest people with your shafā'ah on the Day of Resurrection?"*

So the Prophet ﷺ said: ***"I verily thought, O Abū Hurayrah, that no-one would ask me about this hadīth before you, due to what I saw of your eagerness (for seeking knowledge). The happiest people with my shafā'ah on the Day of Resurrection is the one who says: 'La ilāha illā Allāh' sincerely from his soul."***[167]

[167] Narrated by Ahmad (8858) and Al-Bukhārī (99).

65. Chapter: The mention of the words of the Prophet ﷺ: *"Every prophet has an invocation by which he invokes (Allāh), and I have saved my invocation to be a shafā'ah for my ummah."*

917 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ، أَنَّ عَمْرَو بْنَ سُفْيَانَ الثَّقَفِيَّ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ لِكَعْبِ الْأَحْبَارِ: إِنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**لِكُلِّ نَبِيٍّ دَعْوَةٌ يَدْعُو بِهَا فَأَنَا أُرِيدُ إِنْ شَاءَ اللَّهُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ**»

917. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Yazīd ibn Khālid ibn Mawhab narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Yūnus ibn Yazīd narrated to us, from Ibn Shihāb from 'Amr ibn [Abī] Sufyān Ath-Thaqafī who informed him that Abū Hurayrah (*radiAllāhu 'anhu*) said to Ka'b Al-Ahbār: Verily, the Prophet of Allāh ﷺ said: ***"Every prophet has an invocation which he invokes with. And I want – in shā Allāh – to save my invocation to be a shafā'ah for my ummah on the Day of Resurrection."***[168]

918 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنَا الْحَجَّاجُ بْنُ أَبِي مَنِيعٍ، عَنْ جَدِّهِ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ «**لِكُلِّ نَبِيٍّ دَعْوَةٌ وَأَنَا أُرِيدُ أَنْ أَخْتَبِئَ دَعْوَتِي شَفَاعَةً لِأُمَّتِي يَوْمَ الْقِيَامَةِ**»

918. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Al-Hajjāj ibn Abī Mani' narrated to us, from his grandfather, from Az-Zuhrī who said: Abū Salamah ibn 'Abdir-Rahmān narrated to me that Abū Hurayrah (*radiAllāhu 'anhu*) said: The Messenger of Allāh ﷺ said: ***"Every prophet has an invocation. And I want to save my invocation to be a shafā'ah for my ummah on the Day of Resurrection."***

920 –حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا رَوْحُ بْنُ عُبَادَةَ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِكُلِّ نَبِيٍّ دَعْوَةً قَدْ دَعَا بِهَا فِي أُمَّتِهِ وَإِنِّي اخْتَبَأْتُ دَعْوَتِي شَفَاعَةً لِأُمَّتِي**»

920. Abū Muhammad ibn Sā'id narrated to us and said: Ya'qūb Ad-Dawraqī narrated to us and said: Rawh ibn 'Ubādah narrated to us and said: Shu'bah narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, every prophet had an invocation which he invoked with for his ummah. And I verily saved my invocation to be a shafā'ah for my ummah."***[169]

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[168] Narrated by Al-Bukhārī (7474) and Muslim (198).
And what is between [ ] is from Muslim. And see what has gone forth in the previous chapter.

[169] Narrated by Al-Bukhārī (6305) and Muslim (200).
And see: "Fath Al-Bārī" (2/214) by Ibn Rajab for further details on this issue.

66. Chapter: The mention of the words of the Prophet ﷺ: *"Allāh verily gave me a choice between half of my ummah entering Paradise and the shafā'ah, so I chose the shafā'ah."*

921 – أَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَبِي الْمَلِيحِ، عَنْ عَوْفِ بْنِ مَالِكٍ الْأَشْجَعِيِّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ أَسْفَارِهِ فَذَكَرَ حَدِيثًا طَوِيلًا قَالَ فِيهِ: وَإِنَّ نَبِيَّ اللَّهِ ﷺ جَاءَنَا فَقَالَ: «**أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي عز وجل فَخَيَّرَنِي بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ فَاخْتَرْتُ الشَّفَاعَةَ**» فَقُلْنَا: يَا رَسُولَ اللَّهِ، اجْعَلْنَا فِي شَفَاعَتِكَ فَقَالَ: «**إِنَّكُمْ أَهْلُ شَفَاعَتِي**»، ثُمَّ أَقْبَلْنَا مَعَ رَسُولِ اللَّهِ ﷺ إِلَى النَّاسِ فَقَالَ: «**إِنَّهُ أَتَانِي اللَّيْلَةَ آتٍ مِنْ رَبِّي عز وجل فَخَيَّرَنِي بَيْنَ الشَّفَاعَةِ وَبَيْنَ أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ فَاخْتَرْتُ الشَّفَاعَةَ**» فَقَالُوا: يَا رَسُولَ اللَّهِ، اجْعَلْنَا مِنْ أَهْلِ شَفَاعَتِكَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أُشْهِدُ مَنْ حَضَرَنِي أَنَّ شَفَاعَتِي لِمَنْ مَاتَ مِنْ أُمَّتِي لَا يُشْرِكُ بِاللَّهِ شَيْئًا**»

921. Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī informed us and said: Hannād ibn As-Sirri narrated to us and said: 'Abdah (i.e. ibn Sulaymān) narrated to us, from Sa'īd ibn Abī 'Arūbah, from Qatādah, from Abū Al-Malīh, from 'Awf ibn Mālik Al-Ashja'ī (*radiAllāhu 'anhu*) who said: We were with the Messenger of Allāh ﷺ during some of his travelling – and he mentioned a long *hadīth* in which he said: – and the Prophet ﷺ came to us and said: ***"Last night someone came to me from my Lord ﷻ and gave me the choice between the shafā'ah and between half of my ummah being entered into Paradise, so I chose the shafā'ah."*** So we said: *"O Messenger of Allāh, let us be included in your shafā'ah."* So he said: ***"You are verily from the people of my shafā'ah."*** Then we went with the Messenger of Allāh ﷺ to the people, and he said: ***"Verily, last night someone came to me from my Lord ﷻ and gave me the choice between the shafā'ah and between half of my ummah being entered into Paradise, so I chose the shafā'ah."*** So they said: *"O Messenger of Allāh, let us be from the people of your shafā'ah."* So the Messenger of Allāh ﷺ said: ***"I call those who are present with me to bear witness that my shafā'ah is for those who dies from my ummah while not having committed shirk to Allāh in anything."***[170]

922 – حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ الْجَرَوِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ التِّنِّيسِيُّ، قَالَ ابْنُ صَاعِدٍ: وَحَدَّثَنَا يُوسُفُ بْنُ سَعِيدٍ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ بَشِيرٍ وَاللَّفْظُ لِبِشْرِ بْنِ بَكْرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ سُلَيْمَ بْنَ عَامِرٍ يَقُولُ: سَمِعْتُ عَوْفَ بْنَ مَالِكٍ الْأَشْجَعِيَّ، يَقُولُ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «**أَتَدْرُونَ مَا خَيَّرَنِي رَبِّي عز وجل؟**» قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**خَيَّرَنِي أَنْ يُدْخِلَ نِصْفَ أُمَّتِي الْجَنَّةَ وَبَيْنَ الشَّفَاعَةِ، فَاخْتَرْتُ الشَّفَاعَةَ**» قُلْنَا: يَا رَسُولَ اللَّهِ ادْعُ اللَّهَ أَنْ يَجْعَلَنَا مِنْ أَهْلِهَا قَالَ: «**هِيَ لِكُلِّ مُسْلِمٍ**»

[170] Narrated by Ahmad (24002) and At-Tirmidhī (2441). And it is a *sahīh hadīth*.

922. Abū Muhammad ibn Sā'id narrated to us and said: Al-Hasan ibn 'Abdil-'Azzi Al-Jarwī narrated to us and said: Bishr ibn Bakr At-Tinnīsī narrated to us.

Ibn Sā'id said: And Yūsuf ibn Sa'īd Al-Missīsī narrated to us and said: 'Umārah ibn Bashīr – and the wording is the one of Bishr ibn Bakr – narrated to us and said: 'Abdur-Rahmān ibn Yazīd ibn Jābir narrated to us and said: I heard Sulaym ibn 'Āmir say: I heard 'Awf ibn Mālik Al-Ashja'ī (*radiAllāhu 'anhu*) say: We were with the Messenger of Allāh ﷺ when he said: ***"Do you know what my Lord ﷻ made me choose between?"*** We said: *"Allāh and His Messenger know best."* He said: ***"He made me choose between Him entering half of my ummah into Paradise and between the shafā'ah. So I chose the shafā'ah."*** We said: *"O Messenger of Allāh, invoke Allāh (and ask Him) to let us be from its people."* He said: ***"It is for every muslim."***[171]

923 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي فَرْوَةَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**سَأَلْتُ اللَّهَ عز وجل الشَّفَاعَةَ لِأُمَّتِي**»، **فَقَالَ**: «**لَكَ سَبْعُونَ أَلْفًا يَدْخُلُونَ الْجَنَّةَ بِغَيْرِ حِسَابٍ وَلَا عَذَابٍ**» قَالَ: **قُلْتُ**: «**رَبِّي زِدْنِي**» **قَالَ**: «**فَإِنَّ لَكَ مَعَ كُلِّ أَلْفٍ سَبْعِينَ أَلْفًا**» قَالَ: **قُلْتُ**: «**رَبِّي زِدْنِي**» قَالَ: **فَحَثَى بَيْنَ يَدَيْهِ وَعَنْ يَمِينِهِ وَعَنْ شِمَالِهِ** قَالَ: فَقَالَ أَبُو بَكْرٍ رضي الله عنه :حَسْبُنَا يَا رَسُولَ اللَّهِ، فَقَالَ عُمَرُ رضي الله عنه :يَا أَبَا بَكْرٍ دَعْ رَسُولَ اللَّهِ ﷺ يُكْثِرُ لَنَا كَمَا أَكْثَرَ اللَّهُ عز وجل قَالَ: فَقَالَ أَبُو بَكْرٍ: إِنَّمَا نَحْنُ حَفْنَةٌ مِنْ حَفَنَاتِ اللَّهِ عز وجل، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**صَدَقَ أَبُو بَكْرٍ**»

923. Abū Ja'far Muhammad ibn Sālih ibn Dharih narrated to us and said: Hannād ibn As-Sarrī narrated to us and said: Abū Mu'āwiyah narrated to us, from Ishāq ibn 'Abdillāh ibn Abī Farwah, from Sa'īd ibn Abī Sa'īd, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I asked Allāh ﷻ for the shafā'ah for my ummah, so He said: 'You will have seventy thousand (people) who will enter Paradise without any reckoning (or account), nor any punishment.'"***

He said: ***"I said: 'My Lord, increase me.' He said: 'Then verily for you there is seventy thousand along with every thousand.'"***

He said: ***"I said: 'My Lord, increase me.'"***

He said: ***"So He scooped up in front of him, and to His right and to His left."***

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[171] Narrated by Ibn Majāh (4317). Abū Hātim – *rahimahullāh* – said in "Al-Jarh wat-Ta'dīl" (4/211): *"Sulaym ibn 'Āmir Abū Yahyā Al-Khabāirī Al-Himsī Al-Kalā'ī. He narrated from 'Awf ibn Mālik (radiAllāhu 'anhu) something mursal which he did not say."*
- And Ibn Khuzaymah narrated in "At-Tawhīd" (523) from Abū Mūsā (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Someone from my Lord came to me last night, and he gave me the choice between the shafā'ah and between half of my ummah entering Paradise. So I chose the shafā'ah."*** He said: We said: *"O Messenger of Allāh, let us be from the people of your shafā'ah."* He said: ***"You are from the people of my shafā'ah."*** Until the end of the *hadīth*. And it is *sahīh*.

He said: Then Abū Bakr (*radiAllāhu ‘anhu*) said: *“That is enough for us, O Messenger of Allāh.”* So ‘Umar (*radiAllāhu ‘anhu*) said: *“O Abū Bakr, leave the Messenger of Allāh ﷺ to increase for us, just as Allāh ﷻ increased.”* He said: Then Abū Bakr said: *“We are merely a hafnah*[172] *from the hafanāt of Allāh ﷻ.”* So the Messenger of Allāh ﷺ said: ***“Abū Bakr has spoken the truth.”***[173]

924 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُوتِيتُ الشَّفَاعَةَ، فَأَشْفَعُ لِمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، ثُمَّ أَشْفَعُ لِمَنْ كَانَ فِي قَلْبِهِ ذَرَّةٌ، حَتَّى لَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِنَ الْإِيمَانِ هَذَا**» وَحَرَّكَ الْإِبْهَامَ وَالْمُسَبِّحَةَ

924. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Abū Hishām Ar-Rifā’ī narrated to us and said: Abū Bakr ibn ‘Ayyāsh narrated to us and said: Humayd narrated to us, from Anas (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“When it is the Day of Resurrection I will be given the shafā’ah, so I will intercede for whoever has an īmān (with the weight) of a seed in his heart. Then I will intercede for whoever has an īmān (with the weight) of an atom in his heart. Until there no longer remain anyone with this (amount of) īmān in his heart.”*** And he moved his thumb and index finger.[174]

925 – أَنْبَأَنَا ابْنُ ذَرِيحٍ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: أَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ أَبِي فَزَارَةَ، عَنْ يَزِيدَ بْنِ الْأَصَمِّ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ تَعَالَى: ﴿ مِثْقَالَ ذَرَّةٍ ﴾ فَقَالَ: أَدْخَلَ ابْنُ عَبَّاسٍ يَدَهُ فِي التُّرَابِ ثُمَّ رَفَعَهَا ثُمَّ نَفَخَ فِيهَا ثُمَّ قَالَ: «كُلُّ وَاحِدَةٍ مِنْ هَؤُلَاءِ مِثْقَالُ ذَرَّةٍ»

925. Ibn Dharīh informed us and said: Hannād ibn As-Sarrī narrated to us and said: Ibn Fudayl narrated to us, from Layth, from Abu Fazārah, from Yazid ibn Al-Asamm, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding His – the Exalted – Words: **“The weight of an atom.”** (An-Nisā 4:40) Then he said: Ibn ‘Abbās put his hand in the dirt. Then he lifted it up and blew on it. Then he said: *“Everyone of these (floating particles of dirt) is the weight of an atom.”*[175]

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[172] In “As-Sihāh” (5/2102): *“The hafnah is what can fill the two hands (combined) of foods.”*

[173] Narrated by Ibn Abī Shaybah (32397) and Hannād in “Az-Zuhd” (178). And in its *isnād* is Ishāq ibn Abī Farwah. Al-Bukhārī said: *“They left him.”* And Ahmad ibn Hanbal prohibited his *hadīth*. See: “Tahdhīb Al-Kamāl” (2/450).

[174] Narrated by Al-Bukhārī (7509) by way of Ahmad ibn ‘Abdillāh (who said): Ibn ‘Ayyāsh narrated to us, from Humayd who said: I heard Anas (*radiAllāhu ‘anhu*). And he mentioned the *hadīth*.

[175] Narrated by Hannād ibn As-Sarrī in “Az-Zuhd” (193)

- And Ibn Jarīr (24/569) narrated from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding His Words: **“The weight of an atom.”** Ibn Sinān said in his *hadīth*: *“(This is) the weight of a red ant.”* And Ibn Wahb said in his *hadīth*: *“A red ant.”* Ishāq said: Yazīd ibn Hārūn said: *“And they said that this is the red worm that has no weight.”*

67. Chapter: The belief in that some people will exit from Hellfire and then enter Paradise due to the *shafā'ah* of the Prophet ﷺ and the *shafā'ah* of the *muminūn*

926 – أَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: قُلْتُ لِعَمْرِو بْنِ دِينَارٍ: يَا أَبَا مُحَمَّدٍ، أَسَمِعْتَ جَابِرَ بْنَ عَبْدِ اللَّهِ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ: "إِنَّ اللَّهَ عز وجل يُخْرِجُ مِنَ النَّارِ قَوْمًا بِالشَّفَاعَةِ؟ قَالَ: «نَعَمْ»

926. Al-Firyābī informed us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Hammād ibn Zayd narrated to us and said: I said to 'Amr ibn Dīnār: *"O Abū Muhammad, did you hear Jābir ibn 'Abdillāh (radiAllāhu 'anhu) narrate from the Prophet ﷺ: **'Verily, Allāh ﷻ brings out some people from Hellfire by the shafā'ah.'**?"* So he said: *"Yes."*

927 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَمْرِو بْنِ دِينَارٍ أَنَّهُ سَمِعَ جَابِرًا يُشِيرُ إِلَى أُذُنَيْهِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «إِنَّ اللَّهَ عز وجل يُخْرِجُ يَوْمَ الْقِيَامَةِ نَاسًا مِنَ النَّارِ فَيُدْخِلُهُمُ الْجَنَّةَ»

927. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar (i.e. Muhammad Al-'Adanī) narrated to us and said: Sufyān narrated to us, from 'Amr ibn Dīnār that he heard Jābir (*radiAllāhu 'anhu*) pointing towards his ears while saying: I heard the Messenger of Allāh ﷺ say: ***"Verily, Allāh ﷻ will bring out some people, on the Day of Resurrection, from Hellfire, and then enter them into Paradise."***[176]

928 – وَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ ذَكْوَانَ قَالَ: حَدَّثَنَا أَبُو رَجَاءٍ قَالَ: حَدَّثَنَا عِمْرَانُ بْنُ حُصَيْنٍ، عَنِ النَّبِيِّ ﷺ قَالَ: «**يُخْرِجُ اللَّهُ مِنَ النَّارِ قَوْمًا بِشَفَاعَةِ مُحَمَّدٍ ﷺ فَيَدْخُلُونَ الْجَنَّةَ، فَيُسَمِّيهِمْ أَهْلُ الْجَنَّةِ الْجَهَنَّمِيِّينَ**»

928. And Al-Firyābī informed us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Yahyā ibn Sa'īd narrated to us and said: Al-Hasan ibn Dhakwān narrated to us and said: Abū Rajā narrated to us and said: 'Imrān ibn Husayn (*radiAllāhu 'anhu*) narrated to us, from the Prophet ﷺ who said: ***"Allāh will bring out some people from Hellfire due to the shafā'ah of Muhammad ﷺ, and then enter them into Paradise. Then the people of Paradise will call them: 'Al-Jahannamiyyīn'."***[177]

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[176] Narrated by Al-Bukhārī (6558) and Muslim (191).

[177] Narrated by Ahmad (19897) and Al-Bukhārī (6566).

929 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّولَابِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ يَزِيدَ أَبِي مَسْلَمَةَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ رَسُولُ اللَّهِ ﷺ: «**أَمَّا أَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُ النَّارِ فَإِنَّهُمْ لَا يَمُوتُونَ فِيهَا، وَأَمَّا نَاسٌ مِنَ النَّاسِ فَإِنَّ النَّارَ تَأْخُذُهُمْ عَلَى قَدْرِ ذُنُوبِهِمْ فَيَحْتَرِقُونَ فِيهَا فَيَصِيرُونَ فَحْمًا، ثُمَّ يَأْذَنُ اللَّهُ عز وجل لَهُمْ فِي الشَّفَاعَةِ فَيُخْرَجُونَ مِنَ النَّارِ ضَبَائِرَ فَيُبَثُّونَ أَوْ يُنْثَرُونَ عَلَى أَنْهَارِ الْجَنَّةِ فَيُؤْمَرُ أَهْلُ الْجَنَّةِ فَيُفِيضُونَ عَلَيْهِمُ الْمَاءَ، فَتَنْبُتُ لُحُومُهُمْ كَمَا تَنْبُتُ الْحَبَّةُ فِي حَمِيلِ السَّيْلِ**»

929. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlābī narrated to us and said: Khālid ibn 'Abdillāh narrated to us, from Mas'ūd ibn Abī Salamah, from Abū Nadrah, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"As for the people of Hellfire who are from the (permanent) inhabitants of Hellfire, then they will not die in it.***

And as for some of the people, then Hellfire will take them in accordance with their deeds. Then they will burn in it and become coals. Then Allāh ﷻ will allow the shafā'ah for them, and they will exit from Hellfire; group after group. Then they will be spread – or: ***be scattered – on the rivers of Paradise. Then the people of Paradise will be commanded to pour water over them. Then their meat grows just like a seed grows in silt carried by running water."***[178]

930 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا وَهْبُ بْنُ بَقِيَّةَ الْوَاسِطِيُّ قَالَ: أَنْبَأَنَا خَالِدٌ يَعْنِي ابْنَ عَبْدِ اللَّهِ الْوَاسِطِيَّ عَنْ عَمْرِو بْنِ يَحْيَى، عَنْ أَبِيهِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا دَخَلَ أَهْلُ الْجَنَّةِ الْجَنَّةَ وَأَهْلُ النَّارِ النَّارَ قَالَ اللَّهُ عز وجل بِرَحْمَتِهِ:»انْظُرُوا مَنْ كَانَ فِي قَلْبِهِ حَبَّةٌ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ مِنَ النَّارِ** قَالَ: **فَأُخْرِجُوا، وَقَدْ عَادُوا حِمَمًا فَيُلْقَوْنَ فِي نَهَرٍ يُسَمَّى نَهَرَ الْحَيَاةِ، فَيَنْبُتُونَ كَمَا يَنْبُتُ الْغُثَاءُ فِي حَمِيلِ السَّيْلِ، أَوْ إِلَى جَانِبِ السَّيْلِ، أَلَمْ تَرَوْا أَنَّهَا تَأْتِي صَفْرَاءَ مُلْتَوِيَةً**»

930. Al-Firyābī informed us and said: Wahb ibn Baqiyyah Al-Wāsitī narrated to us and said: Khālid (i.e. ibn 'Abdillāh Al-Wāsitī) narrated to us, from 'Amr ibn Yahyā, from his father, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"When the people of Paradise enter Paradise, and the people of Hellfire (enter) Hellfire, Allāh ﷻ will say due to His mercy: 'Look for anyone who has the weight of a mustard seed īmān and bring him out of Hellfire.'"*** He said: ***"So they are brought out after becoming black on their faces. Then they are thrown in a river which is called: 'The river of life', and they grow just like scum grows on the silt on running water*** – or: ***on the shore of running water –. Do you not see that it comes out yellow and twisted."***[179]

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[178] Narrated by Muslim (185).

[179] Narrated by Al-Bukhārī (22) and Muslim (184).

931 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا كَانَ يَوْمُ الْقِيَامَةِ أُوتِيتُ الشَّفَاعَةَ فَأَشْفَعُ لِمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ إِيمَانٍ، ثُمَّ أَشْفَعُ لِمَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ حَتَّى لَا يَبْقَى أَحَدٌ فِي قَلْبِهِ مِنَ الْإِيمَانِ مِثْلُ هَذَا**» وَحَرَّكَ الْإِبْهَامَ وَالْمُسَبِّحَةَ

931. Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Abū Hishām Ar-Rifāʻī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us and said: Humayd narrated to us, from Anas (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"When it is the Day of Resurrection I will be given the shafāʻah, so I will intercede for whoever has īmān the weight of a seed in his heart. Then I will intercede for whoever has īmān (the weight) of an atom in his heart. Until there no longer remain anyone with this (amount of) īmān in his heart."*** And he moved his thumb and index finger.

932 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا هُدْبَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا هَمَّامُ بْنُ يَحْيَى قَالَ: حَدَّثَنَا قَتَادَةُ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**وَيَخْرُجُ مِنَ النَّارِ قَوْمٌ بَعْدَ مَا يُصِيبُهُمْ مِنْهَا سَفْعٌ فَيَدْخُلُونَ الْجَنَّةَ، يُسَمِّيهِمْ أَهْلُ الْجَنَّةِ الْجَهَنَّمِيِّينَ**»

932. Al-Firyābī informed us and said: Hudbah ibn Khālid narrated to us and said: Hammām ibn Yahyā narrated to us and said: Qatādah narrated to us, from Anas ibn Mālik (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"Some people will exit from Hellfire after they have been marked by it, and then they will enter Paradise. The people of Paradise will call them: 'Al-Jahannamiyyīn'."***[180]

933 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ النَّضْرِ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ حَمَّادٍ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيُخْرَجَنَّ قَوْمٌ مِنَ النَّارِ قَدْ مَحَشَتْهُمُ النَّارُ فَيَدْخُلُونَ الْجَنَّةَ بِشَفَاعَةِ الشَّافِعِينَ، يُسَمَّوْنَ الْجَهَنَّمِيِّينَ**»

933. Abū Bakr ibn Abī Dāwūd narrated to us and said: Yahyā ibn An-Nadr narrated to us and said: Abū Dāwūd At-Tiyālisī narrated to us and said: Shu'bah narrated to us, from Hammād, from Rib'ī ibn Hirash, from Hudhayfah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Some people will verily exit from Hellfire after the fire has burned their skin. Then they will enter Paradise due to the shafāʻah of the intercessors. They are called: 'Al-Jahannamiyyīn'."***[181]

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[180] Narrated by Al-Bukhārī (6559).

[181] Narrated by Ahmad (23423) and Ibn Khuzaymah in "At-Tawhīd" (542).

934 – أَنْبَأَنَا ابْنُ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنِ ابْنِ عُمَرَ قَالَ: «لَقَدْ بَلَغَتِ الشَّفَاعَةُ يَوْمَ الْقِيَامَةِ حَتَّى إِنَّ اللَّهَ عز وجل يَقُولُ لِلْمَلَائِكَةِ أَخْرِجُوا بِرَحْمَتِي مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ حَبَّةٍ مِنْ خَرْدَلٍ مِنْ إِيمَانٍ قَالَ: ثُمَّ يُخْرِجُهُمْ حَفَنَاتٍ بِيَدِهِ بَعْدَ ذَلِكَ»

934. Ibn Dharīh Al-'Ukbarī informed us and said: Hannād As-Sirrī narrated to us and said: Abū Mu'āwiyah narrated to us, from Ishāq ibn 'Abdillāh, from Sa'īd ibn Abī Sa'īd, from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: *"On the Day of Resurrection, the shafā'ah will verily reach to the extent that Allāh ﷻ will say to the angels: 'Bring out, by My mercy, those who had the weight of a mustard seed īmān in his heart."* He said: *"Then He will bring them out in hafanāt (pl. hafnah)*[182] *with His Hand after that."*

935 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مِهْرَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ يَعْنِي ابْنَ أَبِي رُشَيْدٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ مَطَرٍ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَسْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مُجَادَلَةُ أَحَدِكُمْ يَكُونُ لَهُ الْحَقُّ عَلَى صَاحِبِهِ أَشَدُّ مِنَ الْمُؤْمِنِينَ لِرَبِّهِمْ عز وجل فِي إِخْوَانِهِمُ الَّذِينَ دَخَلُوا النَّارَ يَقُولُونَ: رَبَّنَا، إِخْوَانُنَا الَّذِينَ كَانُوا يُصَلُّونَ مَعَنَا وَيُصُومُونَ مَعَنَا وَيَحُجُّونَ؟ أَدَخَلُوا النَّارَ؟ قَالَ اللَّهُ عز وجل :اذْهَبُوا فَأَخْرِجُوا مَنْ عَرَفْتُمْ، فَيُخْرِجُونَهُمْ، ثُمَّ يَقُولُ اللَّهُ عز وجل :أَخْرِجُوا مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ دِينَارٍ مِنْ إِيمَانٍ، حَتَّى يَقُولُ: نِصْفُ مِثْقَالٍ حَتَّى يَقُولَ: خَرْدَلَةٌ حَتَّى يَقُولَ: ذَرَّةٌ ثُمَّ يَقُولُ اللَّهُ عز وجل: شَفَعَتِ الْأَخْيَارُ مِنَ الْمُؤْمِنِينَ، وَبَقِيَ أَرْحَمُ الرَّاحِمِينَ، ثُمَّ يَقْبِضُ قَبْضَةً أَوْ قَبْضَتَيْنِ مِنَ النَّارِ فَيَدْخُلُونَ الْجَنَّةَ**»

935. Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Alī ibn Mihrān narrated to us and said: 'Abdullāh (i.e. ibn Rushayd) narrated to us and said: 'Uthmān ibn Matar narrated to us and said: Zayd ibn Aslam narrated to us, from 'Atā ibn Yasār, from Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The disputing of anyone of you, where he has a right over his companion, is not more severe than the muminūn towards their Lord ﷻ regarding their brothers who entered Hellfire. They will say: 'Our Lord, our brothers who used to pray with us, and fast with us, and perform hajj with us, did they enter Hellfire?' So Allāh ﷻ will say: 'Go and bring out whomever you know.' So they will bring them out. Then Allāh ﷻ will say: 'Bring out whomever had the weight of a dīnār īmān in his heart.' Until He says: 'Half the weight.' Until He says: 'A mustard seed.' Until He says: 'An atom.' Then Allāh ﷻ will say: 'The best of the muminūn have interceded, and the Most Merciful of everyone merciful remains.' Then He takes a handful or two handfuls from Hellfire and enter them into Paradise."***[183]

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[182] In "As-Sihāh" (5/2102): *"The hafnah is what can fill the two hands (combined) of foods."*

[183] Narrated by Ahmad (11898) and Ibn Majāh (60).

936 – أَنْبَأَنَا ابْنُ ذَرِيحٍ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ، قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ سُفْيَانَ بْنِ زِيَادٍ الْعُصْفُرِيِّ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ فِي قَوْلِ اللَّهِ عز وجل: ﴿ قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾ قَالَ: «لَمَّا أَمَرَ بِإِخْرَاجِ مَنْ دَخَلَ النَّارَ مِنْ أَهْلِ التَّوْحِيدِ فَقَالَ مَنْ هَا مِنَ الْمُشْرِكِينَ: تَعَالَوْا: فَلْنَقُلْ: لَا إِلَهَ إِلَّا اللَّهُ لَعَلَّنَا أَنْ نَخْرُجَ مَعَ هَؤُلَاءِ، فَقَالُوا فَلَمْ يُصَدَّقُوا قَالَ: فَحَلَفُوا،﴿ قَالُواْ وَٱللَّهِ رَبِّنَا مَا كُنَّا مُشْرِكِينَ ﴾ قَالَ: فَقَالَ عز وجل: ﴿ ٱنظُرْ كَيْفَ كَذَبُواْ عَلَىٰٓ أَنفُسِهِمْۚ وَضَلَّ عَنْهُم مَّا كَانُواْ يَفْتَرُونَ ﴾

936. Ibn Dharīh informed us and said: Hannād ibn As-Sarrī narrated to us and said: Abū Mu'āwiyah narrated to us, from Sufyān ibn Ziyād Al-'Usfurī, from Sa'īd ibn Jubayr regarding His ﷻ Words: **"They said: 'By Allāh, our Lord, we were not *mushrikīn*."** (Al-An'ām 6:23)

He said: *"When He gives the command to bring out the people of Tawhīd from Hellfire, then those who are in it from the mushrikūn will say: 'Come and let us say: La ilāha illā Allāh. Then perhaps we will exit along with these.' So they will say it, but they will not be believed."* He said: *"So they swear:* **"They said: 'By Allāh, our Lord, we were not *mushrikīn*."** (Al-An'ām 6:23)*"*

He said: *"So Allāh ﷻ will say:* **"Look how they lie against themselves, and that which they used to invent** (of false gods) **has strayed from them."** (Al-An'ām 6:24)*"*

❖ **Muhammad ibn Al-Husayn – *rahimahullah* – said:**

937 – وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ: أَنَّ النَّبِيَّ ﷺ يَشْفَعُ يَوْمَ الْقِيَامَةِ لِجَمِيعِ ذُرِّيَّةِ آدَمَ عليه السلام مِنَ الْمُوَحِّدِينَ بِأَنْ يُخْرَجَ مِنَ النَّارِ كُلُّ مُوَحِّدٍ ثُمَّ يَشْفَعُ آدَمُ عليه الصلاة والسلام، ثُمَّ الْأَنْبِيَاءُ، ثُمَّ الْمَلَائِكَةُ، ثُمَّ الْمُؤْمِنُونَ فَنَعُوذُ بِاللَّهِ مِمَّنْ يُكَذِّبُ بِهَذَا، لَقَدْ ضَلَّ ضَلَالًا بَعِيدًا، وَخَسِرَ خُسْرَانًا مُبِينًا.

937. And it has been narrated from several ways that the Prophet ﷺ will intercede, on the Day of Resurrection, for all of the offspring of Ādam (*'alayhis-salām*) from the *muwahhidūn*, for every *muwahhid* to exit from Hellfire. Then Ādam (*'alayhis-salām*) will intercede, then the prophets, then the angels, then the believers. So we seek refuge with Allāh from the one who rejects this. He has verily gone very far astray, and he is in a plain loss.

938 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ الْأَنْبِيَاءَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ ذُكِرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ، إِنِّي لَسَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ، وَإِنَّ بِيَدِي لِوَاءَ الْحَمْدِ، وَإِنَّ تَحْتَهُ آدَمُ عليه السلام وَمَنْ دُونَهُ وَلَا فَخْرَ**»

938. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Khālid ibn Yazīd, from Sa'īd ibn Abī Hilāl, from Anas ibn Mālik (*radiAllāhu 'anhu*) that the prophets (*'alayhimus-salām*) were mentioned in front of the Messenger of Allāh ﷺ,

so he said: *"By the One in whose Hand my soul is in, I will verily be the leader of all people on the Day of Resurrection, and (I say this with) no arrogance. And I will have the banner of praise in my hand. Verily, under it is Ādam ('alayhis-salām) and those besides him, and no arrogance."*

قَالَ: «يُنَادِي اللَّهُ عز وجل يَوْمَئِذٍ آدَمَ، فَيَقُولُ آدَمُ: لَبَّيْكَ رَبِّ وَسَعْدَيْكَ، فَيَقُولُ: «أَخْرِجْ مِنْ ذُرِّيَّتِكَ بَعْثَ النَّارِ» فَيَقُولُ: وَمَا بَعْثُ النَّارِ؟ فَيَقُولُ: مِنْ كُلِّ أَلْفٍ تِسْعَمِائَةٍ وَتِسْعَةً وَتِسْعِينَ، فَيُخْرِجُ مَالًا يَعْلَمُ عَدَدَهُ إِلَّا اللَّهُ عز وجل، فَيَأْتُونَ آدَمَ عليه السلام فَيَقُولُونَ: أَنْتَ آدَمُ أَكْرَمَكَ اللَّهُ، وَخَلَقَكَ بِيَدِهِ، وَنَفَخَ فِيكَ مِنْ رُوحِهِ، وَأَسْكَنَكَ جَنَّتَهُ، وَأَمَرَ الْمَلَائِكَةَ فَسَجَدُوا لَكَ، فَاشْفَعْ لِذُرِّيَّتِكَ، لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ، فَيَقُولُ: لَيْسَ ذَلِكَ إِلَيَّ الْيَوْمَ، وَلَكِنْ سَأُرْشِدُكُمْ، عَلَيْكُمْ بِعَبْدٍ اتَّخَذَهُ اللَّهُ خَلِيلًا وَأَنَا مَعَكُمْ، فَيَأْتُونَ إِبْرَاهِيمَ عليه السلام، فَيَقُولُونَ: يَا إِبْرَاهِيمُ، أَنْتَ عَبْدٌ اتَّخَذَكَ اللَّهُ خَلِيلًا، فَاشْفَعْ لِذُرِّيَّةِ آدَمَ، لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ، فَيَقُولُ: لَيْسَ ذَلِكَ إِلَيَّ، وَلَكِنْ سَأُرْشِدُكُمْ، عَلَيْكُمْ بِعَبْدٍ اصْطَفَاهُ اللَّهُ عز وجل بِكَلَامِهِ وَرِسَالَاتِهِ، وَأَلْقَى عَلَيْهِ مَحَبَّةً مِنْهُ: مُوسَى، وَأَنَا مَعَكُمْ، فَيَأْتُونَ مُوسَى، فَيَقُولُونَ: يَا مُوسَى أَنْتَ عَبْدٌ اصْطَفَاكَ اللَّهُ عز وجل بِرِسَالَاتِهِ وَكَلَامِهِ، وَأَلْقَى عَلَيْكَ مَحَبَّةً مِنْهُ، اشْفَعْ لِذُرِّيَّةِ آدَمَ، لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ قَالَ: لَيْسَ ذَلِكَ الْيَوْمَ إِلَيَّ، وَلَكِنْ سَأُرْشِدُكُمْ، عَلَيْكُمْ بِرُوحِ اللَّهِ وَكَلِمَتِهِ: عِيسَى ابْنِ مَرْيَمَ، فَيَأْتُونَ عِيسَى ابْنَ مَرْيَمَ عليه السلام، فَيَقُولُونَ يَا عِيسَى، أَنْتَ رُوحُ اللَّهِ وَكَلِمَتُهُ، اشْفَعْ لِذُرِّيَّةِ آدَمَ، لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ قَالَ: لَيْسَ ذَلِكَ الْيَوْمَ إِلَيَّ، عَلَيْكُمْ بِعَبْدٍ جَعَلَهُ اللَّهُ عز وجل رَحْمَةً لِلْعَالَمِينَ: أَحْمَدَ ﷺ، وَأَنَا مَعَكُمْ، فَيَأْتُونَ فَيَقُولُونَ: يَا أَحْمَدُ، جَعَلَكَ اللَّهُ رَحْمَةً لِلْعَالَمِينَ، فَاشْفَعْ لِذُرِّيَّةِ آدَمَ، لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ، فَيَقُولُ: «نَعَمْ، أَنَا صَاحِبُهَا» فَآتِي حَتَّى آخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيُقَالُ: مَنْ هَذَا؟ فَأَقُولُ: «أَنَا أَحْمَدُ فَيُفْتَحُ لِي، فَإِذَا نَظَرْتُ إِلَى الْجَبَّارِ تبارك وتعالى خَرَرْتُ سَاجِدًا، ثُمَّ يُفْتَحُ لِي مِنَ التَّحْمِيدِ وَالثَّنَاءِ عَلَى الرَّبِّ عز وجل شَيْءٌ لَا يُحْسِنُ الْخَلْقُ» ثُمَّ يُقَالُ: «سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ»، فَيَقُولُ: «يَا رَبِّ، ذُرِّيَّةُ آدَمَ لَا تُحْرَقِ الْيَوْمَ فِي النَّارِ» فَيَقُولُ: «اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ دِينَارٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، ثُمَّ يَعُودُونَ إِلَيَّ فَيَقُولُونَ: ذُرِّيَّةُ آدَمَ لَا تُحْرَقِ الْيَوْمَ بِالنَّارِ»

He said: *"On that Day, Allāh ﷻ will call Ādam, so he will say: 'I am happily at Your service, my Lord.' Then He says: 'Bring out the delegation of Hellfire from your offspring.' So he says: 'And what is the delegation of Hellfire.' Then He says: 'From every thousand, nine-hundred and ninety-nine.' Then he brings out a number (of people) whose numbers only Allāh ﷻ knows. And they come to Ādam ('alayhis-salām) and say: 'You are Ādam. Allāh honoured you, and He created you with His Hand, and He blew into you from His soul, and He let you live in Paradise, and He commanded the angels so they performed sujūd to you. So intercede for, that your offspring will not be burned by Hellfire today.' So he says: 'That is not for me today, but I will guide you. It is upon you (to find) a slave whom Allāh took as a close friend. And I will be with you.' So they go to Ibrāhīm ('alayhis-salām) and say: 'O Ibrāhīm, you are the slave whom Allāh took as a close friend, so intercede for, that the offspring of Ādam will not be burned by Hellfire today.' So he says: 'That is not for me, but I will guide you. It is upon you (to find) a slave whom Allāh ﷻ chose with His Kalām and His messages, and He cast upon him love from Himself; Mūsā. And I am with you.' So they go to Mūsā*

and they say: 'O Mūsā, you are the slave whom Allāh ﷻ chose with His messages and His Kalām, and He threw upon you love from Himself, so intercede for us, that the offspring of Ādam not will be burned by Hellfire today.' He says: 'That is not for me today, but I will guide you.' It is upon you (to find) the soul of Allāh and His word; 'Īsā ibn Maryam.' So they go to 'Īsā ibn Maryam ('alayhis-salām) and they say: 'O 'Īsā, your are the soul of Allāh and His word. Intercede for, that the offspring of Ādam not will be burned by Hellfire today.' He says: 'That is not for me today. It is upon you (to find) a slave whom Allāh ﷻ made a mercy for all of the worlds; Ahmad ﷺ. And I am with you.' So they will come and they will say: 'O Ahmad, Allāh made you a mercy for all of the worlds. So intercede for, that the offspring of Ādam not will be burned today by Hellfire.' So I will say: 'Yes, I am the one to do this.' Then I will come (closer) until I grab the ring latch of the gate of Paradise. Then it will be said: 'Who is this?' So I say: 'I am Ahmad.' Then it is opened for me. And when I will look at Al-Jabbār – tabāraka wa ta'ālā – I will fall down in sujūd. Then I am taught some praise and glorification of the Lord ﷻ which the creation does not know about. Then it is said: 'Ask and you will be given. Intercede and your intercession will be accepted.' So I say: 'O my Lord, (do not let) the offspring of Ādam be burned by Hellfire today.' So He says: 'Go, and whomever you find with the weight of a dīnār īmān in his heart, then bring him out.' Then they return back to me, and they say: 'The offspring of Ādam should not be burned today by Hellfire.'"

قَالَ: «فَآتِي حَتَّى آخُذَ بِحَلْقَةِ بَابِ الْجَنَّةِ، فَيُقَالُ: مَنْ هَذَا؟ فَأَقُولُ: «أَحْمَدُ فَيُفْتَحُ لِي، فَإِذَا نَظَرْتُ إِلَى الْجَبَّارِ تبارك وتعالى خَرَرْتُ سَاجِدًا فَأَسْجُدُ مِثْلَ سُجُودِي أَوَّلَ مَرَّةٍ وَمِثْلَهُ مَعِي، فَيُفْتَحُ لِي مِنَ الثَّنَاءِ عَلَى الرَّبِّ عز وجل مِنَ التَّحْمِيدِ مِثْلُ مَا فُتِحَ لِي أَوَّلَ مَرَّةٍ» فَيُقَالُ: «ارْفَعْ رَأْسَكَ، وَسَلْ تُعْطَهُ، وَاشْفَعْ تُشَفَّعْ» فَأَقُولُ: «يَا رَبُّ، ذُرِّيَّةُ آدَمَ، لَا تُحْرِقِ الْيَوْمَ بِالنَّارِ» فَيَقُولُ: «أَخْرِجُوا لَهُ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ قِيرَاطٍ مِنْ إِيمَانٍ» ثُمَّ يَعُودُونَ إِلَيَّ، فَآتِي حَتَّى أَصْنَعَ كَمَا صَنَعْتُ، فَإِذَا نَظَرْتُ إِلَى الْجَبَّارِ عز وجل خَرَرْتُ سَاجِدًا، فَأَسْجُدُ كَسُجُودِي أَوَّلَ مَرَّةٍ وَمِثْلَهُ مَعِي، وَيُفْتَحُ لِي مِنَ الثَّنَاءِ وَالتَّحْمِيدِ مِثْلُ ذَلِكَ، ثُمَّ يُقَالُ: «سَلْ تُعْطَهْ، وَاشْفَعْ تُشَفَّعْ» فَأَقُولُ: «يَا رَبِّ، ذُرِّيَّةُ آدَمَ، لَا تُحْرِقِ الْيَوْمَ بِالنَّارِ»، فَيَقُولُ: «اذْهَبُوا فَمَنْ وَجَدْتُمْ فِي قَلْبِهِ مِثْقَالَ ذَرَّةٍ مِنْ إِيمَانٍ فَأَخْرِجُوهُ، فَيُخْرِجُونَ مَا لَا يَعْلَمُ عِدَّتَهُمْ إِلَّا اللَّهُ عز وجل، وَيَبْقَى أَكْثَرُهُمْ، ثُمَّ يُؤْذَنُ لِآدَمَ بِالشَّفَاعَةِ، فَيَشْفَعُ لِعَشَرَةِ آلَافِ أَلْفٍ، ثُمَّ يُؤْذَنُ لِلْمَلَائِكَةِ وَالنَّبِيِّينَ، فَيَشْفَعُونَ، حَتَّى إِنَّ الْمُؤْمِنَ لَيَشْفَعُ لِأَكْثَرِ مِنْ رَبِيعَةَ وَمُضَرَ»

He said: *"Then (once more) I will come until I grab the ring latch of the gate of Paradise. Then it will be said: 'Who is this?' So I say: 'Ahmad.' Then it is opened for me. And when I will look at Al-Jabbār – tabāraka wa ta'ālā – I will fall down in sujūd. And I will prostrate like my sujūd the first time and the same as it along with it (i.e. double as long as the first time). Then I am taught some glorification of Allāh ﷻ and some praise equal to what I was taught the first time. Then it is said: 'Raise your head. Ask and you will be given, and intercede and your*

intercession will be accepted.' So I will say: 'O my Lord, do not let the offspring of Ādam be burned today by Hellfire.' So He says: 'Bring out whomever that has the weight of a carat īmān in his heart.' Then they return to me. So I come and do what I did (before). And when I will look at Al-Jabbār ﷻ I will fall down in sujūd. And I will prostrate like my sujūd the first time and the same as it along with it. And I will be taught some glorification and praise, the same as that (i.e. the previous). Then it is said: 'Ask and you will be given, and intercede and your intercession will be accepted.' So I will say: 'O my Lord, do not let the offspring of Ādam be burned today by Hellfire.' Then He says: 'Go, and whomever you find who has the weight of an atom īmān in his heart, then bring him out.' Then a number (of people) that only Allāh ﷻ knows exit, and most of them remain. Then Ādam is given permission to intercede, so he intercedes for ten thousand thousands (i.e. ten million). Then the angels and prophets are given permission, so they intercede. To the extent that a mumin verily will intercede for more people than (the tribes of) Rabī'ah and Mudar."[184]

939 – وَأَنْبَأَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ أَبِي يُحَدِّثُ عَنْ قَتَادَةَ، عَنْ أَنَسٍ عَنِ النَّبِيِّ ﷺ قَالَ: «**يَأْتِي الْمُؤْمِنُونَ آدَمَ يَوْمَ الْقِيَامَةِ ..**» وَذَكَرَ الْحَدِيثَ بِطُولِهِ نَحْوًا مِنْ حَدِيثِ الْفِرْيَابِيِّ وَلِهَذَا الْحَدِيثِ طُرُقٌ

939. And Abū 'Ubayd 'Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash'ath Ahmad ibn Al-Miqdām narrated to us and said: Al-Mu'tamir ibn Sulaymān narrated to us and said: I heard my father narrate from Qatādah, from Anas (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"The muminūn will come to Ādam on the Day of Resurrection…"*** And he mentioned a *hadīth* similar to the *hadīth* of Al-Firyābī in its full length.

And this *hadīth* has several ways.

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[184] It *isnād* is *munqati'*. Sa'īd ibn Abī Hilāl did not hear from Anas (*radiAllāhu 'anhu*).
And Ibn 'Asākir narrated it in his "Tārīkh" (61/110) by way of Khālid ibn Yazīd, from Sa'īd ibn Abī Hilāl, from Yazīd Ar-Raqqāshī, from Anas (*radiAllāhu 'anhu*). And Yazīd Ar-Raqqāshī is weak I *hadīth*.
And the foundation of the *hadīth* was narrated by Al-Bukhārī (4476) and Muslim (193), but some of the words of this *hadīth* are not in it.

68. Chapter: The mention of the *shafā'ah* of the scholars and martyrs on the Day of Resurrection

940 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، وَهِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ: عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**لِلشَّهِيدِ عِنْدَ اللَّهِ عز وجل تِسْعُ خِصَالٍ، يُغْفَرُ لَهُ فِي أَوَّلِ دَفْعَةٍ مِنْ دَمِهِ، وَيَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ، وَيُحَلَّى حُلَّةَ الْإِيمَانِ، وَيُزَوَّجُ مِنَ الْحُورِ الْعِينِ، وَيُجَارُ مِنْ عَذَابِ الْقَبْرِ، وَيَأْمَنُ الْفَزَعَ الْأَكْبَرَ، وَيُوضَعُ عَلَى رَأْسِهِ تَاجُ الْوَقَارِ، الْيَاقُوتَةُ مِنْهُ خَيْرٌ مِنَ الدُّنْيَا وَمَا فِيهَا، وَيُزَوَّجُ اثْنَتَيْنِ وَسَبْعِينَ زَوْجَةً مِنَ الْحُورِ الْعِينِ، وَيُشَفَّعُ فِي سَبْعِينَ إِنْسَانًا مِنْ أَقَارِبِهِ**»

940. Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah and Hishām ibn 'Ammār Ad-Dimashqī both narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us and said: Bahīr ibn Sa'd narrated to us, from Khālid ibn Ma'dān, from Al-Miqdām ibn Ma'dī Karb (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"The martyr has nine characteristics with Allāh ﷻ; he is forgiven at the first gushing of his blood, he sees his place in Paradise, he is dressed with the garments of īmān, he is married to Hūr Al-Īn, he is protected from the punishment of the grave, he is made safe from the greatest fear (on the Day of Resurrection), the crown of respect is placed upon his head – one jewel on it is better than the dunyā and whatever is in it – and he is married to seventy-two wives from Hūr Al-Īn, and he can intercede for seventy people from his relatives."***[185]

941 – وَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ بَحِيرِ بْنِ سَعْدٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنْ كَثِيرِ بْنِ مُرَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**لِلشَّهِيدِ عِنْدَ اللَّهِ عز وجل تِسْعُ خِصَالٍ**...» فَذَكَرَ الْحَدِيثَ مِثْلَهُ إِلَى قَوْلِهِ: «**وَيُشَفَّعُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ**»

941. And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from Bahīr ibn Sa'd, from Khālid ibn Ma'dān, from Kathīr ibn Murrah, from 'Ubādah ibn As-Samit (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"The martyr has nine characteristics with Allāh ﷻ..."*** And he mentioned the same *hadīth* until his words: ***"And he can intercede for seventy of his relatives."***

942 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ، وَجَعْفَرُ بْنُ مُحَمَّدِ بْنِ مُسَافِرٍ قَالَا: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ قَالَ: حَدَّثَنَا وَلِيدُ بْنُ رَبَاحٍ الذِّمَارِيُّ قَالَ: حَدَّثَنَا عَمِّي نِمْرَانُ بْنُ عُتْبَةَ الذِّمَارِيُّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يَشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَقَارِبِهِ**»

[185] Narrated by Ahmad (17182), At-Tirmidhī (2799) and Ibn Majāh (1663).
See: "Al-'Ilal" by Ibn Abī Hātim (976).

942. Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misrī and Ja'far ibn Muhammad ibn Musāfir both narrated to us and said: Yahyā ibn Hassān narrated to us and said: Al-Walīd ibn Rabāh Adh-Dhimārī narrated to us and said: My uncle Nimrān ibn 'Utbah Adh-Dhimārī narrated to us, from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"The martyr intercedes for seventy of his relatives."***

943 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَبْدِ الْعَزِيزِ الْجَرَوِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَسَّانَ التِّنِّيسِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ رَبَاحٍ الذِّمَارِيُّ قَالَ: حَدَّثَنِي نِمْرَانُ الذِّمَارِيُّ قَالَ: "دَخَلْنَا عَلَى أُمِّ الدَّرْدَاءِ، وَنَحْنُ أَيْتَامٌ صِغَارٌ، فَمَسَحَتْ رُءُوسَنَا وَقَالَتْ: أَبْشِرُوا يَا بَنِيَّ، فَإِنِّي أَرْجُو أَنْ تَكُونُوا مِنْ شَفَاعَةِ أَبِيكُمْ، فَإِنِّي سَمِعْتُ أَبَا الدَّرْدَاءِ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْفَعُ الشَّهِيدُ فِي سَبْعِينَ مِنْ أَهْلِ بَيْتِهِ**»

943. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Hasan ibn 'Abdil-'Azīz Al-Jarwī narrated to us and said: Yahyā ibn Hassān At-Tinnīsī narrated to us and said: Al-Walīd ibn Rabah Adh-Dhimārī narrated to us and said: Nimrān Adh-Dhimārī narrated to me and said: We entered upon Umm Ad-Dardā while we were young orphans. So she stroke our heads and said: *"Rejoice, O my children. For I verily hope that you are from (those who benefit from) the shafā'ah of your father. Because I verily heard Abū Ad-Dardā (radiAllāhu 'anhu) say: The Messenger of Allāh ﷺ said:* ***'The martyr is allowed to intercede for seventy from the people of his household.'***"[186]

944 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا عَنْبَسَةُ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عِلَاقَةَ بْنِ أَبِي مُسْلِمٍ، عَنْ أَبَانَ بْنِ عُثْمَانَ، عَنْ أَبِيهِ عُثْمَانَ بْنِ عَفَّانَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُشَفَّعُ يَوْمَ الْقِيَامَةِ ثَلَاثَةٌ: الْأَنْبِيَاءُ، ثُمَّ الْعُلَمَاءُ، ثُمَّ الشُّهَدَاءُ**»

944. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Ahmad ibn 'Abdillāh ibn Yūnus narrated to us and said: 'Anbasah ibn 'Abdir-Rahmān narrated to us, from 'Allāq ibn Abī Muslim, from Abān ibn 'Uthmān, from his father 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"On the day of Resurrection three (types of people) are allowed to intercede: The prophets, the scholars and the martyrs."***[187]

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[186] Narrated by Abū Dāwūd (2522) and Ibn Hibbān (4660).

[187] Narrated by Ibn Majāh (4313) and Ibn 'Adī in "Al-Kāmil" (6/461) in the biography of 'Anbasah. And he said: *"And this 'Anbasah has other than what I have mentioned of hadīth. And he is munkar (rejected) in hadīth."*

- And in the *hadīth* of Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) with Al-Bukhārī (7439) and Muslim (183), he ﷺ said: ***"Then the prophets, the angels and the angels (all) intercede. So Al-Jabbār says: 'My shafā'ah remains…'"***

945 – حَدَّثَنَا أَبُو الْعَبَّاسِ حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا حَفْصُ بْنُ سُلَيْمَانَ الْمُقْرِئُ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ زَاذَانَ، عَنْ عَاصِمِ بْنِ ضَمْرَةَ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ قَرَأَ الْقُرْآنَ وَحَفِظَهُ وَاسْتَظْهَرَهُ أَدْخَلَهُ اللَّهُ عز وجل الْجَنَّةَ، وَشَفَّعَهُ فِي عَشَرَةٍ مِنْ أَهْلِ بَيْتِهِ، كُلُّهُمْ قَدْ وَجَبَتْ لَهُمُ النَّارُ**»

945. Abū Al-'Abbās Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Muhammad ibn Bakkār narrated to us and said: Hafs ibn Sulaymān Al-Muqri narrated to us and said: Kathīr ibn Zādān narrated to us, from 'Āsim ibn Damrah, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Whoever recites the Qurān, memorizes it, and learns it by heart, then Allāh ﷻ will enter him into Paradise, and He will allow him to intercede for ten from the people of his household where Hellfire is obligatory for all of them (due to their sins)."***[188]

وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا شَبَابَةُ بْنُ سَوَّارٍ قَالَ: حَدَّثَنَا حَرِيزُ بْنُ عُثْمَانَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ مَيْسَرَةَ قَالَ: سَمِعْتُ أَبَا أُمَامَةَ الْبَاهِلِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَدْخُلُ الْجَنَّةَ بِشَفَاعَةِ رَجُلٍ مِنْ أُمَّتِي مِثْلُ أَحَدِ الْحَيَّيْنِ رَبِيعَةَ وَمُضَرَ**» قَالَ: وَكَانَ الْمَشْيَخَةُ يَرَوْنَ أَنَّ ذَلِكَ الرَّجُلَ عُثْمَانُ بْنُ عَفَّانَ رضي الله عنه

946. And Al-Firyābī narrated to us and said: Abū Khaythamah Zuhayr ibn Harb narrated to us and said: Shabābah ibn Sawwār narrated to us and said: Harīz ibn 'Uthmān narrated to us, from 'Abdur-Rahmān ibn Maysarah who said: I heard Abū Umāmah Al-Bāhilī (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"By the shafā'ah of one man from my ummah, (a number of people) equal to one of the two neighbourhoods, Rabī'ah and Mudar, will enter Paradise."***[189]

He said: And the scholars used to believe that this man is 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*).

947 – حَدَّثَنَا أَبُو الْقَاسِمِ الْبَغَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ يَمَانٍ قَالَ: حَدَّثَنَا جَسْرٌ أَبُو جَعْفَرٍ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ يَوْمَ الْقِيَامَةِ لِمِثْلِ رَبِيعَةَ وَمُضَرَ**»

947. Abū Al-Qāsim Al-Baghawī 'Abdullāh ibn Muhammad narrated to us and said: Muhammad ibn Yazīd narrated to us and said: Yahyā ibn Yamān narrated to us and said: Jasr Abū Ja'far narrated to us, from Al-Hasan who said: The

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[188] Narrated by At-Tirmidhī (2905), Ibn Majāh (216) and Ibn 'Adī in "Al-Kāmil" (3/269) in the biography of Hafs. And he said: *"The majority of his hadīth, from those whom he narrated from, are not established."*
And At-Tirmidhī said: *"This hadīth is gharīb. We only know it from this way, and it does not have a sahīh isnād. And Hafs ibn Sulaymān is weak in hadīth."*

[189] Narrated by Ahmad (22215, 22216) and At-Tabarānī in "Al-Kabīr" (7638).

Messenger of Allāh ﷺ said: ***"On the Day of Resurrection 'Uthmān ibn 'Affān will intercede for (a number of people) equal to Rabī'ah and Mudar."***[190]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ رُوِيَ أَنَّهُ: «مَا مِنْ أَهْلِ بَيْتِ نَبِيٍّ إِلَّا وَلَهُ شَفَاعَةٌ»

And it was verily narrated that there is no household of a prophet, except that it will have a *shafā'ah*.

948 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ نَاجِيَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا زَكَرِيَّاءُ بْنُ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ الْعَوْفِيِّ أَنَّ كَعْبَ الْأَحْبَارِ، أَخَذَ بِيَدِ الْعَبَّاسِ رضي الله عنه فَقَالَ: «إِنِّي أَدَّخِرُ هَذَا لِلشَّفَاعَةِ» فَقَالَ: وَهَلْ شَفَاعَةٌ إِلَّا لِلْأَنْبِيَاءِ "؟ أَوْ قَالَ: «وَهَلْ لِي شَفَاعَةٌ»؟ قَالَ: «نَعَمْ، لَيْسَ مِنْ أَهْلِ بَيْتِ نَبِيٍّ إِلَّا كَانَتْ لَهُ الشَّفَاعَةُ»

948. Abū Muhammad 'Abdullāh ibn Muhammad ibn Nājiyah narrated to us and said: 'Abdullāh ibn 'Umar ibn Abān Al-Kūfī narrated to us and said: Muhammad ibn Fudayl narrated to us and said: Zakariyyā ibn Abī Zāidah narrated to us, from 'Atiyyah Al-'Awfī that Ka'b grabbed the hand of Al-'Abbās (*radiAllāhu 'anhu*) and said: *"I verily save this for the shafā'ah."*

So he said: *"And is there a shafā'ah for others than the prophets?"* Or he said: *"And will I have a shafā'ah?"*

He said: *"Yes. There is no people from the household of a prophet, except that they will have a shafā'ah."*[191]

949 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: نا مُحَمَّدُ بْنُ يَزِيدَ، أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ بْنِ سَعْدٍ قَالَ: أَخَذَ كَعْبُ الْأَحْبَارِ بِيَدِ الْعَبَّاسِ فَقَالَ: إِنِّي أَخْتَبِيهَا لِلشَّفَاعَةِ عِنْدَكَ، فَقَالَ الْعَبَّاسُ: وَهَلْ لِي شَفَاعَةٌ؟ قَالَ: «نَعَمْ، لَيْسَ أَحَدٌ مِنْ أَهْلِ بَيْتِ النَّبِيِّ ﷺ إِلَّا كَانَتْ لَهُ شَفَاعَةٌ يَوْمَ الْقِيَامَةِ»

949. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Yazīd Abū Hishām Ar-Rifā'ī narrated to us and said: Muhammad ibn Fudayl narrated to us and said: Zakariyyā ibn Abī Zāidah narrated to us, from 'Atiyyah ibn Sa'd who said: Ka'b Al-Ahbār grabbed the hand of Al-'Abbās (*radiAllāhu 'anhu*) and said: *"I verily save this for the shafā'ah with you."* So Al-'Abbās said: *"And do I have a shafā'ah?"*

He said: *"Yes. There is no-one from the people of the household of the Prophet ﷺ, except that he will have a shafā'ah on the Day of Resurrection."*

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[190] Narrated by Ahmad in "Al-Fadāil" (866) and At-Tirmidhī (2439), and it is a *mursal hadīth*.

[191] Narrated by 'Abdullāh ibn *Imām* Ahmad in "Zawāid Fadāil As-Sahābah" (1802, 1824).

950 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَيَّاضٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا زَكَرِيَّا بْنُ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ قَالَ: أَخَذَ كَعْبٌ بِيَدِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ رضي الله عنه فَقَالَ: «احْفَظْهَا لِي عِنْدَكَ، تَشْفَعْ لِي بِهَا يَوْمَ الْقِيَامَةِ»، فَقَالَ الْعَبَّاسُ: وَهَلْ لِي مِنْ شَفَاعَةٍ؟ قَالَ: «نَعَمْ، إِنَّهُ لَيْسَ أَحَدٌ مِنْ أَهْلِ بَيْتِ نَبِيٍّ يُسْلِمُ إِلَّا كَانَتْ لَهُ شَفَاعَةٌ»

950. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Yahyā ibn Fiyād narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Zakariyyā ibn Abī Zāidah narrated to us, from ʻAtiyyah who said: Ka'b grabbed the hand of Al-ʻAbbās ibn ʻAbdil-Muttalib (*radiAllāhu ʻanhu*) and said: *"Save this with you for me (and) intercede for me by it on the Day of Resurrection."*

So Al-ʻAbbās said: *"And do I have a shafā'ah?!"*

He said: *"Yes. There is no-one from the people of the household of a prophet who becomes a muslim, except that he will have a shafā'ah."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāhu ta'ālā* – said:**

فَأَنَا أَرْجُو لِمَنْ آمَنَ بِمَا ذَكَرْنَا مِنَ الشَّفَاعَةِ وَبِقَوْمٍ يُخْرَجُونَ مِنَ النَّارِ مِنَ الْمُوَحِّدِينَ، وَبِجَمِيعِ مَا تَقَدَّمَ ذِكْرُنَا لَهُ، وَبِجَمِيعِ مَا سَنَذْكُرُهُ إِنْ شَاءَ اللَّهُ مِنَ الْمَحَبَّةِ لِلنَّبِيِّ ﷺ وَلِأَهْلِ بَيْتِهِ وَذُرِّيَّتِهِ وَصَحَابَتِهِ وَأَزْوَاجِهِ رضي الله عنهم أَجْمَعِينَ: أَنْ يَرْحَمَنَا مَوْلَانَا الْكَرِيمُ، وَلَا يَحْرِمَنَا وَإِيَّاكُمْ مِنْ تَفَضُّلِهِ وَرَحْمَتِهِ، وَأَنْ يُدْخِلَنَا وَإِيَّاكُمْ فِي شَفَاعَةِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَشَفَاعَةِ مَنْ ذَكَرْنَا مِنَ الصَّحَابَةِ وَأَهْلِ بَيْتِهِ، وَأَزْوَاجِهِ رضي الله عنهم أَجْمَعِينَ، وَمَنْ كَذَّبَ بِالشَّفَاعَةِ، فَلَيْسَ لَهُ فِيهَا نَصِيبٌ، كَمَا قَالَ أَنَسُ بْنُ مَالِكٍ.

And I hope – for the one who believes in what we have mentioned about the *shafā'ah*, and (who believes) in (that) some people from the *muwahhidūn* will exit from Hellfire, and in all of what we previously have mentioned, and in all of what we will mention, *in shā Allāh*, of loving the Prophet ﷺ, his household, his offspring, his companions, his wives (*radiAllāhu ʻanhum ajma'īn*) – that our Generous Master will have mercy upon us, and that He will not prohibit us or you from His favor and His mercy. And that He will include us and you in the *shafā'ah* of our Prophet Muhammad ﷺ, and in the *shafā'ah* of those whom we have mentioned of the *Sahābah*, the people of his household, and his wives (*radiAllāhu ʻanhum ajma'īn*). And whoever rejects the *shafā'ah*, then he will have no share in it, just as Anas ibn Mālik (*radiAllāhu ʻanhu*) said.[192]

The end of this book

[192] It has gone forth in number (905).

69. Book: The belief in the *hawd* (basin) which was given to the Prophet ﷺ [193]

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

951 – أَنْبَأَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدَةُ يَعْنِي ابْنَ سُلَيْمَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ الْيَعْمُرِيِّ، عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ: «**أَنَا عِنْدَ حَوْضِي يَوْمَ الْقِيَامَةِ**» قَالَ: فَسُئِلَ نَبِيُّ اللَّهِ ﷺ عَنْ سَعَةِ الْحَوْضِ؟ فَقَالَ: «**مِثْلُ مَا بَيْنَ مَقَامِي هَذَا إِلَى عَمَّانَ**» قَالَ سَعِيدٌ: مَا بَيْنَهُمَا شَهْرٌ أَوْ نَحْوُهُ، وَسُئِلَ نَبِيُّ اللَّهِ ﷺ عَنْ شَرَابِهِ؟ فَقَالَ: «**أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، يَغُبُّ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ أَوْ مِدَادُهُ مِنَ الْجَنَّةِ، أَحَدُهُمَا مِنْ وَرِقٍ، وَالْآخَرُ مِنْ ذَهَبٍ**»

951. Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Hannād ibn As-Sarrī narrated to us and said: 'Abdah (i.e. ibn Sulaymān) narrated to us, from Sa'īd ibn Abī 'Arūbah, from Qatādah, from Salīm ibn Abī Al-Ja'd, from Ma'dān ibn Abī Talhah Al-Ya'marī, from Thawbān the *mawlā* of the Messenger of Allāh ﷺ who said: The Messenger of Allāh ﷺ said: ***"I will be at my hawd (basin) on the Day of Resurrection."***

He said: Then the Prophet of Allāh was asked about the size of the *hawd*? So he said: ***"The same as (the distance) between where I stand right now to 'Ammān."***

Sa'īd said: Between them there is a month (of travelling) or thereabout.

And the Prophet of Allāh ﷺ was about its drink? So he said: ***"It is whiter than milk, and sweeter than honey. Two waterspouts from Paradise pours into it, or their source is from Paradise. One of them is of silver and the other is of gold."***[194]

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[193] The people of *Sunnah* agreed upon believing in the *hawd* (basin) of our Prophet ﷺ and that it is true without any doubt. And several from the people of knowledge conveyed the *ijmā'* on believing in the *hawd* and that it is true. And from this is:

- Ibn Al-Mubārak – *rahimahullāh* – said in his *'aqīdah*: *"I met the people in Makkah, Al-Madīnah, Kūfāh, Basrah, Misr and Khurāsān, and I met them (all) agreeing upon the Sunnah and the Jamā'ah… And īmān in the punishment of the grave, and Munkar and Nakīr, and the hawd…"*
- And Sufyān ibn 'Uyaynah – *rahimahullāh* – said in his *'aqīdah*: *"The Sunnah is ten. So whoever possesses these, then he has completed the Sunnah. And whoever leave anything from it, then he has left the Sunnah… And īmān in the hawd."*
- And Qutaybah ibn Sa'īd – *rahimahullāh* – said in his *'aqīdah*: *"This is the belief of the leaders which is taken (i.e. followed) in Islām and Sunnah… And the hawd is true."*
- And Harb – *rahimahullāh* – said in his *'aqīdah*: *"And the hawd of Muhammad ﷺ is true. A hawd which his ummah will arrive at, and it has vessels from which they drink."*

***** See the book "Al-Jāmi' fī 'Aqāid wa Rasāil Ahlis-Sunnah wal-Athar".

[194] Narrated by Ahmad (22447) and Muslim (2301).

952 – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ اللَّيْثِ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ، حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنِ الْأَعْمَشِ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ ثَوْبَانَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**تَرِدُونَ عَلَى الْحَوْضِ، وَأَنَا أَرُدُّ عَنْهُ النَّاسَ بِعَصَايَ**» قُلْنَا: يَا رَسُولَ اللَّهِ مَا عَرْضُهُ؟ قَالَ: «**كَمَا بَيْنَ مَقَامِي إِلَى عَمَّانَ**» قُلْنَا: مَا آنِيَتُهُ؟ قَالَ: «**عَدَدُ النُّجُومِ، فِيهِ مِيزَابَانُ مِنَ الْجَنَّةِ، أَحَدُهُمَا مِنْ ذَهَبٍ، وَالْآخَرُ مِنْ وَرِقٍ، مَنْ شَرِبَ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا**» قَالَ ثَوْبَانُ: فَادْعُو اللَّهَ عز وجل أَنْ يَجْعَلَكُمْ وَارِدِيهِ

952. Abū Bakr Muhammad ibn Al-Layth Al-Jawharī narrated to us and said: Abū Hishām Ar-Rifā'ī narrated to us (and said): Muhammad ibn Fudayl narrated to us, from Al-A'mash, from 'Amr ibn Murrah, from Salīm ibn Abī Al-Ja'd, from Thawbān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"You will arrive at my hawd, and I will repel some people from it with my staff."*** We said: *"O Messenger of Allāh, how wide is it?"* He said: ***"The same (distance) as between where I stand to 'Ammān."*** We said: *"What are its vessels?"* He said: ***"The number of the stars. It has two waterspouts from Paradise. One of them is of gold and the other is of silver. Whoever drinks from it one time he will never become thirsty again."*** Thawbān said: So invoke Allāh ﷻ to allow for you to reach it.[195]

953 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِيُّ، وَشَيْبَةُ بْنُ الْأَحْنَفِ الْأَوْزَاعِيُّ قَالَا: سَمِعْنَا أَبَا سَلَّامٍ الْأَسْوَدَ، يُحَدِّثُ عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ أَنَّ رَسُولَ اللَّهِ ﷺ ذَكَرَ حَوْضَهُ فَقَالُوا لَهُ: يَا رَسُولَ اللَّهِ: مَنْ أَوَّلُ النَّاسِ وُرُودًا لَهُ؟ قَالَ: «**فُقَرَاءُ الْمُهَاجِرِينَ، الشَّعِثَةُ رُءُوسُهُمْ، الدَّنِسَةُ ثِيَابُهُمُ الَّذِينَ لَا تُفْتَحُ لَهُمُ السُّدَدُ، وَلَا يَنْكِحُونَ الْمُتَنَعِّمَاتِ**»

953. Al-Firyābī narrated to us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Yahyā ibn Al-Hārith Adh-Dhimārī and Shaybah ibn Al-Ahnaf Al-Awzā'ī both narrated to us and said: We heard Abū Salām Al-Aswad narrate from Thawbān the *mawlā* of the Messenger of Allāh ﷺ, that the Messenger of Allāh ﷺ mentioned his *hawd*, so they said to him: *"O Messenger of Allāh, who will be the first people to arrive at it?"* He said: ***"The poor of the Muhājirūn. Their heads are unkempt. Their clothes are dirty. Those for whom the door is not opened, and they cannot marry women who live lives of comfort (and luxury)."***[196]

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[195] We ask Allah to be from them. He is verily Bountiful and Generous.

[196] Narrated by Ahmad (22367), At-Tirmidhī (2444) and Ibn Majāh (4303) with a slightly different wording. At-Tirmidhī said: *"This hadīth is gharīb from this way. And this hadīth was verily narrated from Ma'dān ibn Abī Talhah, from Thawbān, from the Prophet ﷺ. And Abū Salām Al-Habashī his name is Mamtūr, and he is trustworthy."*

I said: And its *isnād* is *munqati'*. Abū Salām did not hear from Thawbān (*radiAllāhu 'anhu*), just as Ibn Ma'īn, Ahmad and Ibn Al-Madīnī said. And it has a *shāhid* in the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhumā*) which was narrated by Ahmad (6162), and in its *isnād* is Al-Mukhāriq ibn Abī Al-Mukhāriq, and he is weak.

954 – حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُسَيْنٌ الْمُعَلِّمُ، عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ قَالَ: ذُكِرَ أَنَّ أَبَا سَبْرَةَ بْنَ سَلَمَةَ سَمِعَ، ابْنَ زِيَادٍ يَسْأَلُ عَنِ الْحَوْضِ،؟ فَقَالَ: مَا أَرَاهُ حَقًّا بَعْدَ مَا سَأَلَ أَبَا بَرْزَةَ الْأَسْلَمِيَّ، وَالْبَرَاءَ بْنَ عَازِبٍ، وَعَائِذَ بْنَ عَمْرٍو الْمُزَنِيَّ فَقَالَ: مَا أُصْدِقُ، فَقَالَ أَبُو سَبْرَةَ: أَلَا أُحَدِّثُكَ فِي هَذَا الْحَدِيثِ شِفَاءً؟ بَعَثَنِي أَبُوكَ إِلَى مُعَاوِيَةَ فِي مَالٍ فَلَقِيتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو، فَحَدَّثَنِي عَبْدُ اللَّهِ بْنُ عَمْرٍو بِفِيهِ، وَكَتَبْتُهُ بِيَدِي، مَا سَمِعَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمْ أَزِدْ حَرْفًا وَلَمْ أُنْقِصْ حَرْفًا، حَدَّثَنِي أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ فِي حَدِيثٍ طَوِيلٍ قَالَ فِيهِ: «**مَوْعِدُكُمْ حَوْضِي، عَرْضُهُ مِثْلُ طُولِهِ، وَهُوَ أَبْعَدُ مَا بَيْنَ أَيْلَةَ إِلَى مَكَّةَ، وَذَلِكَ مَسِيرَةَ شَهْرٍ، فِيهِ أَبَارِيقُ أَمْثَالُ الْكَوَاكِبِ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ الْفِضَّةِ، مَنْ وَرَدَ فَشَرِبَ مِنْهُ لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا**» فَقَالَ ابْنُ زِيَادٍ: مَا حُدِّثْتُ عَنِ الْحَوْضِ حَدِيثًا هُوَ أَثْبَتُ مِنْ هَذَا، أَشْهَدُ أَنَّ الْحَوْضَ حَقٌّ، وَأَخَذَ الصَّحِيفَةَ الَّتِي جَاءَ بِهَا أَبُو سَبْرَةَ

954. Abū Muhammad ibn Sā'id narrated to us and said: Al-Hasan ibn Al-Hasan Al-Marwazī narrated to us and said: Muhammad ibn Abī 'Adī narrated to us and said: Husayn Al-Mu'allim narrated to us, from 'Abdullāh ibn Buraydah who said: He mentioned that Abū Sabrah ibn Salamah heard Ibn Ziyād[197] ask about the *hawd*?

And he (i.e. Ibn Ziyād) said: *"I do not consider it to be true."* After he asked Abū Barzah Al-Aslami, Al-Barā ibn 'Āzib and 'Āidh ibn 'Amr Al-Muzanī, then he said: *"I do not believe in it."*

Then Abū Sabrah said: *"Should I not narrate a hadīth regarding this as a cure? Your father sent me to Mu'āwiyah with some wealth, so I met 'Abdullāh ibn 'Amr. And 'Abdullāh ibn 'Amr narrated to me with his mouth, and I wrote it down with my own hand, what he heard from the Messenger of Allāh ﷺ. And I will not increase it with even one letter, and I will not decrease it by one letter. He narrated to me that the Messenger of Allāh ﷺ said in a long hadīth. In it he said:* ***'Your place of meeting is at my hawd. Its width is the same as its length. And that is longer than what is between Aylah and Makkah. And that is the travel distance of a month. It has jugs that resemble stars. Its water is whiter than silver. Whoever reaches it and drinks from it, he will never become thirsty again.'***"

Then Ibn Ziyād said: *"No hadīth about the hawd was ever narrated to me which is more established than this one. I testify that the hawd is true."*

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[197] 'Ubaydullāh ibn Ziyād: He is Ibn Ziyād, the son of his father whom Mu'āwiyah (*radiAllāhu 'anhu*) ascribed to himself, so it was said: Ziyād ibn Abī Sufyān. And this 'Ubaydullāh was a leader over *'Irāq* for Mu'āwiyah (*radiAllāhu 'anhu*), just like his father was before him. He was killed in the year (67h). See: "As-Siyar" (3/545-549).

And he took the scroll that Abū Sabrah came with.[198]

955 – وَحَدَّثَنَا أَبُو الْعَبَّاسِ حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْعَابِدُ قَالَ: حَدَّثَنَا أَبُو إِسْمَاعِيلَ الْمُؤَدِّبُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ قَالَ: حَلَفَ رَجُلٌ عِنْدَ ابْنِ زِيَادٍ فَقَالَ: لَاسَقَاهُ اللَّهُ مِنْ حَوْضِ مُحَمَّدٍ ﷺ، فَقَالَ لَهُ ابْنُ زِيَادٍ: وَلِمُحَمَّدٍ حَوْضٌ؟ قَالَ: نَعَمْ، هَذَا أَنَسُ بْنُ مَالِكٍ يُحَدِّثُ أَنَّ لَهُ حَوْضًا فَجَاءَ أَنَسٌ فَقَالَ سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ لِي حَوْضًا وَأَنَا فَرَطُكُمْ عَلَيْهِ**»

955. And Abū Al-'Abbās Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Yahyā ibn Ayyūb Al-'Ābid narrated to us and said: Abū Ismā'īl Al-Muaddib narrated to us, from Mujālid, from Ash-Sha'bī who said: A man swore in front of [Ibn] Ziyād and said: *"May Allāh not give him to drink from the hawd of Muhammad ﷺ."* So [Ibn] Ziyād said to him: *"And does Muhammad has a hawd?!"* He said: *"Yes. That is Anas ibn Mālik who narrated that he has a hawd."* Then Anas (*radiAllāhu 'anhu*) came and said: I heard the Messenger of Allāh ﷺ say: ***"I verily have a hawd, and I will be the first of you (to arrive) at it."***[199]

956 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: نا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ، عَنْ سِنَانِ بْنِ سَعْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَيَرِدَنَّ الْحَوْضَ عَلَيَّ رِجَالٌ حَتَّى إِذَا عَرَفْتُهُمْ وَرُفِعُوا إِلَيَّ اخْتُلِجُوا دُونِي**»

956. And Al-Firyābī narrated to us and said: Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us and said: 'Abdullāh ibn Wahb narrated to us, from 'Amr ibn Al-Hārith, from Yazīd ibn Abī Habīb, from Sinān ibn Sa'd, from Anas ibn Mālik (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ that he said: ***"By the One in whose Hand my soul is in, some men will verily come to me at the hawd, until I recognize them and they are raised up to me, (but then) they are snatched (or taken) away from me."***[200]

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[198] Ahmad (6514, 6872) narrated a similar narration.
And the text of the *hadīth* was narrated by Al-Bukhārī (6579) and Muslim (2292), from the *hadīth* of 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhumā*).
- And Ahmad (19266) narrated from Yazīd ibn Hayyān who said: Zayd ibn Arqam (r*adiAllāhu 'anhu*) narrated to us in his gathering, and he said: 'Ubaydullāh ibn Ziyād sent for me, so I went to him. Then he said: *"What are these ahādīth that you are narrating and conveying from the Messenger of Allāh ﷺ which we do not find in the Book of Allāh ﷻ?! You narrate that he has a hawd in Paradise."*
He said: *"The Messenger of Allāh ﷺ verily narrated this to us and he promised it to us."* He said: *"You have lied. Rather, you are an old man who has become senile."* He said: *"My two ears verily heard it, and my heart memorized it from the Messenger of Allāh ﷺ who said:* ***'Whoever intentionally lies about me, then let him occupy his place in Hellfire.'*** *And I did not lie about the Messenger of Allāh ﷺ."*

[199] Narrated by At-Tabarānī in "Al-Awsat" (7777), and he said: *"No-one narrated this hadīth from Ash-Sha'bī, except Mujālid. And no-one from Mujālid, except Abū Ismā'īl and 'Īsā ibn Yūnus. Abū Ma'mar was alone in it."*

[200] Narrated by Al-Bukhārī (6582) and Muslim (2304).

957 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ الدُّولَابِيُّ قَالَ: حَدَّثَنَا أَبُو قَطَنٍ، عَنْ هِشَامٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**مَا بَيْنَ نَاحِيَتَيْ حَوْضِي: كَمَا بَيْنَ صَنْعَاءَ إِلَى الْمَدِينَةِ، وَكَمَا بَيْنَ الْمَدِينَةِ وَعَمَّانَ**»

957. Abū Ja'far Muhammad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh Ad-Dūlābī narrated to us and said: Abū Qatan narrated to us, from Hishām, from Qatādah, from Anas ibn Mālik (radiAllāhu 'anhu) that the Messenger of Allāh ﷺ said: ***"The distance between the two sides of my hawd, is like what is between San'ā and Al-Madīnah, and what is between Al-Madīnah and 'Ammān."***[201]

958 – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا أَبُو عَبْدِ الصَّمَدِ الْعَمِّيُّ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي اللَّيْلَةِ الْمُظْلِمَةِ الْمُصْحِيَةِ مِنْ آنِيَةِ الْجَنَّةِ، يَشْخَبُ فِيهِ مِيزَابَانُ مِنَ الْجَنَّةِ مَنْ شَرِبَ مِنْهُ لَمْ يَظْمَأْ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ**»

958. And Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar narrated to us and said: Abū 'Abdis-Samad Al-'Ammī narrated to us, from Abū 'Imrān Al-Jawnī, from 'Abdullāh ibn As-Samit, from Abū Dharr (*radiAllāhu 'anhu*) who said: I said: *"O messenger of Allāh, what are the vessels of the hawd?"*

He said: ***"By the One in whose Hand the soul of Muhammad is, its vessels are more than the number of stars in the heaven and its planets on a dark and cloudless night. (They are) from the vessels of Paradise. Two waterspouts from Paradise stream into it. Whoever drinks from it will never become thirsty. Its width is the same as its length; what is between 'Ammān and Aylah. Its water is whiter than milk and sweeter than honey."***[202]

959 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عَبْدِ الصَّمَدِ الْعَمِّيُّ، عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الصَّامِتِ، عَنْ أَبِي ذَرٍّ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَا آنِيَةُ الْحَوْضِ؟ قَالَ: «**وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ لَآنِيَتُهُ أَكْثَرُ مِنْ عَدَدِ نُجُومِ السَّمَاءِ وَكَوَاكِبِهَا فِي اللَّيْلَةِ الظَّلْمَاءِ الْمُصْحِيَةِ، مِنْ آنِيَةِ الْجَنَّةِ، مَنْ شَرِبَ فِيهَا لَمْ يَظْمَأْ، يَشْخَبُ فِيهِ مِيزَابَانِ مِنَ الْجَنَّةِ، عَرْضُهُ مِثْلُ طُولِهِ، مَا بَيْنَ عَمَّانَ إِلَى أَيْلَةَ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ**»

959. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: 'Abdul-'Azīz

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[201] Narrated by Muslim (2303) by way of Ibn Shihāb, from Anas (*radiAllāhu 'anhu*), and its wording is: ***"The size of my hawd is like the distance between Aylah and San'ā from Yaman. And it verily has jugs as the number of the stars."***

[202] Narrated by Muslim (2300).

ibn ‘Abdis-Samad Al-‘Ammī narrated to us, from Abū ‘Imrān Al-Jawnī, from ‘Abdullāh ibn As-Sāmit, from Abū Dharr (*radiAllāhu ‘anhu*) who said: I said: *“O messenger of Allāh, what are the vessels of the hawd?”*

He said: ***“By the One in whose Hand the soul of Muhammad is, its vessels are more than the number of stars in the heaven and its planets on a dark and cloudless night. (They are) from the vessels of Paradise. Two waterspouts from Paradise stream into it. Whoever drinks from it will never become thirsty. Its width is the same as its length; what is between ‘Ammān and Aylah. Its water is whiter than milk and sweeter than honey.”***

960 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا يَعْقُوبُ هُوَ ابْنُ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي حَازِمٍ قَالَ: سَمِعْتُ سَهْلًا يَعْنِي سَهْلَ بْنَ سَعْدٍ السَّاعِدِيَّ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، مَنْ وَرَدَ شَرِبَ، وَمَنْ شَرِبَ لَمْ يَظْمَأْ أَبَدًا**»

960. Al-Firyābī informed us and said: Qutaybah ibn Sa’īd narrated to us and said: Ya’qūb – and he is ibn ‘Abdir-Rahmān – narrated to us, from Abū Hāzim who said: I heard Sahl (i.e. Sahl ibn Sa’d As-Sā’idī (*radiAllāhu ‘anhu*)) say: I heard the Messenger of Allāh ﷺ say: ***“I will be the first of you at the hawd. Whoever reaches (it) will drink (from it). And whoever drinks from it will never become thirsty again.”***[203]

961 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنِ الْأَعْمَشِ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا فَرَطُكُمْ عَلَى الْحَوْضِ، فَلَأُنَازِعَنَّ رِجَالًا مِنْكُمْ، وَلَأُغْلَبَنَّ عَلَيْهِمْ، فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ**»

961. Al-Firyābī informed us and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: Jarīr narrated to us, from Al-A’mash, from Abū Wāil, from ‘Abdullāh (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“I will be the first of you at the hawd. Then I will verily contend for some men among you, but I will be overpowered regarding them. And it will be said: ’You do not know what they innovated after you.’”***[204]

962 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: قِيلَ: يَا رَسُولَ اللَّهِ، كَيْفَ تَعْرِفُ مَنْ يَأْتِي مِنْ بَعْدُ مِنْ أُمَّتِكَ؟ قَالَ: «**أَرَأَيْتَ لَوْ كَانَ لِرَجُلٍ خَيْلٌ غُرٌّ مُحَجَّلَةٌ فِي خَيْلٍ دُهْمٍ بُهْمٍ، أَلَا يَعْرِفُ خَيْلَهُ؟**» قَالُوا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «**فَإِنَّهُمْ يَأْتُونَ يَوْمَ الْقِيَامَةِ غُرًّا مُحَجَّلِينَ مِنَ الْوُضُوءِ، وَأَنَا فَرَطُهُمْ عَلَى الْحَوْضِ، فَلَيُذَادَنَّ رِجَالٌ عَنْ حَوْضِي كَمَا يُذَادُ الْبَعِيرُ الضَّالُّ**»

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[203] Narrated by Ahmad (22873), Al-Bukhārī (6583) and Muslim (2290).

[204] Narrated by Al-Bukhārī (6572) and Muslim (2297).

962. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Al-'Alā ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) (that) it was said: *"O Messenger of Allāh, how will you recognize those who come later from you ummah?"*

He said: ***"Do you not see that if a man has a horse with a white face and white hooves next to a black horse, will he not recognize his horse?"***

They said: *"Yes verily, O Messenger of Allāh."*

He said: ***"They will verily come on the Day of Resurrection with white faces and white hands and feet due to the wudū, and I am the first of them at the hawd. Then some men will be driven away from my hawd, just as a lost camel is driven away."***[205]

963 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ عَمْرِو بْنِ الْحَارِثِ،: أَنَّ بُكَيْرَ بْنَ عَبْدِ اللَّهِ حَدَّثَهُ، عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ قَالَتْ: كُنْتُ أَسْمَعُ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ وَالْجَارِيَةُ تَمْشُطُنِي، فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: **أَيُّهَا النَّاسُ**، فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي، فَقَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي فَرَطٌ لَكُمْ عَلَى الْحَوْضِ فَإِيَّايَ لَا يَأْتِي أَحَدُكُمْ فَيُذَبُّ عَنْهُ كَمَا يُذَبُّ عَنْهُ الْبَعِيرُ الضَّالُّ**» وَذَكَرَ الْحَدِيثَ

963. And Al-Firyābī narrated to us and said: Yazīd ibn Khālid ibn Mawhab Ar-Ramlī narrated to us and said: 'Abdullāh ibn Wahb narrated to us, from 'Amr ibn Al-Hārith, from Bukayr ibn 'Abdillāh who narrated to him, from Al-Qāsim ibn 'Abbās Al-Hāshimī, from 'Abdullāh ibn Rāfi' the *mawlā* of Umm Salamah, from Umm Salamah (*radiAllāhu 'anhā*) that she said: I used to hear the people mention the *hawd*, and I did not hear this from the Messenger of Allāh ﷺ. Then one day when the female servant was combing my hair, I heard the Messenger of Allāh ﷺ say: ***"O people."***

So I said to the female servant: *"Recede from me."*

So she said: *"He verily called the men and not the women."*

So I said: *"I am verily from the people."*

Then the Messenger of Allāh ﷺ said: ***"I will verily be the first of you at the hawd. So do not let me find anyone from you who comes (to it) and then is driven away, just like a lost camel is driven away…"***[206] And he mentioned the *hadīth*.

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[205] Narrated by Ahmad (7993, 9292), Al-Bukhārī (6576) and Muslim (2297).

[206] Narrated by Muslim (2295).

964 – وَحَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ عَبْدِ الْأَعْلَى قَالَ: أَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَمْرُو بْنُ الْحَارِثِ، أَنَّ بُكَيْرًا، حَدَّثَهُ عَنِ الْقَاسِمِ بْنِ عَبَّاسٍ الْهَاشِمِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ مَوْلَى أُمِّ سَلَمَةَ، عَنْ أُمِّ سَلَمَةَ زَوْجِ النَّبِيِّ ﷺ: أَنَّهَا قَالَتْ: كُنْتُ أَسْمَعُ النَّاسَ يَذْكُرُونَ الْحَوْضَ، وَلَمْ أَسْمَعْ ذَلِكَ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَمَّا كَانَ يَوْمًا مِنْ ذَلِكَ وَالْجَارِيَةُ تَمْشُطُنِي فَسَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**أَيُّهَا النَّاسُ**» فَقُلْتُ لِلْجَارِيَةِ: اسْتَأْخِرِي عَنِّي فَقَالَتْ: إِنَّمَا دَعَا الرِّجَالَ وَلَمْ يَدْعُ النِّسَاءَ، فَقُلْتُ: إِنِّي مِنَ النَّاسِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لَكُمْ فَرَطٌ عَلَى الْحَوْضِ، فَإِيَّايَ لَا يَأْتِ أَحَدُكُمْ فَيُذَبَّ عَنِّي كَمَا يُذَبُّ الْبَعِيرُ الضَّالُّ، فَأَقُولُ: فِيمَ هَذَا؟ فَيُقَالُ: إِنَّكَ لَا تَدْرِي مَا أَحْدَثُوا بَعْدَكَ، فَأَقُولُ سُحْقًا**».

964. And Abū Bakr An-Naysābūrī narrated to us and said: Yūnus ibn ‘Abdil-A’lā narrated to us and said: ‘Abdullāh ibn Wahb narrated to us and said: ‘Amr ibn Al-Hārith informed me that Bukayr narrated to him, from Al-Qāsim ibn ‘Abbās Al-Hāshimī, from ‘Abdullāh ibn Rāfi’ the *mawlā* of Umm Salamah, from Umm Salamah the wife of the Prophet ﷺ that she said: I used to hear the people mention the *hawd*, and I did not hear this from the Messenger of Allāh ﷺ. Then one day when the female servant was combing my hair, I heard the Messenger of Allāh ﷺ say: ***“O people.”***

So I said to the female servant: *“Recede from me.”*

So she said: *“He verily called the men and not the women.”*

So I said: *“I am verily from the people.”*

Then the Messenger of Allāh ﷺ said: ***“I will verily be the first of you at the hawd. So do not let me find anyone from you who comes (to it) and then is driven away, just like a lost camel is driven away. Then I will say: ‘How come is this?!’ So it will be said: ‘You verily do not know what they innovated after you.’ So I will say: ‘(Send them) far away.’”***

قَالَ أَبُو بَكْرٍ النَّيْسَابُورِيُّ: ذَكَرْتُ هَذَا الْحَدِيثَ لِإِبْرَاهِيمَ الْأَصْبَهَانِيِّ فَقَالَ: هَذَا حَدِيثٌ غَرِيبٌ، كَتَبَ بِهِ إِلَيْنَا يُونُسُ

Abū Bakr An-Naysābūrī said: I mentioned this *hadīth* to Ibrāhīm Al-Asbahānī, so he said: *“This hadīth is gharīb (strange). Yūnus wrote it (and sent it) to us.”*

قَالَ أَبُو بَكْرٍ النَّيْسَابُورِيُّ: وَسَمِعْتُ أَبَا إِبْرَاهِيمَ الزُّهْرِيَّ وَذَكَرَ هَذَا الْحَدِيثَ فَقَالَ: هَذَا فِي أَهْلِ الرِّدَّةِ.

Abū Bakr An-Naysābūrī said: And I heard Abū Ibrāhīm Az-Zuhrī, when he mentioned this *hadīth* and he said: *“This is regarding the people of riddah (apostasy).”*[207]

[207] This is one of the (several) opinions regarding the definition of those who will be driven away, banished and removed from the *hawd* of the Prophet ﷺ.
Ibn ‘Abdil-Barr spoke about this in details in “Al-Istidhkār” (1/194), so see it over there.

965 – وَحَدَّثَنَا أَبُو بَكْرٍ النَّيْسَابُورِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ الْحَسَنِ الْوَرَّاقُ قَالَ: أَنْبَأَنَا أَبُو عَاصِمٍ قَالَ: أَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي أَبُو الزُّبَيْرِ، أَنَّهُ سَمِعَ جَابِرَ بْنَ عَبْدِ اللَّهِ يَقُولُ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**أَنَا فَرَطُكُمْ بَيْنَ أَيْدِيكُمْ، فَإِنْ لَمْ تَجِدُونِي فَأَنَا عَلَى الْحَوْضِ، وَحَوْضِي: قَدْرُ مَا بَيْنَ أَيْلَةَ إِلَى مَكَّةَ**» وَذَكَرَ الْحَدِيثَ

965. And Abū Bakr An-Naysābūrī narrated to us and said: Hammād ibn Al-Hasan Al-Warrāq narrated to us and said: Abū ʻĀsim narrated to us and said: Ibn Jurayj narrated to us and said: Abū Az-Zubayr informed me that he heard Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*) say: I heard the Prophet ﷺ say: ***"I will be the first of you in front of you. So if you cannot find me, then I am at the hawd. And my hawd is the size of what is between Aylah and Makkah…"***[208] And he mentioned the *hadīth*.

967 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: دَخَلْتُ عَلَى ابْنِ زِيَادٍ، وَهُمْ يَتَذَاكَرُونَ الْحَوْضَ، فَلَمَّا رَأَوْنِي طَلَعْتُ عَلَيْهِمْ، قَالُوا: قَدْ جَاءَكُمْ أَنَسٌ فَقَالُوا: يَا أَنَسُ مَا تَقُولُ فِي الْحَوْضِ؟ فَقُلْتُ: «وَاللَّهِ مَا شَعَرْتُ أَنِّي أَعِيشُ حَتَّى أَرَى أَمْثَالَكُمْ تَشُكُّونَ فِي الْحَوْضِ، لَقَدْ تَرَكْتُ عَجَائِزَ بِالْمَدِينَةِ، مَا تُصَلِّي وَاحِدَةٌ مِنْهُنَّ صَلَاةً إِلَّا سَأَلَتْ رَبَّهَا عز وجل أَنْ يُورِدَهَا حَوْضَ مُحَمَّدٍ ﷺ»

967. And Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Muhammad ibn Abī ʻAdī narrated to us and said: Humayd narrated to us, from Anas (*radiAllāhu ʻanhu*) who said: I entered upon Ibn Ziyād while they were mentioning the *hawd* between each other. Then when they saw me come suddenly upon them they said: *"Anas has verily come to you."*

Then they said: *"O Anas, what do you say about the hawd?"*

So I said: *"By Allāh, I did not think I would live long enough to see (people) like you who doubt in the hawd. I verily left old ladies in Al-Madīnah; not one of them would pray a salāh, except that she would ask her Lord ﷻ to let her reach the hawd of Muhammad ﷺ."*[209]

[208] Narrated by Ahmad (15120), Ibn Abī ʻĀsim in "As-Sunnah" (771) and Al-Bazzār (2975).

[209] Narrated by Al-Husayn Al-Marwazī in "Zawāid Az-Zuhd war-Raqāiq" by Ibn Al-Mubārak (1609).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

968 – أَلَا تَرَوْنَ إِلَى أَنَسِ بْنِ مَالِكٍ رحمه الله يَتَعَجَّبُ مِمَّنْ يَشُكُّ فِي الْحَوْضِ إِذْ كَانَ عِنْدَهُ أَنَّ الْحَوْضَ مِمَّا يُؤْمِنُ بِهِ الْخَاصَّةُ وَالْعَامَّةُ حَتَّى إِنَّ الْعَجَائِزَ يَسْأَلْنَ اللَّهَ عز وجل أَنْ يَسْقِيَهُنَّ مِنْ حَوْضِهِ ﷺ فَنَعُوذُ بِاللَّهِ مِمَّنْ لَا يُؤْمِنُ بِالْحَوْضِ، وَيُكَذِّبُ بِهِ، وَفِيمَا ذَكَرْنَاهُ مِنَ التَّصْدِيقِ بِالْحَوْضِ الَّذِي أَعْطَاهُ اللَّهُ عز وجل نَبِيَّنَا مُحَمَّدًا ﷺ كِفَايَةٌ عَنِ الْإِكْثَارِ.

968. Do you not see how Anas ibn Mālik (*radiAllāhu 'anhu*) became surprised due to those who doubt in the *hawd*? Because for him, believing in the *hawd* is something that both the scholars and the ordinary people do. Even the old ladies ask Allāh ﷻ to give them to drink from his ﷺ *hawd*. So we seek refuge with Allāh from those who do not believe in the *hawd* and (instead) reject it.[210] And in what we mentioned of the affirmation of the *hawd*, which Allāh ﷻ gave to our Prophet Muhammad ﷺ, there is what suffices from adding (anything more).

The ninth part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And all praise is due to Allāh in the beginning and in the end, and in the apparent and in the hidden

And may the peace and abundant blessing of Allāh be upon our leader Muhammad the unlettered Prophet and his family

It is followed by the tenth part of the book,
in shā Allāh, and all trust is in Him

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[210] And from those who reject the *hawd* are the *Khawārij*, the *Mu'tazilah* and others than them from the people of *bida'*.
- In "As-Sunnah" by Ibn Shāhīn (36) Sufyān Ath-Thawrī said: *"As for the Mu'tazilah, then they reject… the hawd and the shafā'ah. And they do not believe in praying behind anyone from the people of the qiblah, except the one who is upon their desire."*
- And with Al-Lālakāī (1923) *Imām* Ahmad – *rahimahullāh* – said: *"How many hadīth has been narrated from the Prophet ﷺ regarding the shafā'ah and the hawd? These people reject it, and they speak. And it is the belief of a group from the Khawārij…"*
- Harb – *rahimahullāh* – said in his *i'tiqād* (106) while speaking about the *Khawārij*: *"And they do not believe in the punishment of the grave, nor in the hawd."*
- And he said (94) while speaking about the *Mu'tazilah*: *"And they believe in the belief of the Qadariyyah, and they adapt their religion. And they reject the punishment of the grave, the shafā'ah and the hawd…"* Etc.
- Muhammad ibn Al-Azhar ibn Muslim At-Tamīmī said: *"So whoever rejects… the shafā'ah, the hawd, and the punishment of the grave, or one of them, he is kāfir. This was mentioned by 'Abdur-Rahmān ibn Abī 'Abdillāh ibn Mandah in the book 'Hurmah Ad-Dīn' just as it is stated in the book 'As-Sifat' by Ibn Al-Muhibb."*

The tenth part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

70. Chapter: The affirmation and belief in the punishment of the grave[211]

969 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: أَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ يَعْنِي ابْنَ سَعِيدٍ الثَّوْرِيَّ عَنْ أَبِيهِ، عَنْ خَيْثَمَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: فِي قَوْلِ اللَّهِ عز وجل:

969. Abū Bakr Muhammad ibn Al-Husayn Al-Ājurrī – *rahimahullāh* – narrated to us and said: Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān (i.e. ibn Sa'īd Ath-Thawrī), from his father, from Khaythamah, from Al-Barā ibn 'Āzib (*radiAllāhu 'anhu*) regarding His ﷻ Words:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

قَالَ: «نَزَلَتْ فِي عَذَابِ الْقَبْرِ»

He said: *"This was revealed regarding the punishment of the grave."*[212]

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[211] *Imām* Ahmad – *rahimahullāh* – said in "Usūl As-Sunnah" which 'Abdus – *rahimahullāh* – narrated: *"And the belief in the punishment of the grave. And that this ummah will be tested in their graves, and it will be asked about Al-Īmān and Al-Islām, and who is his Lord? And who is his Prophet? And Munkar and Nakīr will come to him, however Allāh – jalla jalāluhu – wants it and how He wishes. And the belief in this and considering it to be true."*

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (36): *"And the punishment of the grave is true. The slave is asked about his Lord, his prophet and his dīn. And he sees his place in Paradise and Hellfire."*

- And Abū Hātim and Abū Zur'ah – *rahimahumāllāh* – said in their *'aqīdah*: *"We met the scholars from all of the countries: Hijāz, 'Irāq, Misr, Shām and Yaman. And it was from their madhhab:.. And the punishment of the grave is true. And Munkar and Nakīr are true."* Etc.

- And Muhammad ibn Abī Zamanīn – *rahimahullāh* – said in "Usūl I'tiqād Ahlis-Sunnah": *"And the people of Sunnah believe that this ummah will be tested in their graves, and they will asked about the Prophet ﷺ however Allāh wants it. And they believe in this without kayf (condition). Allāh ﷻ said:* **"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter. And Allāh misguides the wrongdoing (people). And Allāh does whatever He wants."** (Ibrāhīm 14:27)*."*

[212] Narrated by Al-Bukhārī (4699) and Muslim (2871).

970 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَنْبَأَنَا عَمْرُو بْنُ الْحَارِثِ، أَنَّ أَبَا السَّمْحِ دَرَّاجًا حَدَّثَهُ، عَنِ ابْنِ حُجَيْرَةَ، عَنْ أَبِي هُرَيْرَةَ، عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: **"أَتَدْرُونَ فِيمَا أُنْزِلَتْ هَذِهِ الْآيَةُ:**

970. Al-Firyābī narrated to us and said: Ahmad ibn ʻĪsā Al-Misrī narrated to us and said: ʻAbdullāh ibn Wahb narrated to us and said: ʻAmr ibn Al-Hārith narrated to us that Abū As-Samh Darrāj narrated to him, from Ibn Hujayrah, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Messenger of Allāh ﷺ who said: ***"Do you know what this āyah was revealed about:***

﴿ فَإِنَّ لَهُ مَعِيشَةً ضَنْكًا ﴾

"Then he will verily have a miserable life (full of hardships)**."** (Tāhā 20:124)

أَتَدْرُونَ مَا الضَّنْكُ؟ قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «**عَذَابُ الْكَافِرِ فِي قَبْرِهِ، وَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُ لَيُسَلَّطُ عَلَيْهِ تِسْعَةٌ وَتِسْعُونَ تِنِّينًا، أَتَدْرُونَ مَا التِّنِّينُ؟ تِسْعٌ وَتِسْعُونَ حَيَّةً، لِكُلِّ حَيَّةٍ سَبْعَةُ أَرْؤُسٍ، يَنْفُخُونَ جِسْمَهُ، وَيَلْسَعُونَهُ، وَيَخْدِشُونَهُ إِلَى يَوْمِ الْقِيَامَةِ**»

Do you know what the dank (misery) is?" They said: *"Allāh and His Messenger know best."* He said: ***"The punishment of the kāfir in his grave. By the One in whose Hand my soul is in, ninety-nine tinnīn are given power over him. Do you know what a tinnīn is? Ninety-nine snakes. Every snake has seven heads. They will blow at him, they will bite him and they will scratch him."***[213]

971 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ، عَنْ سَعِيدِ بْنِ أَبِي أَيُّوبَ قَالَ: سَمِعْتُ دَرَّاجًا أَبَا السَّمْحِ يَقُولُ: سَمِعْتُ أَبَا الْهَيْثَمِ يَقُولُ: سَمِعْتُ أَبَا سَعِيدٍ الْخُدْرِيَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُسَلَّطُ عَلَى الْكَافِرِ فِي قَبْرِهِ تِسْعَةٌ وَتِسْعُونَ تِنِّينًا تَنْهَشُهُ وَتَلْدَغُهُ، حَتَّى تَقُومَ السَّاعَةُ، وَلَوْ أَنَّ تِنِّينًا مِنْهَا يَنْفُخُ فِي الْأَرْضِ مَا أَنْبَتَتْ خَضْرَاءَ**»

971. And Al-Firyābī narrated to us and said: Abū Bakr and ʻUthmān the two sons of Abū Shaybah both narrated to us and said: Abū ʻAbdir-Rahmān Al-Muqri narrated to us, from Saʻīd ibn Abī Ayyūb who said: I heard Darrāj Abū As-Samh

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[213] Narrated by Abū Yaʻlā (6644) and Ibn Hibbān in his "Sahīh" (3122).
And Al-Bazzār narrated, just as it is stated in "Tafsīr Ibn Kathīr" (5/324) from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Prophet ﷺ said: **"Then he will verily have a miserable life** (full of hardships)**."** He said: ***"The punishment of the grave."*** Ibn Kathīr said: *"Its isnād is good."*
- And in "As-Sunnah by ʻAbdullāh ibn Ahmad (1410) from ʻAbdullāh (*radiAllāhu ʻanhu*) regarding this *āyah*. He said: *"The punishment of the grave."*
And Ibn Jarīr (At-Tabarī) mentioned the disagreement regarding the *tafsīr* of this *āyah*, then he said: *"And the preferred to be correct from the opinions regarding this is the one who says: 'It is the punishment of the grave.'"*
I said: And in this *āyah* there is a refutation of the one who claims that the punishment of the grave not was mentioned in the Book of Allāh the Exalted.

say: I heard Abū Al-Haytham say: I heard Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) say: I heard the Messenger of Allāh ﷺ say: ***"Ninety-nine tinnīn (i.e. snakes) are given power over the kāfir in his grave. They will snap at him and bite him until the Hour is established. And if a tinnīn from them would blow on the ground, then no plants would grow from it."***[214]

972 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَشْعَثَ بْنِ أَبِي الشَّعْثَاءِ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ تَعَالَى قَالَتْ: دَخَلَتْ يَهُودِيَّةٌ عَلَيَّ فَقَالَتْ: سَمِعْتِيهِ يَذْكُرُ فِي عَذَابِ الْقَبْرِ شَيْئًا؟ فَقَالَتْ لَهَا: وَمَا عَذَابُ الْقَبْرِ؟ قَالَتْ: فَسَلِيهِ، فَلَمَّا أَتَاهَا النَّبِيُّ ﷺ سَأَلَتْهُ عَنْ عَذَابِ الْقَبْرِ؟ فَقَالَ: «**عَذَابُ الْقَبْرِ حَقٌّ**» قَالَتْ: فَمَا صَلَّى صَلَاةً بِلَيْلٍ إِلَّا سَمِعْتُهُ يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ"

972. And Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Abū Al-Ahwas narrated to us, from Ash'ath, from Abū Ash-Shā'thā, from Masrūq, from 'Āishah – *rahimahāllāh* – who said: A jewish woman entered upon me and said: *"Have you heard him mentioning anything about the punishment of the grave?"* So she (i.e. 'Āishah) said to her: *"And what is the punishment of the grave?"* She said: *"Then ask him."* Then when the Prophet ﷺ came to her, she asked him about the punishment of the grave? So he said: ***"The punishment of the grave is true."***

She said: Then he never prayed a *salāh* in the night, except that I heard him seeking refuge from the punishment of the grave.[215]

973 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرٌ، عَنْ مَنْصُورٍ، عَنْ أَبِي وَائِلٍ، عَنْ مَسْرُوقٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: دَخَلَتْ عَلَيَّ عَجُوزٌ، أَوْ عَجُوزَانِ مِنْ عَجَائِزِ يَهُودِ الْمَدِينَةِ، فَقَالَتَا: إِنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ، قَالَتْ: فَكَذَّبْتُهُمَا فَخَرَجَتَا، وَدَخَلَ رَسُولُ اللَّهِ ﷺ فَقُلْتُ لَهُ: يَا رَسُولَ اللَّهِ إِنَّ عَجُوزَيْنِ مِنْ عَجَائِزِ يَهُودِ الْمَدِينَةِ دَخَلَتَا عَلَيَّ، فَزَعَمَتَا أَنَّ أَهْلَ الْقُبُورِ يُعَذَّبُونَ فِي قُبُورِهِمْ فَقَالَ: «**صَدَقَتَا، إِنَّهُمْ يُعَذَّبُونَ عَذَابًا تَسْمَعُهُ الْبَهَائِمُ كُلُّهَا**» قَالَتْ: فَمَا رَأَيْتُهُ بَعْدَ ذَلِكَ فِي صَلَاةٍ إِلَّا يَتَعَوَّذُ مِنْ عَذَابِ الْقَبْرِ

973. Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Jarīr narrated to us, from Mansūr, from Abū Wāil, from Masrūq, from 'Āishah (*radiAllāhu 'anhā*) who said: An old woman, or two old women from the jews of *Al-Madīnah* entered upon me and said: *"Verily, the inhabitants of the graves are being punished in their graves."* She said: So I told them they were liars, and they went out. And the Messenger of Allāh ﷺ entered, so I said to him: *"O Messenger of Allāh. Two old women from the old women from the jews of Al-Madīnah entered upon me, and they claimed that the inhabitants of the graves are being punished in their graves."*

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[214] Narrated by Ahmad (11334) and Ad-Dārimī in "Al-Musnad" (3022). And in its *isnād* is Darrāj, and he is weak.

[215] Narrated by Al-Bukhārī (1372) and Muslim (584).

So he said: ***"They told the truth. They are verily being punished with a punishment that all of the animals can hear."***

She said: Then after that I never saw him in a *salāh*, except that he sought refuge from the punishment of the grave.[216]

974 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رضي الله عنها :أَنَّ يَهُودِيَّةً دَخَلَتْ عَلَيْهَا، فَأَمَرَتْ لَهَا بشَيْءٍ، فَقَالَتْ: أَعَاذَكِ اللَّهُ مِنْ عَذَابِ الْقَبْرِ، أَوْ أَعَاذَكُمُ اللَّهُ مِنْ عَذَابِ الْقَبْرِ فَذَكَرَتْ حَدِيثَ الْكُسُوفِ وَقَالَتْ فِي آخِرِهِ: فَدَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ وَهُوَ يَقُولُ: «**إِنِّي أُرِيتُكُمْ تُفْتَنُونَ فِي قُبُورِكُمْ مِثْلَ فِتْنَةِ الدَّجَّالِ**» قَالَتْ: وَسَمِعْتُهُ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ**»

974. Al-Firyābī narrated to us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us and said: Yahyā ibn Sa'īd narrated to us, from 'Amrah, from 'Āishah (*radiAllāhu 'anhā*) that a jewish woman entered upon, and she asked something from her. So she said: *"May Allāh give you refuge from the punishment of the grave."* Or: *"May Allāh give you all refuge from the grave."* Then she mentioned the *hadīth* about the eclipse, and she said in the end of it: Then the Messenger of Allah ﷺ entered upon me while he was saying: ***"I was verily shown that you will be tested in your graves (with a test similar to) fitnah of Ad-Dajjāl."***[217]

She said: And I heard him saying: ***"O Allāh, I verily seek refuge with you from the punishment of the grave, and I seek refuge with you from the punishment of Hellfire."***[218]

975 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنْ حُمَيْدِ بْنِ أَبِي حُمَيْدٍ الطَّوِيلِ قَالَ قُتَيْبَةُ: وَهُوَ حُمَيْدُ بْنُ طَرْخَانَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ رَسُولَ اللَّهِ ﷺ دَخَلَ حَائِطًا مِنْ حَوَائِطِ بَنِي النَّجَّارِ فَسَمِعَ صَوْتًا مِنْ قَبْرٍ فَقَالَ: «**مَتَى دُفِنَ صَاحِبُ هَذَا الْقَبْرِ؟**» فَقَالُوا: فِي الْجَاهِلِيَّةِ، فَسُرَّ بِذَلِكَ فَقَالَ: «**لَوْلَا أَنْ لَا تَدَافَنُوا لَدَعَوْتُ اللَّهَ أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ**»

975. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Ismā'īl ibn Ja'far narrated to us, from Humayd ibn Abī Humayd At-Tawīl – Qutaybah said: And he is Humayd ibn Tarkhān – from Anas ibn Mālik (*radiAllāhu*

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[216] Narrated by Al-Bukhārī (6366) and Muslim (586).

[217] Ibn 'Abdil-Barr said in "Al-Istidhkār" (423): *"His words: **'You will verily be tested in your graves.'** He verily meant the test of the two angels, Munkar and Nakīr, when they ask the slave: 'Who is your Lord? And what is your dīn? And who is your prophet?' And the narrations regarding this are mutawātirah. And Ahlus-Sunnah wal-Jamā'ah… in the judgments of the laws of Islām, all of them agree upon the belief and affirmation of this, except that they do not burden themselves in it with anything (i.e. further explanation or interpretation). And no-one rejects this, except the people of bida'."*

[218] Narrated by Ahmad (24268), Al-Bukhārī (1049, 1055) and Muslim (903).

'anhu) that the Messenger of Allāh ﷺ entered a garden from the gardens of Banū An-Najjār, when he heard a sound from a grave. Then he said: ***"When was the person in this grave buried?"***

They said: *"In the (times of) jāhiliyyah."*

Then he became pleased by this and he said: ***"Had it not been for you stopping with burying each other, then I had verily invoked Allāh – the Exalted – to let you hear the punishment of the grave."***[219]

976 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنْبَأَنَا الْمُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ مَرَّ عَلَى حَائِطٍ لِبَنِي النَّجَّارِ، وَهُوَ عَلَى بَغْلَةٍ شَهْبَاءَ، فَسَمِعَ أَصْوَاتَ أَقْوَامٍ يُعَذَّبُونَ فِي قُبُورِهِمْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلَا أَنْ لَا تَدَافَنُوا لَسَأَلْتُ اللَّهَ عز وجل أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ**»

976. And Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: Al-Muammal ibn Ismā'īl narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ passed by a garden belonging to Banū An-Najjār, while he was on a grey mule. The he heard the voices of people being punished in their graves. So the Messenger of Allah ﷺ said: ***"Had it not been for you stopping with burying each other, then I had verily invoked Allāh ﷻ to let you hear the punishment of the grave."***

977 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ شُعْبَةَ، عَنْ عَوْنِ بْنِ أَبِي جُحَيْفَةَ، عَنْ أَبِيهِ، عَنِ الْبَرَاءِ، عَنْ أَبِي أَيُّوبَ: أَنَّ النَّبِيَّ ﷺ سَمِعَ أَصْوَاتًا حِينَ غَرَبَتِ الشَّمْسُ فَقَالَ: «**هَذِهِ أَصْوَاتُ الْيَهُودِ تُعَذَّبُ فِي قُبُورِهِمْ**»

977. Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us, from Shu'bah, from 'Awn ibn Abī Juhayfah, from his father, from Al-Barā (*radiAllāhu 'anhu*), from Abū Ayyūb (*radiAllāhu 'anhu*) that the Prophet ﷺ heard a sound at the time of sunset, so he said: ***"These are the voices of the jews who are being punished in their graves."***[220]

978 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا جَرِيرُ بْنُ عَبْدِ الْحَمِيدِ، عَنْ مَنْصُورٍ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ بِحَائِطٍ مِنْ حِيطَانِ مَكَّةَ أَوِ الْمَدِينَةِ فَسَمِعَ صَوْتَ إِنْسَانَيْنِ يُعَذَّبَانِ فِي قُبُورِهِمَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ**» ثُمَّ قَالَ: «**بَلَى كَانَ أَحَدُهُمَا لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ**» ثُمَّ دَعَا بِجَرِيدَةٍ، فَكَسَرَهَا كِسْرَتَيْنِ، وَوَضَعَ عَلَى قَبْرِ كُلِّ مِنْهُمَا كِسْرَةً، فَقِيلَ: يَا رَسُولَ اللَّهِ، لِمَ فَعَلْتَ هَذَا؟ قَالَ: «**لَعَلَّهُ يُخَفِّفُ عَنْهُمَا مَا لَمْ يَيْبَسَا، أَوْ إِلَى أَنْ يَيْبَسَا**»

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[219] Narrated by Ahmad (12553, 12791) and Muslim (2868).

[220] Narrated by Ahmad (23539), Al-Bukhārī (1375) and Muslim (2869).

978. And Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Jarīr ibn 'Abdil-Hamīd narrated to us, from Mansūr, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ passed by a garden from the gardens of *Makkah*, or *Al-Madīnah*, when he heard the voices of two persons being punished in their graves. So the Messenger of Allāh ﷺ said: ***"They are being punished, but they are not being punished for something major."***

Then he said: ***"Rather, one of them used to not care about purifying himself from his urine, and the other one used to spread around gossip."***

Then he called for a palm leaf, and he broke it into two pieces. And he placed a piece on each of the two graves, so it was said: *"O Messenger of Allāh, why did you do this?"*

He said: ***"Perhaps it will lighten it for them as long as they do not dry out*** – or: ***until they dry out."***[221]

979 –حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ عَبْدِ اللَّهِ الْبَكَّائِيُّ قَالَ: حَدَّثَنَا مَنْصُورٌ، وَالْأَعْمَشُ، عَنْ مُجَاهِدٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ النَّبِيُّ ﷺ بِحَائِطٍ مِنْ حِيطَانِ الْمَدِينَةِ أَوْ مَكَّةَ، فَإِذَا هُوَ بِقَبْرَيْنِ فِيهِمَا رَجُلَانِ يُعَذَّبَانِ، فَقَالَ النَّبِيُّ ﷺ: «**يُعَذَّبَانِ فِي غَيْرِ كَبِيرٍ**» ثُمَّ قَالَ: «**بَلَى، إِنَّ أَحَدَهُمَا كَانَ لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ، وَكَانَ الْآخَرُ يَمْشِي بِالنَّمِيمَةِ**» ثُمَّ قَالَ: «**أَرُونِي عَسِيبًا**» فَفَتَّهُ بِاثْنَيْنِ، فَجَعَلَ عَلَى كُلِّ قَبْرٍ وَاحِدًا، فَقَالَ النَّاسُ: لِمَ فَعَلْتَ هَذَا يَا رَسُولَ اللَّهِ؟ قَالَ: «**لَعَلَّهُ يُخَفِّفُ مِنْ عَذَابِهِمَا مَا دَامَا هَكَذَا أَوْ مَا لَمْ يَيْبَسَا**»

979. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Ziyād ibn Ayyūb At-Tūsī narrated to us and said: Ziyād ibn 'Abdillāh Al-Bakkāī narrated to us and said: Mansūr narrated to us, from Al-A'mash, from Mujāhid, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Prophet ﷺ passed by a garden from the gardens of Al-*Madīnah* or *Makkah*, and he came across two graves in which there were two men being punished. So the Prophet ﷺ said: ***"They are being punished for something minor."***

Then he said: ***"Yes, verily. One of them verily used to not care about purifying himself from his urine, and the other one used to spread around gossip."*** Then he said: ***"Show me a palm branch."***

Then he split it into two, and he placed one on each grave. So the people said: *"Why did you do this, O Messenger of Allāh?"*

He said: ***"Perhaps it will lighten their punishment as long as it is like this*** – or: ***as long as they do not dry out."***

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[221] Narrated by Al-Bukhārī (6055), and see the one after it.

980 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ قَالَ: حَدَّثَنَا الْأَعْمَشُ قَالَ: سَمِعْتُ مُجَاهِدًا، يُحَدِّثُ عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: مَرَّ رَسُولُ اللَّهِ ﷺ عَلَى قَبْرَيْنِ فَقَالَ: «**إِنَّهُمَا لَيُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي بِالنَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يَسْتَنْزِهُ مِنْ بَوْلِهِ**» ثُمَّ دَعَا بِعَسِيبٍ رَطْبٍ وَذَكَرَ الْحَدِيثَ

980. And Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Wakī' ibn Al-Jarrāh narrated to us and said: Al-A'mash narrated to us and said: I heard Mujāhid narrate from Tāwūs, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Prophet ﷺ passed by two graves, then he said: ***"They are verily being punished, and they are not being punished for something major. As for one of them, then he would spread around gossip. And as for the other, then he would not care about purifying himself from his urine."*** Then he called for a moist palm branch... And he mentioned the *hadīth*.[222]

982 –وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: حَدَّثَنَا يَحْيَى بْنُ حَمَّادٍ قَالَ حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**أَكْثَرُ عَذَابِ الْقَبْرِ فِي الْبَوْلِ**»

982. And Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: Yahyā ibn Hammād narrated to us and said: Abū 'Awānah narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ that he said: ***"Most of the punishment in the grave is due to urine."***[223]

983 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ، ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا عَفَّانُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**أَكْثَرُ عَذَابِ الْقَبْرِ فِي الْبَوْلِ**»

983. And Al-Firyābī narrated to us and said: Abū Bakr and 'Uthmān the two sons of Abū Shaybah both narrated to us and said: 'Affān ibn Muslim narrated to us and said: Abū 'Awānah narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"Most of the punishment in the grave is due to urine."***

984 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْبَرَاءِ أَوْ عَنْ أَبِي عُبَيْدَةَ فِي قَوْلِ اللَّهِ عز وجل:

984. Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Hannād ibn As-Sarrī narrated to us and said: Sharīk narrated to us, from Abū Ishāq, from Al-Barā – or from Abū 'Ubaydah – regarding His ﷻ Words:

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[222] Narrated by Al-Bukhārī (218, 1361)) and Muslim (292) by way of Mujāhid, from Tāwūs, from Ibn 'Abbās (*radiAllāhu 'anhumā*).

[223] Narrated by Ahmad (9059) and Ibn Majāh (348). And Abū Hātim and Ad-Dāraqutnī – *rahimahumāllāh* – gave preference to it being from the words of Abū Hurayrah (*radiAllāhu 'anhu*). See "Al-'Ilal" by Ibn Abī Hātim (1081) and Ad-Dāraqutnī (1518).

﴿ وَلَنُذِيقَنَّهُم مِّنَ ٱلْعَذَابِ ٱلْأَدْنَىٰ دُونَ ٱلْعَذَابِ ٱلْأَكْبَرِ ﴾

"And We will verily let them taste the minor punishment before the major punishment." (As-Sajdah 32:21)

قَالَ: «عَذَابُ الْقَبْرِ»

He said: *"The punishment of the grave."*[224]

985 – وَحَدَّثَنَا ابْنُ ذَرِيحٍ أَيْضًا قَالَ: حَدَّثَنَا هَنَّادٌ قَالَ: حَدَّثَنَا وَكِيعٌ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الْكَرِيمِ، عَنْ أَبِي كَرِيمَةَ، عَنْ زَاذَانَ فِي قَوْلِهِ عز وجل:

985. And Ibn Dharīh also narrated to us and said: Hannād narrated to us and said: Wakī' narrated to us, from Al-'Alā ibn 'Abdil-Karīm, from Abū Karīmah, from Zādān regarding His ﷻ Words:

﴿ وَإِنَّ لِلَّذِينَ ظَلَمُواْ عَذَابًا دُونَ ذَٰلِكَ ﴾

"And verily, for those who are unjust there is punishment before (or besides) **that."** (At-Tūr 52:47)

قَالَ: «عَذَابُ الْقَبْرِ»

He said: *"The punishment of the grave."*

986 – أَنْبَأَنَا ابْنُ ذَرِيحٍ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ، عَنْ أُمِّ مُبَشِّرٍ قَالَتْ: دَخَلَ عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَأَنَا فِي حَائِطٍ مِنْ حَوَائِطِ بَنِي النَّجَّارِ، فِيهِ قُبُورٌ مِنْهُمْ قَدْ مَاتُوا فِي الْجَاهِلِيَّةِ: قَالَتْ: فَخَرَجَ، وَهُوَ يَقُولُ: «**اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ**» قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ وَإِنَّهُمْ لَيُعَذَّبُونَ فِي قُبُورِهِمْ قَالَ: «**نَعَمْ، عَذَابًا تَسْمَعُهُ الْبَهَائِمُ**»

986. And Ibn Dharīh informed us and said: Hannād ibn As-Sirri narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Abū Sufyān, from Jābir, from Umm Mubashshir who said: The Messenger of Allāh ﷺ entered upon me while I was in a garden from the gardens of Banū An-Najjār, in which there are graves for some of them who died in *jāhiliyyah*. She said: Then he exited while saying: ***"Seek refuge with Allāh from the punishment of the grave."***

She said: So I said: *"O Messenger of Allāh, and are they being punished in their graves?!"*

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[224] Ibn Kathir said in his "Tafsīr" (6/369): *"Ibn 'Abbās (radiAllāhu 'anhumā) said: 'With the 'minor' punishment He means the catastrophes in dunyā, its illnesses, its harms and what occurs upon its people of that by which Allah tests His slaves in order for them to turn to Him in repentance.'*
And similar to this was narrated from Ubayy ibn Ka'b, Abū Al-'Āliyah, Al-Hasan, Ibrāhīm An-Nakha'ī, Ad-Dahhāk, 'Alqamah, 'Atiyyah, Mujāhid, Qatādah, 'Abdul-Karīm Al-Jazarī and Khusayf.
And Al-Barā ibn 'Āzib, Mujāhid and Abū 'Ubaydah said: 'With this He means the punishment of the grave."

He said: ***"Yes, with a punishment that the animals can hear."***[225]

987 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا خُلَيْدُ بْنُ دَعْلَجٍ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ رَسُولُ اللَّهِ ﷺ نَخْلًا لِبَنِي النَّجَّارِ، فَخَرَجَ مَذْعُورًا فَقَالَ: «لِمَنْ هَذِهِ الْقُبُورُ؟» فَقَالُوا: لِقَوْمٍ مُشْرِكِينَ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**سَلُوا رَبَّكُمْ عز وجل أَنْ يُجِيرَكُمْ مِنْ عَذَابِ الْقَبْرِ، فَوَالَّذِي نَفْسِي بِيَدِهِ لَوْلَا أَنِّي أَتَخَوَّفُ أَنْ لَا تَدَافَنُوا لَسَأَلْتُ اللَّهَ عز وجل أَنْ يُسْمِعَكُمْ عَذَابَ الْقَبْرِ، وَإِنَّ الرَّجُلَ إِذَا دَخَلَ حُفْرَتَهُ، وَتَفَرَّقَ عَنْهُ أَصْحَابُهُ، دَخَلَ عَلَيْهِ مَلَكٌ شَدِيدُ الِانْتِهَارِ، فَيُجْلِسُهُ فِي قَبْرِهِ، وَيَقُولُ لَهُ: مَا كُنْتَ تَعْبُدُ؟ فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: كُنْتُ أَعْبُدُ اللَّهَ وَحْدَهُ لَا شَرِيكَ لَهُ، فَيَقُولُ: مَا تَقُولُ فِي مُحَمَّدٍ؟ فَيَقُولُ: عَبْدُ اللَّهِ وَرَسُولُهُ، فَمَا يَسْأَلُهُ عَنْ شَيْءٍ غَيْرِهِمَا، فَيَنْطَلِقُ بِهِ إِلَى مَقْعَدِهِ مِنَ النَّارِ، فَيَقُولُ: هَذَا كَانَ لَكَ، فَأَطَعْتَ رَبَّكَ وَعَصَيْتَ عَدُوَّكَ، ثُمَّ يَنْطَلِقُ بِهِ إِلَى مَنْزِلِهِ مِنَ الْجَنَّةِ فَيَقُولُ: هَذَا لَكَ، فَيَقُولُ: دَعُونِي أُبَشِّرُ أَهْلِي، وَيُوَسَّعُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَأَمَّا الْكَافِرُ فَيَدْخُلُ عَلَيْهِ مَلَكٌ شَدِيدُ الِانْتِهَارِ، فَيُجْلِسُهُ فَيَقُولُ لَهُ: مَنْ رَبُّكَ؟ وَمَنْ كُنْتَ تَعْبُدُ؟ فَيَقُولُ: لَا أَدْرِي، فَيَقُولُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، فَيَقُولُ لَهُ: فَمَا تَقُولُ فِي مُحَمَّدٍ؟ فَيَقُولُ: كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ، فَيَضْرِبُهُ بِمِطْرَاقٍ مِنْ حَدِيدٍ بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُ صَوْتَهُ مَنْ فِي الْأَرْضِ إِلَّا الثَّقَلَيْنِ، ثُمَّ يَنْطَلِقُ بِهِ إِلَى مَنْزِلِهِ مِنَ الْجَنَّةِ، فَيُقَالُ لَهُ: كَانَ هَذَا مَنْزِلُكَ، فَعَصَيْتَ رَبَّكَ، وَأَطَعْتَ عَدُوَّكَ، فَيَزْدَادُ حَسْرَةً وَنَدَامَةً، وَيَنْطَلِقُ بِهِ إِلَى مَنْزِلِهِ مِنَ النَّارِ، فَيَرَاهُمَا كِلَاهُمَا فَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ مِنْ وَرَاءِ صُلْبِهِ»

987. Al-Firyābī narrated to us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Khulayd ibn Da'laj narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ entered (a garden of) palm trees belonging to Banū An-Najjār. Then he exited it frightened, and he said: ***"Who are in the graves."***

So they said: *"Some people (who were) mushrikūn."*

Then the Messenger of Allāh ﷺ said: ***"Ask your Lord ﷻ to protect you from the punishment of the grave. For by the One in whose Hand my soul is in, if it had not been for me fearing that you would stop burying each other, I would verily ask Allāh ﷻ to let you hear the punishment of the grave. Verily, when a man enters his hole (in the ground) and his companions leave him, an angel of severe scolding enters upon him. Then he sits him up in his grave and he says to him: 'What did you use to worship?' Then as for the mumin, then he says: 'I used to worship Allāh alone who has no partner.' So he says: 'What do you say about Muhammad?' So he says: 'The slave of Allāh and His messenger.' And then he will not ask him anything other than that. Then he takes off with him to his place in Hellfire, and he says: 'This would have been for you, but you obeyed your Lord and you disobeyed your enemy.' Then he takes off with him to his place in Paradise, and***

[225] Narrated by Ahmad (27044) and it is a *sahīh hadīth*. And the *hadīth* of 'Āishah (*radiAllāhu 'anhā*) which is agreed upon testifies to it. And that has verily gone forth in number (973).

he says: 'This is for you.' So he says: 'Let me give the glad tidings to my family.' And his grave is made spacious with the width of seventy arms-lengths.

And as for the kāfir, then an angel of severe scolding enters upon him, and he makes him sit up. Then he says to him: 'Who is your lord? And who did you use to worship?' So he will say: 'I do not know.' Then he says: 'You did not know and you did not follow.' Then he says to him: 'What do you say about Muhammad?' So he says: 'I used to hear the people say (something).' Then he strikes him with an iron hammer between his two ears. So he lets out a scream which is heard by everyone on earth except the humans and jinn. Then he takes off with him to his place in Paradise, and it is said to him: 'This was for you, but you disobeyed your Lord and you obeyed your enemy.' So he increases in sorrow and regret. And he takes off with him to his place in Hellfire. So he sees both of them. Then his grave is made narrow for him, to the extent that his ribs become intertwined behind his spine (or back).''[226]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

مَا أَسْوَأَ حَالِ مَنْ كَذَّبَ بِهَذِهِ الْأَحَادِيثِ، لَقَدْ ضَلَّ ضَلَالًا بَعِيدًا، وَخَسِرَ خُسْرَانًا مُبِينًا.

How evil is the situation of the one who rejects these *ahādīth*. He has verily strayed into a far away misguidance, and he is in an apparent loss.[227]

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[226] Narrated by Al-Bukhārī (1338) and Muslim (2870).

[227] Some groups from the people of *bida'*, from the *Jahmiyyah*, the *Mu'tazilah* and the *Khawārij*, opposed the *ijmā'* of *Ahlus-Sunnah* regarding the affirmation of the punishment of the grave.

- In "As-Sunnah" by Ibn Shāhīn (36) Sufyān Ath-Thawrī said: *"As for the Mu'tazilah, then they reject the punishment of the grave."*

- Ibn Hāni – *rahimahullāh* – said in his "Masāil" (1873-1879): I was present with a man at Abū 'Abdillāh (i.e. Ahmad ibn Hanbal) while he was asking him. So the man began saying: *"O Abū 'Abdillāh…"* And he asked about some of the beliefs of *Ahlus-Sunnah*. And among that he said: *"And the punishment of the grave, and Munkar and Nakīr?"*

Abū 'Abdillāh said: *"We believe in all of this. And whoever rejects one of these things, he is a jahmī."*

- And Al-Marrūdhī said: Abū 'Abdillāh said to us: *"The punishment of the grave is true. It is only a misguided person who misguides others who rejects it."*

- Ibn Al-Bannā said in "Ar-Radd 'alā Al-Mubtadi'ah" (203): *"And the Mu'tazilah reject the punishment of the grave, and that the dead will be brought to life in their graves, and the questioning of Munkar and Nakīr."*

I said: And these beliefs are still in circulation amongst the groups from the modern time sects from this *ummah*, such as *Hizb At-Tahrīr* and the *Qurāniyyūn*. And the one who does not believe in the *Sunnah* and does not affirm it still continues to croak it (i.e. this false belief).

71. Chapter: The mention of the belief in and the affirmation of the questioning of Munkar and Nakīr[228]

988 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِسْحَاقَ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**إِذَا قُبِرَ أَحَدُكُمْ أَوِ الْإِنْسَانُ، أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ يُقَالُ لِأَحَدِهِمَا: الْمُنْكَرُ، وَلِلْآخَرِ: النَّكِيرُ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَهُوَ قَائِلٌ مَا كَانَ يَقُولُ، فَإِنْ كَانَ مُؤْمِنًا قَالَ: هُوَ عَبْدُ اللهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ فَيَقُولَانِ: إِنْ كُنَّا لَنَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ ذِرَاعًا، وَيُنَوَّرُ لَهُ فِيهِ، ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: دَعُونِي أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرَهُمْ، فَيُقَالُ لَهُ: نَمْ كَنَوْمَةِ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ، حَتَّى يَبْعَثَهُ اللهُ عز وجل مِنْ مَضْجَعِهِ ذَلِكَ، وَإِنْ كَانَ مُنَافِقًا قَالَ: لَا أَدْرِي، كُنْتُ أَسْمَعُ النَّاسَ يَقُولُونَ شَيْئًا، وَكُنْتُ أَقُولُهُ، فَيَقُولَانِ: إِنْ كُنَّا لَنَعْلَمُ أَنَّكَ تَقُولُ ذَلِكَ، ثُمَّ يُقَالُ لِلْأَرْضِ: الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ، حَتَّى تَخْتَلِفَ فِيهَا أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ عز وجل مِنْ مَضْجَعِهِ ذَلِكَ**»

988. Al-Firyābī narrated to us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī narrated to us and said: Yazīd ibn Zuray' narrated to us and said: 'Abdur-Rahmān ibn Ishāq narrated to us, from Sa'īd ibn Abī Sa'īd, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"When one of you*** – or: ***the human – is buried, two black and blue angels come to him. One of them is called Al-Munkar, and the other An-Nakīr. Then they say to him: 'What did you use to say about this man?' And then he says what he used to say (in dunyā). So if he was a mumin, he will say: 'He is the slave of Allāh and His messenger. I bear witness to La ilāha illā Allāh and Muhammadu Rasulullah.' So they say: 'We verily knew***

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[228] In "Tabaqāt Al-Hanābilah" (1/135) Ahmad ibn Al-Qāsim said: I said: *"O Abū 'Abdillāh (i.e. Ahmad ibn Hanbal), do you acknowledge Munkar and Nakīr, and what is narrated about the punishment of the grave?"* So he said: *"Yes, subhān-Allāh. We acknowledge this and believe in it."*
I said: *"These words: 'Munkar and Nakīr', do you say that? Or do you say two angels?"*
He said: *"We say Munkar and Nakīr, and they are two angels. And the punishment of the grave."*
- 'Abdullāh ibn Al-Mubārak – *rahimahullāh* – said in his *'aqīdah* (11): *"I met the people in Makkah, Al-Madīnah, Kūfāh, Basrah, Misr and Khurāsān, and I met them (all) agreeing upon the Sunnah and the Jamā'ah… And the īmān in the punishment of the grave, and Munkar and Nakīr."*
- And *Imām* Ahmad – *rahimahullāh* – said in his *'aqīdah*: *"The description of the mumin from Ahlus-Sunnah wal-Jamā'ah:… And the īmān in Munkar and Nakīr."*
- And Abū Hātim and Abū Zur'ah – *rahimahumāllāh* said in their *'aqīdah*: *"We met the scholars from all of the countries: Hijāz, 'Irāq, Misr, Shām and Yaman. And it was from their madhhab:.. And Munkar and Nakīr are true."*
- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah*: *"And Munkar and Nakīr are true. And they are the two questioners in the grave."*
I said: And based upon this, then whoever claims that the words: 'Munkar and Nakīr' not are established, he has left what is demanded (from him), and he has opposed the *ijmā'* which these trustworthy leaders conveyed. So his words are not taken into consideration, and he is not paid any attention, no matter who he is.

that you would say this.' Then his grave is made spacious for him; seventy arm's lengths (wide) times seventy arm's lengths (long), and it is illuminated for him. Then it is said to him: 'Sleep.' So he says: 'Let me return to my family and inform them.' So it is said to him: 'Sleep like the sleep of a groom who can only be woken up by the most beloved to him of his family.' Until Allāh ﷻ resurrects him from that lying place of his.

And if he was a munafiq, he says: 'I do not know. I used to hear the people say something, so I used to say the same.' So they say: 'We verily knew that you would say this.' Then it is said to the earth: 'Gather yourself around him.' So it gathers (and squeezes) until his ribs become intertwined in it. And he continues to be punished until Allāh ﷻ resurrects him from that lying place of his."[229]

989 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ الْوَلِيدِ النَّرْسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدٌ يَعْنِي ابْنَ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، إِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، أَتَاهُ مَلَكَانِ فَيُقْعِدَانِهِ، فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فِي مُحَمَّدٍ ﷺ؟**» قَالَ: «**فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُ اللَّهِ وَرَسُولُهُ**»، قَالَ: «**فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ، قَدْ أَبْدَلَكَ اللَّهُ عز وجل بِهِ مَقْعَدًا مِنَ الْجَنَّةِ**» قَالَ رَسُولُ اللَّهِ ﷺ «**فَيَرَاهُمَا كِلَاهُمَا**» أَوْ قَالَ: **جَمِيعًا** قَالَ قَتَادَةُ: وَذُكِرَ لَنَا أَنَّهُ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا، وَيُمْلَأُ عَلَيْهِ خَضِرًا إِلَى يَوْمِ الْقِيَامَةِ ثُمَّ رَجَعَ إِلَى حَدِيثِ أَنَسٍ قَالَ: «**وَأَمَّا الْكَافِرُ، أَوِ الْمُنَافِقُ فَيُقَالُ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟ فَيَقُولُ: لَا أَدْرِي، كُنْتُ أَقُولُ مَا يَقُولُ النَّاسُ، فَيُقَالُ لَهُ: لَا دَرَيْتَ وَلَا تَلَيْتَ، ثُمَّ يُضْرَبُ بِمِطْرَاقٍ مِنْ حَدِيدٍ ضَرْبَةً بَيْنَ أُذُنَيْهِ، فَيَصِيحُ صَيْحَةً يَسْمَعُهَا مِنْ يَلِيهِ غَيْرُ الثَّقَلَيْنِ**»

989. Al-Firyābī narrated to us and said: Al-'Abbās ibn Al-Walīd An-Narsī narrated to us and said: Yazīd ibn Zuray' narrated to us and said: Sa'īd (i.e. ibn Abī 'Arūbah) narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu 'anhu*) that the Prophet of Allāh ﷺ said: ***"Verily, when the slave is placed in his grave and his companions turn away from him, he verily hears the tapping of their sandals. (Then) two angels come to him and make him sit up in his grave. Then they say: 'What did you use to say about this man; about Muhammad ﷺ?'"***

He said: ***"Then as for the mumin, then he says: 'I bear witness that he is the slave of Allāh and His messenger.'"***

He said: ***"Then it is said to him: 'Look at your place in Hellfire. Allāh ﷻ has verily exchanged it for you with a place in Paradise."***

The Messenger of Allāh ﷺ said: ***"So he sees both of them*** – or he said: ***all of them."***

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[229] Narrated by At-Tirmidhī (1071) and Ibn Hibbān in his "Sahīh" (3117).
At-Tirmidhī said: *"The hadīth of Abū Hurayrah (radiAllāhu 'anhu) is a hasan gharīb hadīth."*

Qatādah said: And it was mentioned to us that his grave is made spacious by (the length and width of) seventy arm's lengths, and it is filled with greenery until the Day of Resurrection.

Then he returned to the *hadīth* of Anas (*radiAllāhu 'anhu*). He said: ***"And as for the kāfir – or the munafiq – then it is said to him: 'What did you use to say about this man?' So he says: 'I do not know. I used to say what the people said.' So it is said to him: 'You did not know, and you did not follow.' Then he is struck with an iron-hammer one time between his ears, and he lets out a scream which is heard by those around him except the humans and jinn."***[230]

990 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا مُسْتَلِمُ بْنُ سَعِيدٍ قَالَ: أَنْبَأَنَا يَعْلَى بْنُ عَطَاءٍ قَالَ: جَاءَ رَجُلٌ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ لَهُ: إِنَّكَ مُعَلِّمٌ، وَإِنَّكَ عَلَى جَنَاحِ فِرَاقِ الدُّنْيَا، فَعَلِّمْنِي خَيْرًا يَنْفَعُنِي اللَّهُ بِهِ، فَقَالَ أَبُو الدَّرْدَاءِ: «إِمَّا لَا، فَاعْقِلْ، كَيْفَ أَنْتَ إِذَا لَمْ يَكُنْ لَكَ مِنَ الْأَرْضِ إِلَّا مَوْضِعَ أَرْبَعَةِ أَذْرُعٍ فِي ذِرَاعَيْنِ جَاءَ بِكَ أَهْلُكَ الَّذِينَ كَانُوا يَكْرَهُونَ فِرَاقَكَ، وَإِخْوَانُكَ الَّذِينَ كَانُوا يَتَحَزَّبُونَ بِأَمْرِكَ فَتَلُّوكَ فِي ذَلِكَ الْمَتَلِّ، ثُمَّ سَدُّوا عَلَيْكَ مِنَ اللَّبِنِ، وَأَكْثَرُوا عَلَيْكَ مِنَ التُّرَابِ، وَخَلَّوْا بَيْنَكَ وَبَيْنَ مَتَلِّكَ ذَلِكَ، فَجَاءَكَ مَلَكَانِ أَزْرَقَانِ جَعْدَانِ، يُقَالُ لَهُمَا: مُنْكَرٌ وَنَكِيرٌ فَقَالَا: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟ وَمَنْ نَبِيُّكَ؟ فَإِنْ قُلْتَ: رَبِّيَ اللَّهُ، وَدِينِيَ الْإِسْلَامُ، وَنَبِيِّ مُحَمَّدٌ ﷺ فَقَدْ وَاللَّهِ هُدِيتَ وَنَجَوْتَ، وَإِنْ قُلْتَ: لَا أَدْرِي فَقَدْ وَاللَّهِ هَوَيْتَ وَرُدِيتَ»

990. And Al-Firyābī narrated to us and said: Ahmad ibn Sinān narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Mustalim ibn Sa'īd narrated to us and said: Ya'lā ibn 'Atā narrated to us and said: A man came to Abū Ad-Dardā (*radiAllāhu 'anhu*) and said to him: *"You are verily a teacher, and you are verily on the verge of leaving dunyā, so teach something good by which Allāh will benefit me."*

So Abū Ad-Dardā said: *"Pay attention and understand. How will you be when you do not have anymore place on earth than four arm's lengths times two arm's lengths (i.e. the grave). Your family who used to hate separating from you are those who brought you, and your brothers who used to support you in your affairs, but they (still) threw you in this place. Then they sealed upon you with plaster, and they poured plenty of dirt upon you, and they left you to this religion of yours. Then two blue angels with curly hair comes to you, who are called: Munkar and Nakīr. And they say: 'Who is your Lord? And what is your dīn? And who is your prophet?' Then if you say: 'My Lord is Allāh, and my dīn is Islām, and my prophet is Muhammad ﷺ', then you have verily been guided and saved. And if you say: 'I do not know', then by Allāh, you have verily fallen and become destroyed."*[231]

[230] Narrated by Al-Bukhārī (1338) and Muslim (2870).

[231] Narrated by Ibn Abī Shaybah (12177) with a different wording.

991 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ أَبِي مُزَاحِمٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ عَطَاءِ بْنِ يَسَارٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ لِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه: «**يَا عُمَرُ كَيْفَ أَنْتَ إِذَا أُعِدَّ لَكَ مِنَ الْأَرْضِ ثَلَاثَةُ أَذْرُعٍ وَشِبْرٌ فِي عَرْضِ ذِرَاعٍ وَشِبْرٍ؟ ثُمَّ قَامَ إِلَيْكَ أَهْلُكَ، فَغَسَّلُوكَ وَكَفَّنُوكَ وَحَنَّطُوكَ ثُمَّ حَمَلُوكَ حَتَّى يُغَيِّبُوكَ فِيهِ، ثُمَّ يُهِيلُوا عَلَيْكَ التُّرَابَ، ثُمَّ انْصَرَفُوا عَنْكَ، وَأَتَاكَ مُسَائِلُ الْقَبْرِ: مُنْكَرٌ وَنَكِيرٌ، أَصْوَاتُهُمَا مِثْلُ الرَّعْدِ الْقَاصِفِ، وَأَبْصَارُهُمَا مِثْلُ الْبَرْقِ الْخَاطِفِ، قَدْ سَدَلَا شُعُورَهُمَا، فَتَلْتَلَاكَ وَتَهَوَّلَاكَ وَقَالَا: مَنْ رَبُّكَ؟ وَمَا دِينُكَ؟**» قَالَ: «يَا نَبِيَّ اللَّهِ وَيَكُونُ مَعِي قَلْبِي الَّذِي هُوَ مَعِي الْيَوْمَ؟» قَالَ: «**نَعَمْ**» قَالَ: «إِذَنْ أَكْفِيكَهُمَا بِإِذْنِ اللَّهِ عز وجل»

991. And Al-Firyābī narrated to us and said: Mansūr ibn Abī Muzāhim narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from his father, from 'Atā ibn Yasār who said: The Messenger of Allāh ﷺ said to 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*): ***"O 'Umar, how will you be when three arm's lengths and a hand span is prepared for you times an arm's length and a hand span width in the ground? Then your family gets up to you and they wash you, put you in your kafan, and they perfume you. Then they carry you so they can bury you in it. Then they pour dirt upon you, and then they leave you. And the questioners of the grave come to you; Munkar and Nakīr. Their voices are like echoing thunder, and their sights are like rapid thunder. They have suspended their emotions, so they are severe with you and they accuse you. And the say: 'Who is your Lord? And what is your dīn?'"***

He said: *"O Prophet of Allāh, and will I have the heart with me then, which is with me today?"* He said: ***"Yes."*** He said: *"Then I will suffice them for you, by the permission of Allāh ﷻ."*[232]

992 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى الْمِصْرِيُّ قَالَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي حُيَيُّ بْنُ عَبْدِ اللَّهِ الْمَعَافِرِيُّ، أَنَّ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ، حَدَّثَهُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ،: أَنَّ رَسُولَ اللَّهِ ﷺ: "ذَكَرَ فَتَّانِيَ الْقَبْرِ، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه» :أَوَ تُرَدُّ عَلَيْنَا عُقُولُنَا؟» قَالَ: «**نَعَمْ كَهَيْئَتِكُمُ الْيَوْمَ**» قَالَ عُمَرُ: «فِي فِيهِ الْحَجَرُ»

992. Al-Firyābī narrated it and said: Ahmad ibn 'Īsā Al-Misrī narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Huyayy ibn 'Abdillāh Al-Mu'āfirī narrated to me that Abū 'Abdir-Rahmān Al-Hubulī narrated to him, from 'Abdullāh ibn 'Amr ibn Al-'Ās (*radiAllāhu 'anhumā*) that the Messenger of Allāh ﷺ mentioned the two questioners in the grave. So 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"And will our minds be returned to us?"* He said: ***"Yes, just as you are today."*** So 'Umar (*radiAllāhu 'anhu*) said: *"There are stones in his mouth."*[233]

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[232] This *hadīth* is *mursal*, and see the one after it.

[233] Narrated by Ahmad (6603), Ibn Hibban in his "Sahīh" (3115), and Ibn 'Adi in "Al-Kamil" (3/388) in the biography of Huyayy ibn 'Abdillāh Al-Misrī. And he said after mentioning this *hadīth* with this *isnād*: *"And with this isnād there are twenty-five ahādīth, the majority of which are not followed up upon."*

Translator: "Stones in his mouth": An Arabic expression for being able to give a silencing answer.

993 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ قَالَ: «إِذَا تُوُفِّيَ الْعَبْدُ بَعَثَ اللَّهُ عز وجل إِلَيْهِ مَلَائِكَةً فَيَقْبِضُونَ رُوحَهُ فِي أَكْفَانِهِ، فَإِذَا وُضِعَ فِي قَبْرِهِ بَعَثَ اللَّهُ عز وجل إِلَيْهِ مَلَكَيْنِ يَنْتَهِرَانِهِ، فَيَقُولَانِ: مَنْ رَبُّكَ؟ قَالَ: رَبِّيَ اللَّهُ، قَالَا: مَا دِينُكَ؟ قَالَ: دِينِيَ الْإِسْلَامُ، قَالَا: مَنْ نَبِيُّكَ؟ قَالَ: مُحَمَّدٌ قَالَا: صَدَقْتَ، كَذَلِكَ كُنْتَ، أَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنْهَا، وَأَرُوهُ مَقْعَدَهُ مِنْهَا، وَأَمَّا الْكَافِرُ فَيُضْرَبُ ضَرْبَةً يَلْتَهِبُ قَبْرُهُ نَارًا مِنْهَا، وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، أَوْ تَمَاسَّ، وَيُبْعَثُ عَلَيْهِ حَيَّاتٌ مِنْ حَيَّاتِ الْقَبْرِ كَأَعْنَاقِ الْإِبِلِ، فَإِذَا خَرَجَ قُمِعَ بِمِقْمَعٍ مِنْ نَارٍ أَوْ حَدِيدٍ»

993. Al-Firyābī narrated to us and said: Muhammad ibn Al-'Alā Abū Kurayb narrated to us and said: Abū Bakr ibn 'Ayyāsh narrated to us and said: 'Āsim narrated to us, from Zirr, from 'Abdullāh (*radiAllāhu 'anhu*) who said: *"When the slave dies, Allāh ﷻ sends the angels to him who take his soul in his shrouds. Then when he is placed in his grave, Allāh ﷻ sends two angels who scold him, and they say: 'Who is your Lord?' He says: 'My Lord is Allāh.'*

They say: 'What is your dīn?' He says: 'My dīn is Islām.'

They say: 'Who is your prophet?' He says: 'Muhammad.'

They say: 'You have spoken the truth. You were as such. Give him furniture from Paradise, and clothe him from it, and show him his place in it.'

As for the kāfir, then he is struck with a strike that fills up his grave with fire. And his grave is made narrow for him until his ribs intertwine, or they touch each other. And snakes from the snakes of the grave are sent to him as the necks of camels. And when he (tries to) get out, he is restrained with a restraint of fire or iron."

994 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنِ الْمِنْهَالِ يَعْنِي ابْنَ عَمْرٍو عَنْ زَاذَانَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ قَالَ: خَرَجْنَا مَعَ رَسُولِ اللَّهِ ﷺ فِي جَنَازَةِ رَجُلٍ مِنَ الْأَنْصَارِ، فَانْتَهَيْنَا إِلَى الْقَبْرِ وَلَمَّا يُلْحَدْ فَجَلَسَ رَسُولُ اللَّهِ ﷺ وَجَلَسْنَا حَوْلَهُ، كَأَنَّمَا عَلَى رُءُوسِنَا الطَّيْرُ، وَفِي يَدِهِ عُودٌ يَنْكُتُ بِهِ، فَرَفَعَ رَأْسَهُ، فَقَالَ: «**اسْتَعِيذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ**» ثَلَاثَ مَرَّاتٍ أَوْ مَرَّتَيْنِ

994. Al-Firyābī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Abū Mu'āwiyah narrated to us, from Al-A'mash, from Al-Minhāl (i.e. ibn 'Amr), from Zādān, from Al-Barā ibn 'Āzib (*radiAllāhu 'anhu*) who said: We went out with the Messenger of Allāh ﷺ to the funeral of a man from the *Ansār*. So we reached the grave, but it had not been dug yet. So the Messenger of Allāh ﷺ sat down, and we sat down around him (so quiet) as if there were birds upon our heads. And he had a stick in his hand which he poked the ground with. Then he raised his head and said: ***"Seek refuge with Allāh from the punishment of the grave."*** Three times or two times.

ثُمَّ قَالَ: «إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا، وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ بِيضُ الْوُجُوهِ، كَأَنَّمَا وجُوهُهُمُ الشَّمْسُ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ، فَيَجْلِسُ عِنْدَ رَأْسِهِ فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللَّهِ وَرِضْوَانٍ، فَتَخْرُجُ تَسِيلُ كَمَا تَسِيلُ الْقَطْرَةُ مِنَ السِّقَاءِ فَيَأْخُذُهَا، فَإِذَا أَخَذَهَا لَمْ يَدَعْهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا، فَيَجْعَلُوهَا فِي تِلْكَ الْأَكْفَانِ وَفِي ذَلِكَ الْحَنُوطِ، فَيَخْرُجُ مِنْهُ كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الطَّيِّبُ؟ فَيَقُولُونَ: هَذَا فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا، حَتَّى يَصْعَدُوا بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ، فَيُفْتَحُ لَهُ، فَيَسْتَقْبِلُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ، فَيَقُولُ اللَّهُ عز وجل :اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ، فِي السَّمَاءِ السَّابِعَةِ، وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أُعِيدُهُمْ، وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى.

Then he said: *"Verily when the slave is being cut off from dunyā and entering into the hereafter, angels with white faces descend from heaven, as if their faces are the sun. Until they sit down next to him as far as the eye can see. They have a shroud with them from the shrouds of Paradise and a scent from the scents of Paradise. Then the Angel of death comes and sits at his head, and says: 'O you tranquil soul, come out to forgiveness and pleasure from Allāh ﷻ.' So it comes out flowing, just as a drop flows from the utensil. Then he takes it. And when he has taken it, he does not leave him even for the blink of an eye before he places it (i.e. the soul) in that shroud and in that scent. And from it comes the sweetest smell of musk which can be found on the face of the earth. Then they ascend with it, and they do not pass any group of angels except that they say: 'Who is this good soul?' So they say: 'This is fulān ibn fulān', (and they mention him) with the best of his names which they used to call him in dunyā. Until they reach the lowest heaven with it. And he requests for it to be opened, so it is opened for him. Then he is escorted from heaven to the one following it, by those close to it (i.e. the heaven which he is in) to that which comes after it, until he reaches the seventh heaven. Then Allāh ﷻ says: 'Record the book of My slave in 'Illiyyīn, in the seventh heaven, and return him to earth. Because I verily created them from it, I return them into it and from it I will bring them out once more.'"*

قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ، فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، فَيَقُولَانِ لَهُ: مَا دِينُكَ؟ فَيَقُولُ: دِينِيَ الْإِسْلَامُ، فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟ فَيَقُولُ: هُوَ رَسُولُ اللَّهِ، فَيَقُولَانِ لَهُ: مَا عِلْمُكَ؟ فَيَقُولُ: قَرَأْتُ كِتَابَ اللَّهِ، وَآمَنْتُ بِهِ، وَصَدَّقْتُ بِهِ، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: صَدَقَ عَبْدِي، فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ، فَيَأْتِيهِ مِنْ طِيبِهَا وَرَوْحِهَا، وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ، يَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ حَسَنُ الثِّيَابِ طَيِّبُ الرِّيحِ فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ، فَيَقُولُ: مَنْ أَنْتَ؟ فَوَجْهُكَ الْوَجْهُ الَّذِي يَجِيءُ بِالْخَيْرِ، فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ، فَيَقُولُ: يَا رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي، وَإِنَّ

الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ نَزَلَ إِلَيْهِ مِنَ السَّمَاءِ مَلَائِكَةٌ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، يَجْلِسُونَ مِنْهُ مَدَّ الْبَصَرِ قَالَ: ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ فَيَقُولُ: يَا أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِنَ اللَّهِ وَغَضَبٍ، فَتُفَرَّقَ فِي جَسَدِهِ قَالَ: فَيُخْرِجُهَا تَتَقَطَّعُ مَعَهَا الْعُرُوقُ وَالْعَصَبُ، كَمَا يُنْزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعْهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فِي تِلْكَ الْمُسُوحِ، فَيَخْرُجُ مِنْهُ رِيحٌ كَأَنْتَنِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا، فَلَا يَمُرُّونَ بِهَا عَلَى مَلَإٍ مِنَ الْمَلَائِكَةِ: إِلَّا قَالُوا: مَا هَذَا الرُّوحُ الْخَبِيثُ؟ فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيَسْتَفْتِحُونَ، فَلَا يُفْتَحُ لَهُمْ ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:

He said: *"So his soul is returned to its body, and two angels will come to him and make him sit up. Then they will say to him: 'Who is your Lord?' So he will say: 'My Lord is Allāh.' So they will say: 'What is your religion?' So he will say: 'My religion is Al-Islām.' So they will say: 'Who is this man who was sent amongst you?' So he will say: 'He is the Messenger of Allāh.' So they will say to him: 'What is your knowledge?' So he will say: 'I recited to Book of Allāh and I believed in it and declared it to be the truth.' Then a caller from the heaven will say: 'My slave has spoken the truth, so furnish him from Paradise, clothe him from Paradise and open a door for him to Paradise.' So some of its fragrance and goodness reaches him and his grave is made wide for him for as long as his eyes can see. And a man comes to him with a beautiful face, beautiful clothes and a nice smell. Then he says: 'Receive the glad tidings of what makes you happy. This is your day which you were promised.' So he says: 'Who are you. Your face is verily the face of one who comes with good.' So he says: 'I am your good deeds.' Then he says: 'My Lord, establish the Hour, so I can return to my family and my wealth.'*

And verily the kāfir slave, when he is being cut off from dunyā and entering into the hereafter, angels with black faces descend upon him from heaven, and they have rough cloths with them. So they sit around him as far as the eye can see."

He said: *"Then the Angel of death comes and sits at his head and says: 'O you dirty soul, come out to displeasure and anger from Allāh.' So it (i.e. the soul) spreads out in his body."*

He said: *"So he pulls it out just like a metal spit is pulled out from wet wool. And he takes it. Then when he has taken it, he does not leave it in his hand for even the blink of an eye before he places it in that rough cloth, and a the most rotten smell which can be found on the face of the earth emerges from it. Then they ascend with it (i.e. the body), and they do not pass by any group of the angels except that they say: 'Who is this dirty soul?' So they say: 'Fulān ibn fulān, (and they mention him) with the worst names which he was called in dunyā.' Until it is brought to the lowest heaven, and they request for it to be opened, but it is not opened for them."*
Then the Messenger of Allāh ﷺ recited:

﴿ لَا تُفَتَّحُ لَهُمْ أَبْوَابُ السَّمَاءِ وَلَا يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ ﴾

"The doors of the heaven will not be opened for them, and they will not enter Paradise before the camel enters through the eye of a needle." (Al-A'rāf 7:40)

قَالَ: **فَيَقُولُ اللَّهُ عز وجل :اكْتُبُوا كِتَابَ عَبْدِي فِي سِجِّينٍ فِي الْأَرْضِ السُّفْلَى، وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ، وَفِيهَا أُعِيدُهُمْ، وَمِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى** قَالَ: **فَتُطْرَحُ رُوحُهُ طَرْحًا** قَالَ: **ثُمَّ قَرَأَ رَسُولُ اللَّهِ ﷺ:**

He said: ***"Then Allāh ﷻ will say: 'Record the book of My slave in Sijjīn on the lowest earth. Because I verily created them from it, I return them into it and from it I will bring them out once more.*** He said: ***"And then his soul is thrown away."*** Then the Messenger of Allāh ﷺ recited:

﴿ وَمَنْ يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَاءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِي بِهِ الرِّيحُ فِي مَكَانٍ سَحِيقٍ ﴾

"And whoever ascribes partner to Allāh in worship, then it is as if he has fallen from the heaven and then a bird snatches him or the wind blows him to a place far away." (Al-Hajj 22:31)

فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ، فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: هَاهْ هَاهْ، لَا أَدْرِي، وَيَقُولَانِ لَهُ: وَمَا دِينُكَ؟ فَيَقُولُ: هَاهْ هَاهْ، لَا أَدْرِي، فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَفْرِشُوا لَهُ مِنَ النَّارِ، وَأَلْبِسُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ، فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا قَالَ: **وَيُضَيَّقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ، وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوؤُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتُ تُوعَدُ، فَيَقُولُ: مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَجِيءُ بِالشَّرِّ؟ فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ، فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ، رَبِّ لَا تُقِمِ السَّاعَةَ»**

"Then his soul is returned to his body, and two angels come to him. Then they make him sit up and they say to him: 'Who is your Lord?' So he will say: 'Huh huh, I do not know.' And they say to him: 'What is your religion?' So he will say: 'Huh huh, I do not know.' Then a caller from heaven will say: 'Furnish him from Hellfire, clothe him from Hellfire and open for him a door to Hellfire.' So some of its heat and scorching wind will reach him."

He said: ***"And his grave will be made narrow for him to the extent that his ribs will intertwine inside of him. And a man with an ugly face, dirty clothes and a very bad smell will come to him and say: 'Receive the tidings of what harms you. This is the day which you were promised.' So he says: 'Who are you? For your face is the face of one who comes with evil.' So he says: 'I am your dirty deeds.' So he says: 'My Lord, do not establish the Hour. My Lord, do not establish the Hour.'"***[234]

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[234] Ahmad (18534), Abū Dāwūd (4753) and 'Abdullāh ibn Ahmad in "As-Sunnah" (1419).
Al-Hākim in "Al-Mustadrak" (1/39): *"This hadīth is sahīh according to the conditions of the two shaykh (i.e. Al-Bukhārī and Muslims)."*
And it was (also) declared to be *sahīh* by Ibn Mandah in "Al-Īmān" (2/965).

997 – حَدَّثَنَا ابْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ سَعْدِ بْنِ عُبَيْدَةَ، عَنِ الْبَرَاءِ بْنِ عَازِبٍ: فِي قَوْلِ اللهِ عز وجل:

997. Ibn Sā'id narrated to us and said: Al-Husayn narrated to us and said: Abū Mu'āwiyah narrated to us and said: Al-A'mash narrated to us, from Sa'd ibn 'Ubaydah, from Al-Barā ibn 'Āzib (*radiAllāhu 'anhu*) regarding His ﷻ Words:

﴿ يُثَبِّتُ اللَّهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ وَيُضِلُّ اللَّهُ الظَّالِمِينَ ﴾

"Allāh will make firm those who believed in the Firm Word in the worldly life and in the hereafter." (Ibrāhīm 14:27)

قَالَ: "التَّثْبِيتُ فِي الْحَيَاةِ الدُّنْيَا: إِذَا جَاءَهُ مَلَكَانِ فِي الْقَبْرِ فَقَالَا لَهُ: مَنْ رَبُّكَ؟ فَيَقُولُ: رَبِّيَ اللَّهُ، قَالَا لَهُ: فَمَا دِينُكَ؟ فَيَقُولُ: دِينِيَ الْإِسْلَامُ، قَالَا لَهُ: فَمَنْ نَبِيُّكَ؟ فَيَقُولُ: نَبِيَّ مُحَمَّدٌ ﷺ فَهَذَا التَّثْبِيتُ فِي الْحَيَاةِ الدُّنْيَا"

He said: *"Making someone firm in the life of dunyā is: When the two angels comes to him in the grave, and they say: 'Who is your Lord?' So he says: 'My Lord is Allāh.' They say to him: 'Then what is your dīn?' So he says: 'My dīn is Al-Islām.' They say to him: 'Then who is your prophet?' So he says: 'My prophet is Muhammad ﷺ.'*

This is the firmness in the life of dunyā."[235]

[235] Al-Bukhārī (1369) and Muslim (2871) narrated similar words by way of Sa'd ibn 'Ubaydah, from Ubayy ibn Ka'b (*radiAllāhu 'anhu*), from the Prophet ﷺ.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

Book: The belief in *Ad-Dajjāl* and that he will emerge in this *ummah*

72. Chapter: The Prophet ﷺ seeking refuge from the *fitnah* of the *Dajjāl*[236], and him teaching his *ummah* to seek refuge with Allāh from the *fitnah* of the *Dajjāl*[237]

998 – أَنْبَأَنَا الْفِرْيَابِيُّ أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها :أَنَّ نَبِيَّ اللَّهِ ﷺ كَانَ يَدْعُو: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَمِنْ عَذَابِ النَّارِ، وَمِنْ فِتْنَةِ الْقَبْرِ، وَمِنْ عَذَابِ الْقَبْرِ، وَمِنْ شَرِّ فِتْنَةِ الْغِنَى، وَمِنْ شَرِّ فِتْنَةِ الْفَقْرِ، وَمِنْ شَرِّ الْمَسِيحِ الدَّجَّالِ**»

998. Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us, from Hishām ibn 'Urwah, from his father, from 'Āishah (*radiAllāhu 'anhā*) that the Prophet ﷺ used to invoke (by saying): ***"O Allāh, I verily seek refuge with you from the fitnah (affliction) of Hellfire, and from the punishment of Hellfire, and from the fitnah of the grave, and from the punishment of the grave,***

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[236] In "Tahdhīb Al-Lughah" (10/344) Al-Layth said: *"Ad-Dajjāl, he is the lying messiah, and his deceit is magic and lying. Beecause he hides the truth with his falsehood. And it is said: He is verily a man from the jews who will emerge towards the end of this ummah."*

[237] The people of *Sunnah* agreed upon believing in the *Dajjāl*, and that he will emerge in the end times.

- *Imām* Ahmad – *rahimahullāh* – said in "Usūl As-Sunnah" (19): *"And the belief in that Al-Masīh Ad-Dajjāl will emerge, (and) there is written 'kāfir' between his two eyes. And (the belief in) the ahādīth which were narrated regarding this, and the belief in that it will occur. And that 'Īsā ibn Maryam ('alayhis-salām) will descend and kill him at Bāb Ludd."*

- And Harb Al-Karmānī – *rahimahullāh* – said in his *'aqīdah* (35): *"And the one-eyed Dajjāl will emerge; there is no doubt regarding that, nor any uncertainty. And he is the biggest liar of all liars."*

- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (289): *"And the Dajjāl will inevitably emerge in the last part of this ummah. One of his eyes is like a bulging grape. And he will set foot on (all of) earth, except Makkah and Al-Madīnah. And 'Īsā ibn Maryam ('alayhis-salām) will kill him at the gate of Ludd in the east in the land of Filistīn, a miles distance from Ar-Ramlah."*

- And Qawām As-Sunnah – *rahimahullāh* – said in "Al-Hujjah" (2/447): *"Chapter regarding the clarification of that the Dajjāl inevitably will emerge. And the Jahmiyyah said: 'The Dajjāl is every dirty person.'"*

- Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (19/190): *"And many groups from the Khawārij, the Jahmiyyah and some of the Mu'tazilah rejected the Dajjāl completely, and they rejected the ahādīth narrated regarding this."*

- And in "Dhamm Al-Kalām" (784) Mutarrif ibn 'Abdillāh ibn Ash-Shikhkhīr – *rahimahullāh* – said: *"Most of the followers of the Dajjāl will be jews and the people of bida'."*

and from the bad fitnah of being rich, and from the bad fitnah of being poor, and from the evil fitnah of Al-Masīh Ad-Dajjāl."[238]

999 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: كَانَ رَسُولُ اللَّهِ ﷺ يَدْعُو: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ النَّارِ، وَعَذَابِ النَّارِ، أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنَ الْكَسَلِ وَالْهَرَمِ، وَالْمَأْثَمِ وَالْمَغْرَمِ**»

999. Al-Firyābī informed us and said: Minjāb ibn Al-Hārith narrated to us and said: 'Alī ibn Mushir narrated to us, from Hishām ibn 'Urwah, from his father, from 'Āishah (*radiAllāhu 'anhā*) who said: The Messenger of Allāh ﷺ used to invoke: ***"O Allāh, I verily seek refuge with You from the fitnah of Hellfire and the punishment of Hellfire. And I seek refuge with You from the fitnah of the grave. And I seek refuge with You from Al-Masīh Al-Dajjāl. And I seek refuge with You from laziness and old age, and sinning and being in debt."***[239]

1000 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الطَّاهِرِ قَالَ: أَنْبَأَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها :أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ، ذَكَرَ فِيهِنَّ: «**وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ**» وَذَكَرَ الْحَدِيثَ، وَلَهُ طُرُقٌ جَمَاعَةٌ

1000. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū At-Tāhir narrated to us and said: Ibn Wahb narrated to us and said: 'Abdul-'Azīz ibn Muhammad informed me, from Hishām, from his father, from 'Āishah (*radiAllāhu 'anhā*) that the Prophet ﷺ used to invoke (Allāh) with these words, in which he mentioned: ***"And I seek refuge with You from the fitnah of Al-Masīh Ad-Dajjāl…"*** And he mentioned the *hadīth*. And it has a group of (different) ways.

1001 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا: إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنْبَأَنَا أَبُو عَامِرٍ الْعَقَدِيُّ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ بُدَيْلِ بْنِ مَيْسَرَةَ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ «**يَتَعَوَّذُ مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَالْمَسِيحِ الدَّجَّالِ**»

1001. And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Abū 'Āmir Al-'Aqadī narrated to us and said: Shu'bah narrated to us, from Budayl ibn Maysarah, from 'Abdullāh ibn Shaqīq, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ used to: ***"Seek refuge from the punishment of Jahannam, and the punishment of the grave, and Al-Masīh Ad-Dajjāl."***[240]

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[238] Narrated by Ahmad (24301), Al-Bukhārī (6368) and Muslim (589).

[239] Narrated by Ahmad and Al-Bukhārī (6377).

[240] Narrated by Muslim (588).

1002 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ كَانَ يَقُولُ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ فِتْنَةِ الْقَبْرِ وَعَذَابِ الْقَبْرِ، وَشَرِّ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ**»

1002. And Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: Mu'ādh ibn Hishām narrated to us and said: My father narrated to me, from Yahyā ibn Abī Kathīr who said: Abū Salamah narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ that he used to say: ***"O Allāh, I verily seek refuge with You from the fitnah of the grave, and the punishment of Hellfire, and the evil fitnah of life and death, and the evil fitnah of Al-Masīh Ad-Dajjāl."***[241]

1003 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ حَسَنٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى يَعْنِي ابْنَ يُونُسَ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا تَشَهَّدَ أَحَدُكُمْ، فَلْيَتَعَوَّذْ مِنْ أَرْبَعٍ: مِنْ عَذَابِ جَهَنَّمَ، وَعَذَابِ الْقَبْرِ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَفِتْنَةِ الْمَسِيحِ الدَّجَّالِ**»

1003. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Abdullāh ibn Ja'far Ar-Raqqī narrated to us and said: 'Īsā (i.e. ibn Yūnus) narrated to us, from Al-Awzā'ī, from Hassān ibn 'Atiyyah, from Muhammad ibn Abī 'Āishah, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"When any of you says the (final) tashahhud (in salāh), then let him seek refuge from four (things); from the punishment of Jahannam, the punishment of the grave, the fitnah of life and death, and the fitnah of Al-Masīh Ad-Dajjāl."***[242]

1004 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو أَيُّوبَ سُلَيْمَانُ بْنُ عَبْدِ الرَّحْمَنِ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا الْهِقْلُ بْنُ زِيَادٍ، عَنِ الْأَوْزَاعِيِّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ، عَنْ مُحَمَّدِ بْنِ أَبِي عَائِشَةَ قَالَ: سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِذَا فَرَغَ أَحَدُكُمْ مِنَ التَّشَهُّدِ، فَلْيَتَعَوَّذْ بِاللَّهِ مِنْ أَرْبَعٍ: مِنْ عَذَابِ الْقَبْرِ، وَعَذَابِ جَهَنَّمَ، وَفِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَشَرِّ الْمَسِيحِ الدَّجَّالِ، ثُمَّ لِيَدْعُ لِنَفْسِهِ بَعْدُ بِمَا شَاءَ**» وَلِهَذَا الْحَدِيثِ طُرُقٌ جَمَاعَةٌ

1004. Al-Firyābī informed us and said: Abū Ayyūb Sulaymān ibn 'Abdir-Rahmān Ad-Dimashqī narrated to us and said: Al-Hiql ibn Ziyād narrated to us, from Al-Awzā'ī, from Hassān ibn 'Atiyyah, from Muhammad ibn Abī 'Āishah who said: I heard Abū Hurayrah (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"When one of you finishes with the tashahhud, then let him seek refuge with Allāh from four; from the punishment of the grave, the punishment of Jahannam, the fitnah of life and death, and the evil fitnah of Al-Masīh Ad-Dajjāl. Then after that, let him invoke for himself with whatever he wants."*** And this *hadīth* has a group of ways.

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[241] Narrated by Al-Bukhārī (1377) and Muslim (588).

[242] Narrated by Muslim (588).

1005 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ طَاوُسٍ، عَنِ ابْنِ عَبَّاسٍ: أَنَّ رَسُولَ اللَّهِ ﷺ: كَانَ يُعَلِّمُهُمْ هَذَا الدُّعَاءَ، كَمَا يُعَلِّمُهُمُ السُّورَةَ مِنَ الْقُرْآنِ وَيَقُولُ: «**قُولُوا اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ عَذَابِ جَهَنَّمَ، وَأَعُوذُ بِكَ مِنْ عَذَابِ الْقَبْرِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ، وَأَعُوذُ بِكَ مِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ**»

1005. And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us, from Malik ibn Anas, from Abū Az-Zubayr, from Tāwūs, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that the Messenger of Allāh ﷺ used to teach them this *du'ā* (invocation), just as he would teach them a *sūrah* from the Qurān. And he would say: ***"Say: O Allāh, we verily seek refuge with You from the punishment of Jahannam. And I seek refuge with You from the punishment of the grave. And I seek refuge with You from the fitnah of Al-Masīh Ad-Dajjāl. And I seek refuge with you from the fitnah of life and death."***[243]

1007 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: أَنْبَأَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ يَحْيَى بْنِ أَبِي سَلَمَةَ، عَنْ أَبِي سَعِيدٍ أَنَّ النَّبِيَّ ﷺ كَانَ يَدْعُو بِهَؤُلَاءِ الْكَلِمَاتِ: «**اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ عَذَابِ النَّارِ، وَعَذَابِ الْقَبْرِ، وَمِنْ فِتْنَةِ الْمَحْيَا وَالْمَمَاتِ، وَمِنْ فِتْنَةِ الْمَسِيحِ الدَّجَّالِ**»

1007. And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from Shaybān, from Yahyā, from Abū Salamah, from Abū Sa'īd (*radiAllāhu 'anhu*) that the Prophet ﷺ used to invoke (Allāh) with these words: ***"O Allāh, I verily seek refuge with You from the punishment of Hellfire, the punishment of the grave, the fitnah of life and death, and the fitnah of Al-Masīh Ad-Dajjāl."***

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1008 – فَقَدِ اسْتَعَاذَ النَّبِيُّ ﷺ مِنَ الدَّجَّالِ، وَعَلَّمَ أُمَّتَهُ أَنْ يَسْتَعِيذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَّالِ فَيَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَسْتَعِيذُوا بِاللَّهِ الْعَظِيمِ مِنْهُ وَقَدْ حَذَّرَ أُمَّتَهُ فِي غَيْرِ حَدِيثٍ الدَّجَّالَ، وَوَصَفَهُ لَهُمْ فَيَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَحْذَرُوهُ وَيَسْتَعِيذُوا بِاللَّهِ مِنْ زَمَانٍ يَخْرُجُ فِيهِ الدَّجَّالُ، فَيَنْبَغِي لِلْمُسْلِمِينَ أَنْ يَحْذَرُوهُ وَيَسْتَعِيذُوا بِاللَّهِ مِنْ زَمَانٍ يَخْرُجُ فِيهِ الدَّجَّالُ، فَإِنَّهُ زَمَانٌ صَعْبٌ، أَعَاذَنَا اللَّهُ وَإِيَّاكُمْ مِنْهُ وَقَدْ رُوِيَ أَنَّهُ قَدْ خُلِقَ، وَهُوَ فِي الدُّنْيَا مُوثَقٌ بِالْحَدِيدِ إِلَى الْوَقْتِ الَّذِي يَأْذَنُ اللَّهُ عز وجل بِخُرُوجِهِ

1008. So the Prophet ﷺ verily sought refuge from the *Dajjāl*, and he taught his *ummah* to seek refuge with Allāh from the *fitnah* of the *Dajjāl*. So the muslims should seek refuge with Allāh *Al-'Adhīm* from him. And he verily warned his *ummah* in several *ahādīth* about the *Dajjāl*, and he described him to them. So the Muslims should be aware against him, and seek refuge with Allāh from a time where the *Dajjāl* will emerge. For it is verily a hard time. May Allāh grant us and you refuge from it.

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[243] Narrated by Muslim (590).

And it was verily narrated that he already has been created, and he is in *dunyā* chained in iron, until Allāh ﷻ allows for him to emerge.

1009 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَبُو مُوسَى الْهَرَوِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنِ الْحَسَنِ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «**أَمَا إِنَّهُ قَدْ أَكَلَ الطَّعَامَ، وَمَشَى فِي الْأَسْوَاقِ**» يَعْنِي الدَّجَّالَ.

1009. Mūsā ibn Hārūn narrated to us and said: Abū Mūsā Al-Harawī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Alī ibn Zayd ibn Jud'ān, from Al-Hasan, from 'Imrān ibn Al-Husayn (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"He has already eaten some food and walked in the markets."*** Meaning: *Ad-Dajjāl*.[244]

1010 – وَحَدَّثَنَا أَيْضًا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُدْعَانَ، عَنِ الْحَسَنِ، عَنْ أَبِي مَعْقِلٍ،: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَقَدْ أَكَلَ الطَّعَامَ، وَمَشَى فِي الْأَسْوَاقِ**» يَعْنِي الدَّجَّالَ.

1010. And Mūsā ibn Hārūn also narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Sufyān narrated to us, from Ibn Jud'ān, from Ibn Maghfal that the Messenger of Allāh ﷺ said: ***"He has already eaten some food and walked in the markets."*** Meaning: *Ad-Dajjāl*.

1011 – وَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**الدَّجَّالُ مَمْسُوحُ الْعَيْنِ، عَلَيْهَا ظَفَرَةٌ غَلِيظَةٌ، مَكْتُوبٌ بَيْنَ عَيْنَيْهِ كَافِرٌ**»

1011. And Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Muhammad ibn As-Sabbāh narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Humayd At-Tawīl narrated to us, from Anas ibn Malik (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"The Dajjāl has a defect eye. There is a thick membrane covering it. Between his two eyes (the word) kāfir is written."***

1012 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ، وَكَثِيرُ بْنُ عُبَيْدٍ قَالَا: حَدَّثَنَا بَقِيَّةُ، عَنْ بَحِيرٍ يَعْنِي ابْنَ سَعْدٍ عَنْ خَالِدٍ يَعْنِي ابْنَ مَعْدَانَ عَنْ عَمْرِو بْنِ الْأَسْوَدِ، عَنْ جُنَادَةَ بْنِ أَبِي أُمَيَّةَ، عَنْ عُبَادَةَ بْنِ الصَّامِتِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنِّي قَدْ حَدَّثْتُكُمْ عَنِ الدَّجَّالِ حَتَّى خَشِيتُ أَنْ لَا تَعْقِلُوا، إِنَّ مَسِيحَ الدَّجَّالِ رَجُلٌ قَصِيرٌ أَفْحَجُ دَعْجٌ مَطْمُوسُ الْعَيْنِ، لَيْسَ بِنَاتِئَةٍ وَلَا جَحْرَاءَ فَإِنْ أُلْبِسَ عَلَيْكُمْ فَاعْلَمُوا أَنَّ رَبَّكُمْ عز وجل لَيْسَ بِأَعْوَرَ، وَاعْلَمُوا أَنَّكُمْ لَنْ تَرَوْا رَبَّكُمْ عز وجل حَتَّى تَمُوتُوا**»

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[244] Narrated by Ahmad (20235) and Al-Bazzār (3874) who said: *"We do not know anyone who narrates this hadīth from the Prophet ﷺ from a way better than this way."*
- Ibn Al-Madīnī said: *"Al-Hasan did not hear from 'Imrān ibn Husayn (radiAllāhu 'anhu), and this is not correct from any way that can be established."* ["Al-Marāsīl" by Ibn Abī Hātim (121)].

1012. And Abū Bakr ibn Abī Dāwūd narrated to us and said: ‘Amr ibn ‘Uthmān and Kathīr ibn ‘Ubayd both narrated to us and said: Baqiyyah narrated to us, from Bahīr (i.e. ibn Sa’d), from Khālid (i.e. ibn Ma’dān), from ‘Amr ibn Al-Aswad, from Junādah ibn Abī Umayyah, from ‘Ubādah ibn As-Sāmit (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“I have narrated to you (so much) about the Dajjāl that I fear that you will not be able to understand it. He is verily a short bowlegged man with very black eyes. He has a defective eye; it is not bulging out and it is not deep inside the eye socket. If he becomes unclear for you, then know that your Lord ﷻ is not one-eyed, and that you will not see your Lord until you die.”***[245]

1013 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا ضَمْرَةُ يَعْنِي ابْنَ رَبِيعَةَ قَالَ: حَدَّثَنَا السَّيْبَانِيُّ يَعْنِي أَبَا عَمْرٍو عَنْ عَمْرِو بْنِ عَبْدِ اللَّهِ الْحَضْرَمِيِّ، عَنْ أَبِي أُمَامَةَ قَالَ: خَطَبَنَا رَسُولُ اللَّهِ ﷺ، فَكَانَ فِي آخِرِ خُطْبَتِهِ مَا يُحَدِّثُنَا عَنِ الدَّجَّالِ، وَيُحَذِّرُنَاهُ، وَكَانَ مِنْ قَوْلِهِ ﷺ: «**يَا أَيُّهَا النَّاسُ، إِنَّهُ لَمْ تَكُنْ عَلَى وَجْهِ الْأَرْضِ أَعْظَمُ مِنْ فِتْنَةِ الدَّجَّالِ، وَإِنَّ اللَّهَ عز وجل لَمْ يَبْعَثْ نَبِيًّا إِلَّا حَذَّرَهُ أُمَّتَهُ، وَأَنَا آخِرُ الْأَنْبِيَاءِ وَأَنْتُمْ آخِرُ الْأُمَمِ، وَهُوَ خَارِجٌ فِيكُمْ لَا مَحَالَةَ، فَإِنْ يَخْرُجْ وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُ كُلِّ مُسْلِمٍ، وَإِنْ يَخْرُجْ مِنْ بَعْدِي فَكُلُّ امْرِئٍ حَجِيجُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ**»

1013. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Yahyā ibn ‘Uthman narrated to us and said: Damrah (i.e. ibn Rabī’ah) narrated to us and said: As-Saybānī (i.e. [ibn Abī] ‘Amr), from ‘Amr ibn ‘Abdillāh Al-Hadramī, from Abū Umāmah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ held a *khutbah* for us, and in the last part of his *khutbah* he narrated to us about the *Dajjāl*, and he warned us about him. And from what he ﷺ said was: ***“O people, there has verily never been any fitnah upon the face of the earth bigger than the fitnah of the Dajjāl, and Allāh ﷻ never sent a prophet except the he warned his ummah against him. And I am the last of the prophets, and you are the last of the nations. And he will inevitably emerge among you. So if he emerges while I am (still) among you, then I am the disputer (in the name) of every muslim. And if he emerges after me, then every person must dispute for (i.e. take care of) himself. And Allāh is my Successor (i.e. the Ally and Protector) over every muslim.”***[246]

[245] Narrated by Ahmad (22764), Abū Dāwūd (4320) and ‘Abdullāh ibn Ahmad in “As-Sunnah” (984). And in its *isnād* is Baqiyyah ibn Al-Walīd, and he is weak. But its wording has *shawāhid* from *sahīh ahādīth*. See them in the book “As-Sunnah” by ‘Abdullāh ibn Ahmad.

[246] Narrated by Ibn Majāh (4075), and that which testifies to it will come.

1014 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ النَّبِيَّ ﷺ: ذَكَرَ الدَّجَّالَ يَوْمًا، فَقَالَ: «**إِنَّهُ أَعْوَرُ عَيْنِ الْيُمْنَى، كَأَنَّهَا عِنَبَةٌ طَافِيَةٌ**»

1014. And Abū Hafs ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Hammād ibn Zayd narrated to us, from Ayyūb, from Nāfi’, from Ibn ‘Umar (*radiAllāhu ‘anhumā*) that the Prophet ﷺ mentioned the Dajjāl on day and said: ***“He is verily blind on the right eye. It is as if it is a floating (and protruding) grape.”***[247]

1015 – أَنْبَأَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: أَنْبَأَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ يَزِيدَ بْنِ جَابِرٍ قَالَ: حَدَّثَنِي يَحْيَى بْنُ جَابِرٍ الطَّائِيُّ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ أَبِيهِ جُبَيْرِ بْنِ نُفَيْرٍ الْحَضْرَمِيِّ: أَنَّهُ سَمِعَ النَّوَّاسَ بْنَ سَمْعَانَ الْكِلَابِيَّ قَالَ: ذَكَرَ رَسُولُ اللَّهِ ﷺ الدَّجَّالَ ذَاتَ غَدَاةٍ، فَخَفَّضَ فِيهِ وَرَفَعَ، حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَمَا رُحْنَا إِلَيْهِ عَرَفَ ذَلِكَ فِينَا، فَسَأَلْنَا فَقُلْنَا: يَا رَسُولَ اللَّهِ، ذَكَرْتَ الدَّجَّالَ الْغَدَاةَ، فَخَفَّضْتَ فِيهِ وَرَفَعْتَ، حَتَّى ظَنَنَّاهُ فِي طَائِفَةِ النَّخْلِ، فَقَالَ: «**غَيْرُ الدَّجَّالِ أَخْوَفُنِي عَلَيْكُمْ، فَإِنْ يَخْرُجْ، وَأَنَا فِيكُمْ، فَأَنَا حَجِيجُهُ دُونَكُمْ، وَإِنْ يَخْرُجْ وَلَسْتُ فِيكُمْ، فَامْرُؤٌ حَجِيجُ نَفْسِهِ، وَاللَّهُ خَلِيفَتِي عَلَى كُلِّ مُسْلِمٍ**» وَذَكَرَ الْحَدِيثَ

1015. Abū Muslim Ibrāhīm ibn ‘Abdillāh Al-Kishshī narrated to us and said: ‘Alī ibn ‘Abdillāh Al-Madīnī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: ‘Abdur-Rahmān ibn Yazīd ibn Jābir narrated to me and said: Yahyā ibn Jābir At-Tāī narrated to me and said: ‘Abdur-Rahmān ibn Jubayr ibn Nufayr narrated to me, from his father Jubayr ibn Nufayr Al-Hadramī that he heard An-Nawwās ibn Sam’ān Al-Kilābī (*radiAllāhu ‘anhu*) who said: One morning the Messenger of Allāh ﷺ mentioned the *Dajjāl*, and (sometimes) he lowered his voice and (other times) he raised it. Until we believed that he (i.e. the *Dajjāl*) was in the group of palm trees (near to us). So when we went to him in the evening he recognized this (i.e. the fear) in us, and we asked him and said: *“O Messenger of Allāh, you mentioned the Dajjāl in the morning, and you lowered your voice in it (i.e. the speech) and you raised it, until we believed that he was in the group of palm trees.”*

So he said: ***“I fear something other than the Dajjāl more for you. If he emerges while I am among you, then I will dispute with him for you. And if he emerges while I am not among you, then every person takes care of himself. And Allāh is my Successor (i.e. the Ally and Protector) over every muslim…”*** And he mentioned the *hadīth*.[248]

[247] Narrated by Ahmad (4804), Al-Bukhārī (5902) and Muslim (169).

[248] Narrated by Muslim (2937).

1016 – وَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ الْحَنَّاطُ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ فَاطِمَةَ بِنْتِ قَيْسٍ قَالَتْ: صَعِدَ رَسُولُ اللَّهِ ﷺ الْمِنْبَرَ وَكَانَ لَا يَصْعَدُ قَبْلَ يَوْمَئِذٍ إِلَّا يَوْمَ جُمُعَةٍ، أَوْ كَمَا قَالَتْ، فَاسْتَنْكَرَ النَّاسُ ذَلِكَ، فَبَيْنَ قَائِمٍ وَجَالِسٍ فَأَوْمَأَ إِلَيْهِمْ رَسُولُ اللَّهِ ﷺ بِيَدِهِ: «**أَنِ اجْلِسُوا، فَإِنِّي لَمْ أَقُمْ مَقَامِي هَذَا لِأَمْرٍ يُنَغِّصُكُمْ لِرَهْبَةٍ وَلَا لِرَغْبَةٍ، وَلَكِنَّ تَمِيمًا الدَّارِيَّ أَتَانِي، فَأَخْبَرَنِي خَبَرًا مَنَعَنِي الْقَيْلُولَةَ مِنَ الْفَرَحِ وَقُرَّةِ الْعَيْنِ، أَلَا إِنَّ بَنِي عَمِّ لِتَمِيمٍ الدَّارِيِّ رَكِبُوا فِي الْبَحْرِ، أَخَذَتْهُمْ عَاصِفٌ فِي الْبَحْرِ، فَأَلْجَأَتْهُمْ إِلَى جَزِيرَةٍ مِنْ جَزَائِرِ الْبَحْرِ لَا يَعْرِفُونَهَا، فَقَعَدُوا،**

1016. And Abū Ja'far Ahmad ibn Yahy Al-Hulwānī narrated to us and said: Khalaf ibn Hishām Al-Bazzār narrated to us and said: Abū Shihāb Al-Hannāt narrated to us, from Ismā'īl ibn Abī Khālid, from Mujālid, from Ash-Sha'bī, from Fātimah bint Qays (*radiAllāhu 'anhā*) who said: The Messenger of Allāh ﷺ ascended the pulpit, and before that day he had only ascended it on the day of *Jumu'ah* – or as she said – so the people disapproved of this. Then while some were standing and others sitting, the Messenger of Allāh ﷺ gestured with his hand for them to: ***"Sit down. Because I am verily not standing where I am standing to spoil something for you, nor due to a desire or a fear. But Tamīm Ad-Dārī came to me, and he informed me about something that prevented me from the qaylūlah***[249] ***due to happiness and joy. The cousins of Tamīm Ad-Dārī sailed on a ship which was taken by a storm on the ocean. This forced them to an island from the islands of the ocean which they do not know, so they sat down."***

وَقَالَ خَلَفٌ مَرَّةً أُخْرَى: **فَرَكِبُوا فِي قَوَارِبِ السَّفِينَةِ، ثُمَّ خَرَجُوا فَصَعِدُوا إِلَى الْجَزِيرَةِ، فَإِذَا هُمْ بِشَيْءٍ أَسْوَدَ أَهْدَبَ، كَثِيرِ الشَّعْرِ، فَقَالُوا لَهَا: مَا أَنْتِ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، فَقَالُوا لَهَا: أَخْبِرِينَا عَنِ النَّاسِ، فَقَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ شَيْئًا، وَلَا سَائِلَتِكُمْ عَنْهُ، وَلَكِنْ عَلَيْكُمْ بِهَذَا الدَّيْرِ فَأْتُوهُ، فَإِنَّ فِيهِ رَجُلًا بِالْأَشْوَاقِ إِلَى أَنْ يُخَابِرَكُمْ وَتُخَابِرُوهُ، فَأَتَوْهُ فَاسْتَأْذَنُوا عَلَيْهِ، فَدَخَلُوا، فَإِذَا هُمْ بِشَيْخٍ مُوثَّقٍ شَدِيدِ الْوَثَاقِ، شَدِيدِ التَّشَكِّي، مُظْهِرٍ لِلْحُزْنِ، فَقَالَ: مِنْ أَيْنَ نَبَأْتُمْ؟ فَقَالُوا: مِنَ الشَّامِ قَالَ: فَمَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي خَرَجَ؟ فَقَالُوا: خَيْرًا نَاوَأَهُ قَوْمُهُ، فَأَظْهَرَهُ اللَّهُ عز وجل عَلَيْهِمْ، فَأَمْرُهُمْ جَمِيعٌ، وَدِينُهُمْ وَاحِدٌ، وَنَبِيُّهُمْ وَاحِدٌ، وَإِلَهُهُمْ وَاحِدٌ قَالَ: ذَلِكَ خَيْرٌ لَهُمْ، فَقَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ فَقَالُوا: يَشْرَبُونَ مِنْهَا لِشَفَتِهِمْ، وَيَسْقُونَ مِنْهَا زُرُوعَهُمْ قَالَ: مَا فَعَلَ نَخْلٌ مَا بَيْنَ عُمَانَ وَبَيْسَانَ؟ فَقَالُوا: يُطْعِمُ جَنَاهُ كُلَّ حِينٍ قَالَ: مَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ فَقَالُوا: يَدْفُقُ جَانِبَاهَا مِنْ كَثْرَةِ الْمَاءِ» قَالَ: **فَزَفَرَ عِنْدَ ذَلِكَ ثَلَاثَ زَفَرَاتٍ، ثُمَّ قَالَ: إِنِ انْفَلَتُّ مِنْ وَثَاقِي هَذَا: لَمْ أَدَعْ أَرْضًا إِلَّا وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ، إِلَّا طَيْبَةَ لَيْسَ لِي عَلَيْهَا سُلْطَانٌ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «إِلَى هَذَا انْتَهَى فَرَحِي، هَذِهِ طَيْبَةُ يَعْنِي: الْمَدِينَةَ وَالَّذِي نَفْسُ مُحَمَّدٍ بِيَدِهِ مَا فِيهَا طَرِيقٌ وَاحِدٌ، ضَيِّقٌ وَلَا وَاسِعٌ، سَهْلٌ وَلَا جَبَلٌ إِلَّا وَعَلَيْهِ مَلَكٌ شَاهِرٌ سَيْفَهُ إِلَى يَوْمِ الْقِيَامَةِ»**

[249] **Translator:** *Qaylūlah*: The midday nap or rest.

And Khalaf said another time: ***"So (due to the storm on the ocean) they sailed with the (smaller) boats of the ship, and they went out and ascended to the island. Then they met something black with long hair on the eyelids, and much hair (on the body), so they said to it: 'Who are you?' It said: 'I am Al-Jassāsah.' So they said to it: 'Inform us about the people.' It said: 'I am not going to inform you about anything and I will not ask you about it. But go to that monastery.' So they went to it. (Al- Jassāsah said): 'For in it there is verily a man who desires to communicate with you and for you to communicate with him.' So they went to him, and they asked for permission to enter upon him, and they entered. Then they found an old man who was severely chained, complaining severely and who was expressing sorrow.' Then he said: 'Where do you come from?' So they said: 'From Shām.' He said: 'What did the Arabs do?' They said: 'We are people from the Arabs. What are you asking about?'***

He said: 'What happened to that man who emerged?'

So they said: 'Good things. His people fought against him, so Allāh ﷻ gave him victory over them. So they are united, their dīn is one, their prophet is one, and their Ilāh is One.'

He said: 'That is good for them.' Then he said: 'What happened to the water spring of Zughar?'

So they said: 'They drink from it for their lips, and they water their plants from it.'

He said: 'What happened to the palm trees between 'Ammān and Beit Shean?'

So they said: 'They eat from their fruits every year.'

He said: 'What happened with Lake Tiberias (or the Sea of Galilee)'

So they said: 'Its shores are bursting due to abundance of water.'"

He said: ***"At that point he exhaled three exhalations. Then he said: 'If I escape from these chains of mine, I will leave no place, except that I will enter it with these two feet of mine. Except Taybah; I have no authority there."***

Then the Messenger of Allāh ﷺ said: ***"My happiness is due to this. This is Taybah (i.e. Al-Madīnah). By the One in whose Hand the soul of Muhammad is in, there is no street in it – neither narrow or wide, easy or mountainous – except that there is an angel who has unsheathed his sword, until the Day of Resurrection."***[250]

[250] Narrated by Muslim (2942).

1017 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا أَبُو حَفْصٍ عَمْرُو بْنُ عَلِيٍّ الْفَلَّاسُ قَالَ: حَدَّثَنَا مُعْتَمِرٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي خَالِدٍ، عَنْ مُجَالِدٍ، عَنْ عَامِرٍ قَالَ: حَدَّثَتْنِي فَاطِمَةُ بِنْتُ قَيْسٍ: أَنَّ النَّبِيَّ ﷺ صَلَّى الظُّهْرَ، ثُمَّ صَعِدَ الْمِنْبَرَ، وَكَانَ لَا يَصْعَدُ عَلَيْهِ إِلَّا يَوْمَ جُمُعَةٍ قَبْلَ ذَاكَ الْيَوْمِ، فَاسْتَنْكَرَ النَّاسُ ذَلِكَ، فَمِنْ بَيْنَ قَائِمٍ وَجَالِسٍ، فَأَشَارَ إِلَيْهِمْ بِيَدِهِ: أَنِ اجْلِسُوا فَقَالَ: «**إِنِّي وَاللَّهِ مَا قُمْتُ مَقَامِي هَذَا بِأَمْرٍ يَنْهَمُكُمْ رَغْبَةً وَرَهْبَةً، وَلَكِنَّ تَمِيمًا الدَّارِيَّ أَتَانِي فَأَخْبَرَنِي خَبَرًا مَنَعَ مِنِّي الْقَيْلُولَةَ مِنَ الْفَرَحِ، فَأَحْبَبْتُ أَنْ أَنْشُرَ عَلَيْكُمْ فَرَحَ نَبِيِّكُمْ، إِنَّ بَنِي عَمِّ لِتَمِيمٍ الدَّارِيِّ أَخَذَتْهُمْ عَاصِفَةٌ فِي الْبَحْرِ، فَأَلْجَأَتْهُمُ الرِّيحُ إِلَى جَزِيرَةٍ لَا يَعْرِفُونَهَا فَقَعَدُوا عَلَى قَوَارِبِ السَّفِينَةِ، فَصَعِدُوا إِلَيْهَا فَإِذَا هُمْ بِشَيْءٍ أَهْدَبَ أَسْوَدَ، كَثِيرِ الشَّعْرِ فَقَالُوا: مَا أَنْتَ؟ قَالَتْ: أَنَا الْجَسَّاسَةُ، فَقَالُوا: أَخْبِرِينَا، قَالَتْ: مَا أَنَا بِمُخْبِرَتِكُمْ وَلَا سَائِلَتِكُمْ، وَلَكِنْ هَذَا الدَّيْرُ قَدْ رَهِقْتُمُوهُ، وَفِيهِ رَجُلٌ هُوَ بِالْأَشْوَاقِ إِلَى أَنْ تُخْبِرُوهُ وَيُخْبِرَكُمْ، فَعَمَدُوا حَتَّى أَتَوْهُ، فَاسْتَأْذَنُوا، فَإِذَا هُمْ بِشَيْخٍ مُوثَقٍ، شَدِيدِ الْوَثَاقِ، مُظْهِرِ الْحُزْنِ، شَدِيدِ التَّشَكِّي، فَقَالَ لَهُمْ: مِنْ أَيْنَ نَشَأْتُمْ؟ قَالُوا مِنَ الشَّامِ قَالَ: مَا فَعَلَتِ الْعَرَبُ؟ قَالُوا: نَحْنُ قَوْمٌ مِنَ الْعَرَبِ، عَمَّ تَسْأَلُ؟ قَالَ: مَا فَعَلَ هَذَا الرَّجُلُ الَّذِي خَرَجَ فِيكُمْ؟ قَالُوا: خَيْرًا، نَاوَأَهُ قَوْمٌ، وَصَدَّقَهُ قَوْمٌ، فَأَظْهَرَهُ اللَّهُ عز وجل عَلَيْهِمْ قَالَ: فَدِينُهُمْ وَاحِدٌ وَإِلَهُهُمْ وَاحِدٌ؟ قَالُوا: نَعَمْ قَالَ: ذَاكَ خَيْرٌ لَهُمْ قَالَ: مَا فَعَلَتْ عَيْنُ زُغَرَ؟ قَالُوا: خَيْرًا، يَشْرَبُونَ، وَيَسْقُونَ مِنْهَا زُرُوعَهُمْ قَالَ: فَمَا فَعَلَ نَخْلٌ بَيْنَ عُمَانَ وَبَيْسَانَ؟ قَالُوا: يُطْعِمُ جَنَاهُ كُلَّ عَامٍ قَالَ: مَا فَعَلَتْ بُحَيْرَةُ الطَّبَرِيَّةِ؟ فَقَالُوا: يَدْفُقُ جَنْبَاهَا، كَثِيرَةُ الْمَاءِ» قَالَ: «فَزَفَرَ عِنْدَ ذَلِكَ، ثُمَّ زَفَرَ، ثُمَّ زَفَرَ، ثُمَّ قَالَ: لَوْ قَدِ انْفَلَتُّ مِنْ وَثَاقِي هَذَا لَمْ أَتْرُكْ أَرْضًا إِلَّا وَطِئْتُهَا بِرِجْلَيَّ هَاتَيْنِ، إِلَّا أَنْ تَكُونَ طَيْبَةَ فَلَيْسَ لِي عَلَيْهَا سُلْطَانٌ» فَقَالَ رَسُولُ اللَّهِ ﷺ: «وَالَّذِي نَفْسِي بِيَدِهِ مَا فِيهَا طَرِيقٌ ضَيِّقٌ وَلَا وَاسِعٌ، وَلَا سَهْلٌ وَلَا جَبَلٌ إِلَّا عَلَيْهِ مَلَكٌ شَاهِرٌ بِالسَّيْفِ إِلَى يَوْمِ الْقِيَامَةِ»

1017. And Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Abū Hafs ʻAmr ibn ʻAlī Al-Fallās narrated to us and said: Mu'tamir narrated to us and said: Ismāʻīl ibn Abī Khālid narrated to us, from Mujālid, from ʻĀmir who said: Fātimah bint Qays (*radiAllāhu ʻanhā*) narrated to me that the Prophet ﷺ prayed the *dhuhr* (*salāh*), and then he ascended the pulpit. And before that day, he used to only ascend it on the day of *Jumu'ah*, so the people disapproved of this. So while some were standing and others sitting, he gestured with his hand for them to sit down. Then he said: ***"By Allāh, I am not standing where I am standing in order to scold you due to desire or fear. Rather, Tamīm Ad-Dārī came to me and informed me about something that prevented me from the qaylūlah due to happiness. So I liked to spread the happiness of your prophet upon you. Verily, the cousins of Tamīm Ad-Dārī were taken by a storm on the ocean, and the wind forced them to an island they did not know. So they sat in the boats of the ship, and they ascended to it (i.e. the island). There they found something black with long hairs on the eyelids, and much hair (on the body). So they said: 'What are you?' It said: 'I am Al-Jassāsah.' So they said: 'Inform us.' It said: 'I will not inform you, nor will I ask you. But you have verily come near to this monastery, and in it there is a man who desires for you to inform him and for him to inform you.' So they went towards it until they reached it, and they asked for permission to enter. Then they***

met an old man who was severely chained, who was expressing sorrow, and who was complaining much.

Then he said to them: 'Where do you come from?'

They said: 'From Shām.'

He said: 'What happened to the Arabs?'

They said: 'We are people from the Arabs. What are you asking about?'

He said: 'What happened to that man who emerged among you?'

They said: 'Good things. Some people fought against him, and other people believed in him. Then Allāh ﷻ gave him victory over them (i.e. his enemies).'

He said: 'So their dīn is one, and their Ilāh is one?'

They said: 'Yes.' He said: 'That is good for them.'

He said: 'What happened to the water spring of Zughar?'

They said: 'Good things. They drink (from it), and they water their plants from it.'

He said: 'What happened to the palm trees between 'Ammān and Beit Shean?'

They said: 'They eat from their fruits every year.'

He said: 'What happened with Lake Tiberias (or the Sea of Galilee)'

They said: 'Its shores are bursting. It is full of water.'"

He said: ***"At that point he exhaled. Then he exhaled (again). Then he exhaled (a third time). Then he said: 'If I escape from these chains of mine, I will leave no place, except that I will enter it with these two feet of mine. Except if it is Taybah, because I have no authority over it."***

Then the Messenger of Allāh ﷺ said: ***"By the One in whose Hand my soul is in, there is no narrow or wide street in it (i.e. Al-Madīnah), nor easy or mountainous, except that there is an angel who has unsheathed his sword, until the Day of Resurrection."***[251]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِهَذَا الْحَدِيثِ طُرُقٌ جَمَاعَةٌ، حَدَّثَنَاهُ ابْنُ أَبِي دَاوُدَ، فِي كِتَابِ «الْمَصَابِيحِ»

This *hadīth* has a group of ways. Ibn Abī Dāwūd narrated it to us in the book "Al-Masābīh".

[251] Narrated by Al-Humaydī in his "Musnad" (368) and Ibn Majāh (4074).

73. Chapter: The belief in the descent of ʻĪsā ibn Maryam (*ʻalayhis-salām*) as a just ruler, and he will establish the truth and kill *Ad-Dajjāl*[252]

1018 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ، عَنْ عَطَاءِ بْنِ مِينَاءَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**لَيَنْزِلَنَّ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، فَلَيَكْسِرَنَّ الصَّلِيبَ، وَلَيَقْتُلَنَّ الْخِنْزِيرَ، وَلَيَضَعَنَّ الْجِزْيَةَ، وَلَتُتْرَكَنَّ الْقِلَاصُ فَلَا يُسْعَى عَلَيْهَا، وَلَيَذْهَبَنَّ الشَّحْنَاءُ وَالتَّبَاغُضُ وَالتَّحَاسُدُ، وَلْيَدْعُو إِلَى الْمَالِ فَلَا يَقْبَلُهُ أَحَدٌ**»

1018. Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Sa'īd ibn Abī Sa'īd, from ʻAtā ibn Mīnā, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"'Īsā ibn Maryam will verily descend as a just ruler. Then he will verily destroy the cross, and he will verily kill the pig. He will verily abolish the jizyah, and the qillās[253] will be forsaken so no-one goes to it. And grudges, hatred and envy between people will verily disappear. And he will offer wealth but no-one will accept it."***[254]

1019 – وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ أَخُو كَرْخَوَيْهِ قَالَ: أَنْبَأَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنَا هِشَامٌ، عَنْ قَتَادَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ آدَمَ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**الْأَنْبِيَاءُ أُمَّهَاتُهُمْ شَتَّى، وَدِينُهُمْ وَاحِدٌ، وَأَنَا أَوْلَى النَّاسِ بِعِيسَى ابْنِ مَرْيَمَ، لِأَنَّهُ لَمْ يَكُنْ بَيْنِي وَبَيْنَهُ نَبِيٌّ، وَإِنَّهُ نَازِلٌ، فَإِذَا رَأَيْتُمُوهُ فَاعْرِفُوهُ، فَإِنَّهُ رَجُلٌ مَرْبُوعٌ إِلَى الْحُمْرَةِ وَالْبَيَاضِ، كَأَنَّ رَأْسَهُ يَقْطُرُ، وَإِنْ لَمْ يُصِبْهُ بَلَلٌ، وَإِنَّهُ يَدُقُّ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ وَيُفِيضُ الْمَالَ، وَيُقَاتِلُ النَّاسَ عَلَى الْإِسْلَامِ، حَتَّى يُهْلِكَ اللَّهُ عز وجل فِي إِمَارَتِهِ الْمِلَلَ كُلَّهَا غَيْرَ الْإِسْلَامِ، وَحَتَّى يُهْلِكَ اللَّهُ عز وجل فِي إِمَارَتِهِ مَسِيحَ الضَّلَالَةِ الْأَعْوَرَ الْكَذَّابَ، وَتَقَعُ الْأَمَنَةُ فِي الْأَرْضِ، حَتَّى يَرْعَى الْأَسَدُ مَعَ الْإِبِلِ، وَالنَّمِرُ مَعَ الْبَقَرِ، وَالذِّئَابُ مَعَ الْغَنَمِ، وَتَلْعَبُ الصِّبْيَانُ بِالْحَيَّاتِ لَا يَضُرُّ بَعْضُهُمْ بَعْضًا، يَلْبَثُ أَرْبَعِينَ سَنَةً، ثُمَّ يُتَوَفَّى ﷺ، وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ**»

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[252] From the beliefs of *Ahlus-Sunnah* which they agreed upon is the belief in the descent of ʻĪsā ibn Maryam (*ʻalayhis-salām*) in the end times. He comes down to earth, and he kills the *Dajjāl* along with other deeds which will be clarified in the *sahīh ahādīth*.
- *Imām* Ahmad – *rahimahullāh* – said in his *ʻaqīdah* which was narrated by ʻAbdūs Al-ʻAttār (20): *"And that ʻĪsā ibn Maryam (ʻalayhis-salām) descends and kills him (i.e. Ad-Dajjāl) at Bāb Ludd."*
- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (49): *"Then the īmān in, that ʻĪsā ibn Maryam (ʻalayhi as-salām) will descend from the heaven to the earth. And he will destroy the cross and kill the pig, and the da'wah will be one."*
- And Ibn Abī Zamanīn – *rahimahullāh* – said in "Usūl As-Sunnah": *"And the people of Sunnah believe in the descent of ʻĪsā, and that he will kill the Dajjāl. And He ﷻ said:* **"And he is verily the knowledge of the Hour."** (Az-Zukhruf 43:61) *Meaning: ʻĪsā."*

[253] *Qillās* is plural for *qalūs*, and that is the young camel. And the meaning of the *hadīth* is: No-one goes out to gather the *zakāh*, due to the little need of the people for money and them being in sufficiency from it. ["An-Nihāyah" (4/100)].

[254] Narrated by Al-Bukhārī (3448) and Muslim (155).

1019. And ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Muhammad ibn Yazīd the brother of Karkhūyah narrated to us and said: Wahb ibn Jarīr narrated to us and said: Hishām narrated to us, from Qatādah, from ‘Abdur-Rahmān ibn Ādam, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: ***“The prophets have different mothers and their dīn is one (and the same). And I am the nearest of kin to ‘Īsā ibn Maryam, because there was no prophet between me and him. And he will verily come down. So when you see him then recognize him. For he is verily a marbū’***[255] ***man towards red and white (in colour). It is as if drops are falling from his head, even if nothing wet has befallen him. And he will verily destroy the cross, kill the pig, abolish the jizyah, he will make wealth abundant, and he will fight the people for (them to submit to) Islām until Allah ﷻ during his rule destroys all the religions besides Islām. And until Allah ﷻ during his rule destroys the messiah of misguidance, the one-eyed liar. And safety will occur on earth, to the extent that a lion will graze with the camel, the tiger with the cows, the wolves with the sheep, and the young boys will play with snakes without they harm each other. This lasts for forty years. Then he ﷺ dies and the muslims pray (the funeral prayer) upon him.”***[256]

1020 – حَدَّثَنَا أَبُو أَحْمَدَ يُوسُفُ بْنُ هَارُونَ بْنِ يُوسُفَ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الزُّهْرِيِّ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**يُوشِكُ أَنْ يَنْزِلَ ابْنُ مَرْيَمَ حَكَمًا عَدْلًا، وَإِمَامًا مُقْسِطًا، يَكْسِرُ الصَّلِيبَ، وَيَقْتُلُ الْخِنْزِيرَ، وَيَضَعُ الْجِزْيَةَ، وَيُفِيضُ الْمَالَ حَتَّى لَا يَقْبَلُهُ أَحَدٌ**»

1020. Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād narrated to us and said: Ibn Abī ‘Umar narrated to us and said: Sufyān narrated to us, from Az-Zuhrī, from Sa’īd ibn Al-Musayyib, from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Prophet ﷺ said: ***“It is just about (time) that ‘Īsā ibn Maryam will come down as a just ruler and a fair leader. He will destroy the cross, kill the pig, abolish the jizyah and make wealth abundant until no-one will accept it.”***[257]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1021 – وَالَّذِينَ يُقَاتِلُونَ مَعَ عِيسَى ابْنِ مَرْيَمَ عليه الصلاة والسلام :أُمَّةُ مُحَمَّدٍ ﷺ، وَالَّذِينَ يُقَاتِلُونَ عِيسَى: الْيَهُودُ مَعَ الدَّجَّالِ، فَيَقْتُلُ عِيسَى الدَّجَّالَ، وَيَقْتُلُ الْمُسْلِمُونَ الْيَهُودَ، ثُمَّ يَمُوتُ عِيسَى عليه السلام، وَيُصَلِّي عَلَيْهِ الْمُسْلِمُونَ، وَيُدْفَنُ مَعَ النَّبِيِّ ﷺ، وَمَعَ أَبِي بَكْرٍ وَعُمَرَ رضي الله عنهما.

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[255] Meaning: Not tall and not short. [“As-Sihāh” (3/1214)].

[256] Narrated by Ahmad (9259, 9630) and Abū Dāwūd (4324). And there is *inqitā’* in its *isnād*. Because Qatādah did not hear from ‘Abdur-Rahmān, just as Ibn Ma’īn and Ibn Abī Hātim said in “Al-Marāsīl” (633). But the *hadīth* has many *shawāhid* in the two *Sahīh* and other than them.

[257] Narrated by Ahmad (7269), Al-Bukhārī (2222) and Muslim (155).

1021. And those who fight alongside ʻĪsā ibn Maryam (*ʻalayhis-salām*) will be the *ummah* of Muhammad ﷺ. And those who fight against ʻĪsā will be the jews along with the *Dajjāl*. Then ʻĪsā will kill the *Dajjāl* and the muslims will kill the jews. Then ʻĪsā (*ʻalayhis-salām*) will die, and the muslims will pray upon him. And he will be buried with the Prophet ﷺ, and with Abū Bakr and ʻUmar (*radiAllāhu ʻanhumā*).

1022 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ بِشْرٍ الْعَبْدِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ، عَنْ نافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَتُقَاتِلُنَّ الْيَهُودَ وَلَتَقْتُلُنَّهُمْ حَتَّى إِنَّ الْحَجَرَ لَيَقُولُ: يَا مُسْلِمُ هَذَا يَهُودِيٌّ، فَتَعَالَ فَاقْتُلْهُ**»

1022. Abū Jaʻfar Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Muhammad ibn Bishr Al-ʻAbadī narrated to us and said: ʻUbaydullāh ibn ʻUmar narrated to us, from Nāfiʻ, from Ibn ʻUmar (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh ﷺ said: ***"You will verily fight against the jews, and you will verily kill them. To the extant that a rock will say: 'O muslim, there is a jew, so come here and kill him.'"***[258]

1023 – وَحَدَّثَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْمُنْذِرِ الْحِزَامِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نَافِعٍ الصَّائِغُ، عَنِ الضَّحَّاكِ بْنِ عُثْمَانَ، عَنْ يُوسُفَ بْنِ عَبْدِ اللَّهِ بْنِ سَلَّامٍ، عَنْ أَبِيهِ قَالَ: «الْأَقْبُرُ الثَّلَاثَةُ: قَبْرُ النَّبِيِّ ﷺ، وَقَبْرُ أَبِي بَكْرٍ، وَقَبْرُ عُمَرَ رضي الله عنهما، وَقَبْرٌ رَابِعٌ يُدْفَنُ فِيهِ عِيسَى ابْنُ مَرْيَمَ عليه السلام»

1023. And Abū Al-ʻAbbās ʻAbdullāh ibn As-Saqr As-Sukkarī narrated to us and said: Ibrāhīm ibn Al-Mundhir Al-Hizāmī narrated to us and said: ʻAbdullāh ibn Nāfiʻ As-Sāigh narrated to us, from Ad-Dahhāk ibn ʻUthmān, from Yūsuf ibn ʻAbdillāh ibn Salām, from his father who said: *"The graves are three: The grave of the Prophet ﷺ, and the grave of Abū Bakr and the grave of ʻUmar (radiAllāhu ʻanhumā). And a fourth grave in which ʻĪsā ibn Maryam (ʻalayhis-salām) is buried."*[259]

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[258] Narrated by Ahmad (6032), Al-Bukhārī (2926) and Muslim (2921).
And Muslim (2922) narrated from Abū Hurayrah (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"The Hour will not be established before the muslims will fight the jews. And the muslims will kill them, to the extent that the jew will hide behind the rock and the tree. So the rock and the tree will say: 'O muslim, O slave of Allāh, there is a jew behind me. So come here and kill him.' Except the gharqad, for it is verily from the trees of the jews."***

[259] Narrated by Al-Bukhārī in "At-Tārīkh Al-Kabīr" (1/263) and At-Tirmidhī in his "Sunan" (3617).
At-Tirmidhī added: *"And Abū Mawdūd said: 'And in the house there remains the place of a grave."*
Al-Bukhārī said in the biography of Muhammad ibn Yūsuf, after this narration: *"This is not correct for me, and it is not followed up upon."* At-Tirmidhī said: *"This hadīth is hasan gharīb."*
I said: And also in its *isnād* is ʻUthmān ibn Ad-Dahhāk. Abū Dāwūd said: *"Weak."* ["Tahdhīb At-Tahdhīb" (7/124)].
And regarding the place where ʻĪsā (*ʻalayhis-salām*) is buried, there is a *hadīth* ascribed to the Prophet ﷺ from ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhu*), which is not *sahīh*, just as stated in "Al-ʻIlal Al-Mutanāhiyah" (2/913).

1024 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا حُصَيْنٌ، عَنْ أَبِي مَالِكٍ، فِي قَوْلِ اللَّهِ عز وجل:

1024. Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Ziyād ibn Ayyūb At-Tūsī narrated to us and said: Hushaym narrated to us and said: Husayn narrated to us, from Abū Mālik regarding His ﷻ Words:

﴿ وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ ﴾

"And verily, from the people of the Book (there is no-one)**, except that he will believe in him before his death."** (An-Nisā 4:159)

قَالَ: «ذَلِكَ عِنْدَ نُزُولِ عِيسَى ابْنِ مَرْيَمَ عليه السلام، لَا يَبْقَى أَحَدٌ مِنْ أَهْلِ الْكِتَابِ إِلَّا آمَنَ بِهِ»

He said: *"That is when ʻĪsā ibn Maryam comes down. There will remain no-one from the people of the Book, except that he will believe in him."*

1025 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ سَعِيدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي عَمِّي، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِ اللَّهِ عز وجل: ﴿وَإِن مِّنْ أَهْلِ ٱلْكِتَٰبِ إِلَّا لَيُؤْمِنَنَّ بِهِۦ قَبْلَ مَوْتِهِۦ﴾ يَعْنِي «أَنَّهُ سَيُدْرِكُ أُنَاسٌ مِنْ أَهْلِ الْكِتَابِ حِينَ يُبْعَثُ عِيسَى ابْنُ مَرْيَمَ فَيُؤْمِنُوا بِهِ وَيَوْمَ الْقِيَامَةِ يَكُونُ عَلَيْهِمْ شَهِيدًا»

1025. Abū ʻAbdillāh Muhammad ibn Makhlad Al-ʻAttār narrated to us and said: Abū Jaʻfar Muhammad ibn Saʻīd narrated to us and said: My father narrated to me and said: My uncle narrated to me, from his father, from his grandfather, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) regarding His ﷻ Words: **"And verily, from the people of the Book** (there is no-one)**, except that he will believe in him before his death."** (An-Nisā 4:159)

(He said): *"This means that some people from the people of the Book will meet ʻĪsā ibn Maryam when he is sent, so they believe in him. And on the Day of Resurrection he will be a witness for them."*[260]

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[260] Ibn Jarīr At-Tabarī said in his "Tafsīr" (7/663): *"The people of interpretation disagreed regarding the meaning of this. So some of them said:* **"And verily, from the people of the Book (there is no-one), except that he will believe in him."** *This means: In ʻĪsā.* **"Before his death."** *Meaning: Before the death of ʻĪsā. He aims this at (the meaning of) that all of them will believe in him when he comes down to kill the Dajjāl. So all of the religions become one, and that is the religion of Islām Al-Hanīfiyyah; the dīn of Ibrāhīm (ʻalayhis-salām)."*

Then he mentioned this (narration) with its chain of narration from Ibn ʻAbbās (*radiAllāhu ʻanhumā*), Abū Mālik, Al-Hasan, Qatādah and Ibn Zayd.

"And others said: He means with this: And verily, from the people of the Book (there is no-one), except that he will believe in ʻĪsā before the death of the kitābī (i.e. the person from the people of the Book)."

74. Book: The belief in the *mīzān* (scale); that it is true and the good deeds and bad deeds are weighed in it[261]

[261] From the beliefs of *Ahlus-Sunnah*, which they agreed upon, is to believe in the *mīzān* (scale) on the Day of Resurrection, and that it is a scale in reality that has a tongue and two scale-pans.
And the evidences have verily proven, that it is three things that are weighed in it:
1. The scrolls of the deeds, as it is stated in the *hadīth* of the *bitāqah* which the author will mention.
2. The deeds of the slaves and their deeds, as it is stated in the *ahādīth*, some of which the author will mention.
3. The performer of the deeds, as the words of the Prophet ﷺ about the leg of 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*): ***"The leg of 'Abdullāh is heavier on the scale, on the Day of Resurrection, than Uhud."***
- And *Imām* Ahmad – *rahimahullāh* – said in his *'aqīdah* which 'Abdūs Al-'Attār narrated: *"The usūl of the Sunnah for us are… And the belief in the mīzān (scale) on the Day of Resurrection just as this has been narrated. The slave is weighed on the Day of Resurrection and he will not weigh (even the weight of) the wing of a fly. And the deeds of the slaves are weighed just as it has been narrated."*
- And Abū Hātim and Abū Zur'ah – *rahimahumāllāh* – said in their *'aqīdah*: *"We met the scholars from all of the countries: Hijāz, 'Irāq, Misr, Shām and Yaman. And it was from their madhhab:.. And the mīzān that has two scale-pans. In it the deeds of the slaves are weighed; the good of it and the bad of it. (All of this) is true."*
And Harb Al-Karmānī – *rahimahullāh* – said in "As-Sunnah" (40): *"And the mīzān is true. The good deeds and the bad deeds are weighed in it, just as Allāh wants for it to be weighed."*
- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (268) while speaking about the *mīzān*: *"And the people of knowledge about the evidences, the scholars, the ascetics and the worshippers from all of the countries, all agreed that believing in this is a necessary obligation."*
I said: Some groups from the people of *bida'* rejected the reality of the *mīzān* on the Day of Resurrection, such as the *Mu'tazilah*, the *Khawārij* and others than them. And they said: *"What is meant with the mīzān (scale) which is mentioned in the Book and the Sunnah, is the establishment of justice and its manifestation between the created beings, and not that it is a scale in reality which has two scale-pans in which the deeds are weighed."*
Some of them believed in the *mīzān* without all of the description which was narrated regarding it. So they do not say it has two scale-pans, nor a tongue. Rather, they prohibited this.
- And from this is the statement of Ibn Hazm in "Al-Fasl" (4/55): *"And as for the one who speaks about what he does not know (by saying) that this mīzān (scale) has two scale-pans, then he verily said this while comparing (it) with the scales of dunyā. And he has verily made a mistake in his comparison. Because, from the scales in dunyā, there are those who do not have any scale-pan, such as the steelyard balance."*
- And from this is what Ahmad Shākir commented upon the statement of *Imām* Az-Zuhrī *rahimahullāh*: *"Verily, the wudū is weighed."* As it is stated in "Sunan At-Tirmidhī" (1/77). And he (i.e. Ahmad Shākir) said: *"This explanation is not correct. Because the mīzān of the deeds on the Day of Resurrection is not like the scales of dunyā, and it does not fall under what can be sensed in this dunyā. Rather it is from the unseen affairs which we believe in just as it was mentioned."*
I said: All of this is opposite of what previously has been conveyed from the leaders of the *Sunnah* and *āthār*; that it is a scale in reality which has two scale-pans in which the deeds are weighed. So we ask Allāh – the Exalted – to let us be from those whose scale becomes heavy (due to good deeds) so they win by (entering) Paradise and they are removed from Hellfire.

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

1026 – أَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: «يُوضَعُ الصِّرَاطُ يَوْمَ الْقِيَامَةِ وَلَهُ حَدٌّ كَحَدِّ الْمُوسَى قَالَ: وَيُوضَعُ الْمِيزَانُ، وَلَوْ وُضِعَتْ فِي كِفَّتِهِ السَّمَاوَاتُ وَالْأَرْضُ وَمَا فِيهِنَّ لَوَسِعَتْهُمْ، فَتَقُولُ الْمَلَائِكَةُ: رَبَّنَا لِمَنْ تَزِنُ هَذَا؟ فَيَقُولُ: لِمَنْ شِئْتُ مِنْ خَلْقِي، فَيَقُولُونَ: رَبَّنَا مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ»

1026. Al-Firyābī informed us and said: 'Ubaydullāh ibn Mu'ādh narrated to us and said: My father narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Abū 'Uthmān An-Nahdī, from Salmān (*radiAllāhu 'anhu*) who said: *"On the Day of Resurrection, the sirāt (i.e. path over Hellfire) is placed, and it has and edge like the edge of a razor."*

He said: *"And the mīzān is placed. And if the heavens and the earth and whatever is in them were placed in its scale-pan, then it would be big enough for it. Then the angels say: 'For whom are You weighing this?' So He will say: 'For whomever I want from My creation.' So they will say: 'Our Lord, we have verily not worshipped You as You deserve to be worshipped.'"*[262]

1027 – حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَبِي عُثْمَانَ النَّهْدِيِّ، عَنْ سَلْمَانَ قَالَ: «يُوضَعُ الْمِيزَانُ يَوْمَ الْقِيَامَةِ، فَلَوْ أَنَّ فِيهِ السَّمَاوَاتُ وَالْأَرْضُ لَوُسِعَتْ، فَتَقُولُ الْمَلَائِكَةُ: يَا رَبِّ، لِمَنْ تَزِنُ هَذَا؟ فَيَقُولُ لِمَنْ شِئْتُ مِنْ خَلْقِي، فَيَقُولُونَ: سُبْحَانَكَ، مَا عَبَدْنَاكَ حَقَّ عِبَادَتِكَ»

1027. Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Abū 'Uthmān An-Nahdī, from Salmān (*radiAllāhu 'anhu*) who said: *"On the Day of Resurrection the mīzān will be placed. And if the heavens and the earth was in it, then it would be big enough. Then the angels will say: 'For whom are You weighing this?'*

So He will say: 'For whomever I want from My creation.'

So they will say: 'Glorified are You, we have verily not worshipped You as You deserve to be worshipped.'"

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[262] Narrated by 'Abdullāh ibn Al-Mubārak in "Az-Zuhd war-Raqāiq" (1357), and its *isnād* is *sahīh*. And it has the *hukm* of *raf'* (i.e. being ascribed to the Prophet).
And Al-Hākim (4/585) narrated from the words of the Prophet ﷺ, and he declared it to be *sahīh*.

1028 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنِ الْقَاسِمِ بْنِ أَبِي بَزَّةَ، قَالَ: سَمِعْتُ رَجُلًا يُقَالُ لَهُ: عَطَاءٌ يُحَدِّثُ عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنْ شَيْءٍ أَثْقَلُ فِي مِيزَانِ الْمُؤْمِنِ مِنَ الْخُلُقِ الْحَسَنِ**»

1028. Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us and said: Shu'bah narrated to us, from Al-Qāsim ibn Abī Bazzah who said: I heard a man who is called 'Atā narrate from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"There is nothing heavier in the scale of the mumin than good manners."***[263]

1029 – حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا بُنْدَارٌ مُحَمَّدُ بْنُ بَشَّارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ يَعْنِي غُنْدَرًا قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: سَمِعْتُ الْقَاسِمَ بْنَ أَبِي بَزَّةَ يُحَدِّثُ عَنْ عَطَاءٍ الْكَيْخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: عَنِ النَّبِيِّ ﷺ قَالَ: «مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ»

1029. Abū Muhammad ibn Sā'id narrated to us and said: Bundār Muhammad ibn Bashshār narrated to us and said: Muhammad ibn Ja'far (i.e. Ghundar) narrated to us and said: Shu'bah narrated to us and said: I heard Al-Qāsim ibn Abī Bazzah narrate from 'Atā Al-Kīkhārānī, from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu 'anhu*) – or from Umm Ad-Dardā (*radiAllāhu 'anhā*) – from the Prophet ﷺ who said: ***"There is nothing heavier in the scale than good manners."***

1030 – وَحَدَّثَنَا ابْنُ صَاعِدٍ قَالَ حَدَّثَنَا عَمْرُو بْنُ عَلِيٍّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا شُعْبَةُ قَالَ: أَخْبَرَنِي الْقَاسِمُ بْنُ أَبِي بَزَّةَ، عَنْ عَطَاءٍ الْكَيْخَارَانِيِّ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ: عَنِ النَّبِيِّ ﷺ قَالَ: «**مَا مِنْ شَيْءٍ أَثْقَلُ فِي الْمِيزَانِ مِنْ حُسْنِ الْخُلُقِ**»

1030. And Ibn Sā'id narrated to us and said: 'Amr ibn 'Alī narrated to us and said: Yahyā ibn Sa'īd narrated to us and said: Shu'bah narrated to us and said: Al-Qāsim ibn Abī Bazzah informed me, from 'Atā Al-Kīkhārānī, from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"There is nothing heavier in the scale than good manners."***

1031 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ التَّاجِرُ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَا مِنْ شَيْءٍ أَفْضَلُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَامَةِ مِنْ خُلُقٍ حَسَنٍ**»

1031. Abū Ahmad Hārūn ibn Yūsuf At-Tājir narrated to us and said: Ibn Abī 'Umar (i.e. Muhammad Al-'Adanī) narrated to us and said: Sufyān ibn 'Uyaynah narrated to us and said: 'Amr ibn Dīnār narrated to us, from Ibn Abī Mulaykah, from Ya'lā ibn Mamlak, from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu*

[263] Narrated by Ahmad (27517), Abū Dāwūd (4799) and At-Tirmidhī (2003), and it is *sahīh hadīth*.

'anhu), from the Prophet ﷺ who said: ***"There is nothing better in the scale on the Day of Resurrection than good manners."***

1032 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ وَإِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرِو بْنِ دِينَارٍ، عَنِ ابْنِ أَبِي مُلَيْكَةَ، عَنْ يَعْلَى بْنِ مَمْلَكٍ، عَنْ أُمِّ الدَّرْدَاءِ، عَنْ أَبِي الدَّرْدَاءِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَثْقَلُ شَيْءٍ يُوضَعُ فِي الْمِيزَانِ: الْخُلُقُ الْحَسَنُ**»

1032. And Abū Muhammad ibn Sā'id narrated to us and said: Muhammad ibn Sulaymān Luwayn and Ibrāhīm ibn Sa'īd Al-Jawharī both narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from 'Amr ibn Dīnār, from Ibn Abī Mulaykah, from Ya'lā ibn Mamlak, from Umm Ad-Dardā, from Abū Ad-Dardā (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The heaviest thing that will be placed in the mīzān is good manners."***

1033 – وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عَامِرِ بْنِ زُرَارَةَ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ خَلَفِ بْنِ حَوْشَبٍ، عَنْ مَيْمُونِ بْنِ مِهْرَانَ قَالَ: قُلْتُ لِأُمِّ الدَّرْدَاءِ: هَلْ سَمِعْتِ مِنْ رَسُولِ اللَّهِ ﷺ شَيْئًا؟ قَالَتْ: نَعَمْ، سَمِعْتُهُ يَقُولُ: «**إِنَّ أَوَّلَ مَا يَدْخُلُ فِي الْمِيزَانِ الْخُلُقُ الْحَسَنُ**»

1033. And Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: 'Abdullāh ibn 'Āmir ibn Zurārah narrated to us and said: Sharīk narrated to us, from Khalaf ibn Hawshab, from Maymūn ibn Mihrān who said: I said to Umm Ad-Dardā (*radiAllāhu 'anhā*): *"Did you hear anything from the Messenger of Allāh?"* She said: *"Yes. I heard him say:* ***'Verily, the first thing to enter the scale is good manners.'"***[264]

1034 – حَدَّثَنِي أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ الْحِمْصِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ زِيَادٍ الْإِفْرِيقِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ يَزِيدَ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يُؤْتَى يَوْمَ الْقِيَامَةِ بِرَجُلٍ إِلَى الْمِيزَانِ، وَيُؤْتَى بِتِسْعَةٍ وَتِسْعِينَ سِجِلًّا، كُلُّ سِجِلٍّ مِنْهَا مَدُّ الْبَصَرِ، فِيهَا خَطَايَاهُ وَذُنُوبُهُ، فَتُوضَعُ فِي كِفَّةِ الْمِيزَانِ، ثُمَّ يُخْرَجُ بِطَاقَةٌ بِقَدْرِ أُنْمُلَةٍ فِيهَا: شَهَادَةُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، فَتُوضَعُ فِي الْكِفَّةِ الْأُخْرَى، فَتَرْجَحُ بِخَطَايَاهُ وَذُنُوبِهِ**»

1034. Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to me and said: Al-Hasan ibn 'Arafah narrated to us and said: Ismā'īl ibn 'Ayyāsh Al-Himsī narrated to us, from 'Abdur-Rahmān ibn Ziyād Al-'Ifrīqī, from 'Abdullāh ibn Yazīd, from 'Abdullāh

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[264] Narrated by Ibn Abī Shaybah (25846) and 'Abd ibn Humayd (1566).
Ibn Abī Hātim – *rahimahullāh* – said in "Al-'Ilal" (2323): *"I asked my father about the hadīth which was narrated by Sharīk, from Khalaf ibn Hawshab, from Maymun ibn Mihran, from Umm Ad-Dardā who said: I heard the Prophet ﷺ…*
My father said: 'This Umm Ad-Dardā did not hear from the Prophet ﷺ. A group narrates this hadīth from Umm Ad-Dardā, from Abū Ad-Dardā, from the Prophet ﷺ. From them is 'Atā Al-Kīkhārānī, from Umm Ad-Dardā, from Abū Ad-Dardā, and that is a sahīh hadīth." And also see *hadīth* number (2232) in "Al-'Ilal".

ibn ʻAmr (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"On the Day of Resurrection a man is brought to the mīzān. And ninety-nine scrolls are brought. Every scroll of them is (as long) as far as the eye can see. It contains mistakes and sins. Then they are placed in the scale-pan of the mīzān. Then (a card or piece of paper) the size of a fingertip is brought out, on which it says: Lā ilāha illā Allāh and Muhammadu Rasūlullāh. Then it is placed in the other scale-pan, and it outweighs his mistakes and sins."***[265]

1035 – أَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ عَمْرٍو هُوَ ابْنُ دِينَارٍ عَنْ عُبَيْدِ بْنِ عُمَيْرٍ قَالَ: "يُؤْتَى بِالرَّجُلِ الطَّوِيلِ الْعَظِيمِ يَوْمَ الْقِيَامَةِ، فَيُوضَعُ فِي الْمِيزَانِ، فَلَا يَزِنُ عِنْدَ اللَّهِ جَنَاحَ بَعُوضَةٍ وَقَرَأَ:

1035. Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Sufyān ibn ʻUyaynah narrated to us, from ʻAmr (i.e. ibn Dīnār), from ʻUbayd ibn ʻUmayr who said: *"A tall and big man will be brought on the Day of Resurrection, and he will be placed in the mīzān. And with Allāh he does not weigh (the weight of) the wing of a mosquito."* And he recited:

﴿ فَلَا نُقِيمُ لَهُمْ يَوْمَ ٱلْقِيَـٰمَةِ وَزْنًا ﴾

"So We will not establish any weight for them on the Day of Resurrection."
(Al-Kahf 18:105)[266]

1036 – أَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ قَالَ: أَنْبَأَنَا لَيْثٌ، عَنْ أَبِي الزُّبَيْرِ، عَنْ عُبَيْدِ بْنِ عُمَيْرٍ، فِي «الْعُتُلِّ» قَالَ: «هُوَ الْقَوِيُّ الشَّدِيدُ الْأَكُولُ الشَّرُوبُ، يُوضَعُ فِي الْمِيزَانِ، فَلَا يَزِنُ شَعِيرَةً، يَدْفَعُ الْمَلَكُ مِنْ أُولَئِكَ سَبْعِينَ أَلْفًا دَفْعَةً وَاحِدَةً فِي النَّارِ»

1036. Al-Firyābī informed us and said: Abū Kurayb narrated to us and said: ʻAbdullāh ibn Idrīs narrated to us and said: Layth narrated to us, from Abū Az-Zubayr, from ʻUbayd ibn ʻUmayr regarding '*Al-ʻUtull*'.[267]

He said: *"He is the strong and severe who eats and drink much. He is placed in the mīzān, but he will not weigh (the weight of) a single hair. An angel will push seventy thousand of these (type of people) into Hellfire with a single push."*

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[265] Narrated by Ahmad (6994), Abū Dāwūd (4300), Ibn Majāh (4300) and At-Tirmidhī (2639) who said: *"This hadīth is hasan gharīb."*

[266] Al-Bukhārī (4729) narrated, from Abū Hurayrah (*radiAllāhu ʻanhu*), from the Messenger of Allāh ﷺ who said: ***"A man who is big and fat will come on the Day of Resurrection, but with Allāh he does not weigh (the weight of) the wing of a mosquito."*** And he said: ***"Recite:* "So We will not establish any weight for them on the Day of Resurrection."** (Al-Kahf 18:105)**."**

[267] He means His – the Exalted – Words: **"'*Utull* (cruel), and on top of that (he is) an illegitimate child."** (Al-Qalam 68:13).

1037 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ سِنَانٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّيْلَحِينِيُّ قَالَ: أَنْبَأَنَا ابْنُ لَهِيعَةَ، عَنْ خَالِدِ بْنِ أَبِي عِمْرَانَ، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قُلْتُ: يَا رَسُولَ اللَّهِ، هَلْ يَذْكُرُ الْحَبِيبُ حَبِيبَهُ يَوْمَ الْقِيَامَةِ؟ قَالَ: «**أَمَّا عِنْدَ ثَلَاثٍ فَلَا، أَمَّا عِنْدَ الْمِيزَانِ حَتَّى يَمِيلَ أَوْ يَخِفَّ فَلَا، وَأَمَّا عِنْدَ الْكُتُبِ حَتَّى يُعْطَى الْكِتَابَ بِيَمِينِهِ أَوْ بِشِمَالِهِ فَلَا، وَأَمَّا حِينَ يَخْرُجُ عُنُقٌ مِنَ النَّارِ، فَيَقُولُ ذَلِكَ الْعُنُقُ: وُكِّلْتُ بِثَلَاثَةٍ، وُكِّلْتُ بِالَّذِي ادَّعَى مَعَ اللَّهِ إِلَهًا آخَرَ، وَوُكِّلْتُ بِكُلِّ جَبَّارٍ عَنِيدٍ، وَبِكُلِّ مُتَكَبِّرٍ لَا يُؤْمِنُ بِيَوْمِ الْحِسَابِ**»

1037. And Al-Firyābī informed us and said: Ahmad ibn Sinān narrated to us and said: Yahyā ibn Ishāq As-Sālihīnī narrated to us and said: Ibn Lahī'ah narrated to us, from Khālid ibn Abī 'Imrān, from Al-Qāsim ibn Muhammad, from 'Āishah (*radiAllāhu 'anhā*) who said: I said: *"O Messenger of Allāh, will the beloved mention his beloved on the Day of Resurrection?"*

He said: ***"As for at three (specific times), then no. As for at the mīzān, until it tips (to his advantage) or is too light, then no. And as for the time of the books, until he is given his book in his right hand or his left hand, then no. And as for when a neck will come out of Hellfire, and that neck will say: 'I have been assigned to three. I have been assigned to the one who claims there is another ilāh with Allāh. And I have been assigned to every stubborn tyrant, and to every arrogant person who does not believe in the Day of Reckoning' (then no)."***[268]

1038 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا حُمَيْدُ بْنُ عَيَّاشٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا مُبَارَكٌ، عَنِ الْحَسَنِ قَالَ: قَالَتْ: عَائِشَةُ رضي الله عنها :بَيْنَا رَسُولُ اللَّهِ فِي حِجْرِي، فَذَكَرْتُ قُرْبَهُ مِنِّي فِي الدُّنْيَا، وَتَبَاعُدَ النَّاسِ بِأَعْمَالِهِمْ فِي الْآخِرَةِ، فَبَكَيْتُ، فَقَالَ لِي: «**مَا يُبْكِيكِ يَا عَائِشَةُ؟**» فَقُلْتُ: ذَكَرْتُ قُرْبَكَ مِنِّي فِي الدُّنْيَا، وَتَبَاعُدَ النَّاسِ بِأَعْمَالِهِمْ فِي الْآخِرَةِ، هَلْ تَذْكُرُونَ أَهْلِيكُمْ يَوْمَ الْقِيَامَةِ يَا رَسُولَ اللَّهِ؟ قَالَ: «**أَمَّا فِي ثَلَاثَةِ مَوَاطِنَ، إِذَا تَطَايَرَتِ الصُّحُفُ، وَقِيلَ:**

1038. Abu Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Humayd ibn 'Ayyāsh Ar-Ramlī narrated to us and said: Muammal ibn Ismā'īl narrated to us and said: Mubārak narrated to us, from Al-Hasan who said: 'Āishah (*radiAllāhu 'anhā*) said: While the Messenger of Allāh was in my lap, I remembered his nearness to me in *dunyā*, and the distance between the people in their deeds in *ākhirah*, so I cried.

So he said to me: ***"What has made you cry, O 'Āishah?"***

So I said: *"I remembered your nearness to me in dunyā, and the distance between the people in their deeds in ākhirah. Will they remember their families on the Day of Resurrection, O Messenger of Allāh?"*

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[268] Narrated by Ahmad (24793). And in its *isnād* is Ibn Lahī'ah, and he is weak.

He said: ***"As for three situations: When the books are handed out, and it is said:***

﴿ هَآؤُمُ ٱقۡرَءُواْ كِتَٰبِيَهۡ ﴾

"Here, read my book." (Al-Haqqah 69:19)

لَمْ يَذْكُرْ أَحَدٌ أَحَدًا حَتَّى يَعْلَمَ: أَبِيَمِينِهِ يُعْطَى أَمْ بِشِمَالِهِ؟ وَإِذَا وُضِعَتِ الْأَعْمَالُ فِي الْمِيزَانِ لَمْ يَذْكُرْ أَحَدٌ أَحَدًا، حَتَّى يَعْلَمَ: أَيَثْقُلُ مِيزَانُهُ أَمْ يَخِفُّ؟ وَإِذَا حُمِلَ النَّاسُ عَلَى الصِّرَاطِ لَمْ يَذْكُرْ أَحَدٌ أَحَدًا، حَتَّى يَعْلَمَ: يَنْجُو أَمْ لَا؟»

No-one will remember anyone until he knows whether he will be given in his right hand or his left hand?

And when the deeds are placed in the scale, no-one will remember anyone until he knows whether his scale will be heavy or light?

And when the people are crossing the sirāt, then no-one will remember anyone until he knows whether he will be saved or not?"[269]

1039 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا صَدَقَةُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي الْعَاتِكَةِ، عَنْ عَلِيِّ بْنِ يَزِيدَ، عَنِ الْقَاسِمِ، عَنْ أَبِي أُمَامَةَ قَالَ: لَمَّا نَزَلَتْ

1039. And Al-Firyābī informed us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Sadaqah ibn Khālid narrated to us and said: ʻUthmān ibn Abī Al-ʻĀtikah narrated to us, from ʻAlī ibn Yazīd, from Al-Qāsim, from Abū Umāmah (*radiAllāhu ʻanhu*) who said: When it was revealed:

﴿ وَأَنذِرۡ عَشِيرَتَكَ ٱلۡأَقۡرَبِينَ ﴾

"And warn your closest relatives." (Ash-Shu'arā 26:214)

جَمَعَ النَّبِيُّ ﷺ بَنِي هَاشِمٍ، فَأَجْلَسَهُمْ عَلَى الْبَابِ، وَجَمَعَ نِسَاءَهُ وَأَهْلَهُ، فَأَجْلَسَهُمْ فِي الْبَيْتِ، ثُمَّ اطَّلَعَ فَقَالَ: «**يَا بَنِي هَاشِمٍ، اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ عز وجل، لَا يَغُرَّنَّكُمْ قَرَابَتُكُمْ مِنِّي، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ شَيْئًا**»، ثُمَّ أَقْبَلَ عَلَى أَهْلِ بَيْتِهِ فَقَالَ: «**يَا عَائِشَةُ بِنْتَ أَبِي بَكْرٍ، وَيَا حَفْصَةُ بِنْتَ عُمَرَ، وَيَا أُمَّ سَلَمَةَ، وَيَا فَاطِمَةُ بِنْتَ مُحَمَّدٍ، يَا أُمَّ الزُّبَيْرِ يَا عَمَّةَ النَّبِيِّ: اشْتَرُوا أَنْفُسَكُمْ مِنَ اللَّهِ عز وجل، وَاسْعَوْا فِي فِكَاكِ رِقَابِكُمْ، فَإِنِّي لَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ عز وجل شَيْئًا**»، فَبَكَتْ عَائِشَةُ، ثُمَّ قَالَتْ: أَيْ حِبِّي، وَهَلْ يَكُونُ ذَلِكَ يَوْمَ لَا تُغْنِي عَنِّي شَيْئًا؟ فَقَالَ: «**نَعَمْ، فِي ثَلَاثَةِ مَوَاطِنَ: يَقُولُ اللَّهُ عز وجل:**

The Prophet ﷺ gathered Banū Hāshim and made them sit at the door. And he gathered his women and his family and made them sit in the house. Then he came and said: ***"O Banū Hāshim, buy your souls from Allāh ﷻ. Do not let your relation to me deceive you, for I do not have any authority before Allāh for you in anything."***

[269] Narrated by Abū Dāwūd (4755), and its *isnād* is *munqati'*. Al-Hasan Al-Basrī – *rahimahullāh* – did not hear from ʻĀishah (*radiAllāhu ʻanhā*), just as Al-Mizzī said in "Tahdhīb Al-Kamāl" (6/97).

Then he turned to the people of his household and said: ***"O 'Āishah bint Abī Bakr, and O Hafsah bint 'Umar, and O Umm Salamah, and O Fātimah bint Muhammad, and O Umm Az-Zubayr, and O aunt of the Prophet, buy yourselves from Allāh ﷻ and strive to free your necks (from Hellfire), for I do not have any authority before Allāh for you in anything."***

Then 'Āishah cried and said: *"O my love, and will there come a day where you cannot benefit me in anything?"*

So he said: ***"Yes, in three situations. Allāh ﷻ says:***

﴿ وَنَضَعُ ٱلۡمَوَٰزِينَ ٱلۡقِسۡطَ لِيَوۡمِ ٱلۡقِيَٰمَةِ ﴾

"And We will place the scales of justice for the Day of Resurrection."
(Al-Anbiyā 21:47)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ فَمَن ثَقُلَتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ هُمُ ٱلۡمُفۡلِحُونَ ١٠٢ وَمَنۡ خَفَّتۡ مَوَٰزِينُهُۥ فَأُوْلَٰٓئِكَ ٱلَّذِينَ خَسِرُوٓاْ أَنفُسَهُمۡ فِي جَهَنَّمَ خَٰلِدُونَ ﴾

"Whoever's scale becomes heavy, then these are the successful. And whoever's scale becomes light, then these are those who have lost themselves. In Hellfire they will remain." (Al-Muminūn 23:102-103)

فَعِنْدَ ذَلِكَ لَا أُغْنِي عَنْكُمْ مِنَ اللَّهِ شَيْئًا، وَعِنْدَ النُّورِ: مَنْ شَاءَ اللَّهُ عز وجل أَتَمَّ نُورَهُ، وَمَنْ شَاءَ تَرَكَهُ فِي الظُّلْمَةِ يَعْمَهُ فِيهَا، فَلَا أَمْلِكُ لَكُمْ مِنَ اللَّهِ عز وجل شَيْئًا، وَعِنْدَ الصِّرَاطِ، مَنْ شَاءَ اللَّهُ عز وجل سَلَّمَهُ وَأَنْجَاهُ، وَمَنْ شَاءَ كَبْكَبَهُ فِي النَّارِ» قَالَتْ عَائِشَةُ رضي الله عنها :أَيْ حِبِّي، قَدْ عَلِمْنَا أَنَّ الْمَوَازِينَ هِيَ الْكِفَّتَانِ يُوضَعُ فِي هَذَا الشَّيْءَ، وَفِي هَذَا الشَّيْءَ فَتَرْجَحُ إِحْدَاهُمَا، وَتَخِفُّ إِحْدَاهُمَا، وَقَدْ عَلِمْنَا النُّورَ وَالظُّلْمَةَ، فَمَا الصِّرَاطُ؟ قَالَ: **«طَرِيقٌ بَيْنَ الْجَنَّةِ وَالنَّارِ، يُجَازُ النَّاسُ عَلَيْهَا، وَهِيَ مِثْلُ حَدِّ الْمُوسَى، وَالْمَلَائِكَةُ صَافُّونَ يَمِينًا وَشِمَالًا يَتَخَطَّفُونَهُمْ بِالْكَلَالِيبِ، مِثْلَ شَوْكِ السَّعْدَانِ، وَهُمْ يَقُولُونَ: رَبِّ سَلِّمْ، سَلِّمْ، وَأَفْئِدَتُهُمْ هَوَاءٌ، فَمَنْ شَاءَ اللَّهُ سَلَّمَهُ، وَمَنْ شَاءَ كَبْكَبَهُ فِيهَا»**

So at that time, I cannot benefit you in anything before Allāh.

And at the time of the light. For whomever Allāh ﷻ wants, then He completes his light. And whomever He wants, He leaves him in the darkness and makes him blind in it. So I do not have any authority before Allāh for you in anything.

And at the sirāt. Whomever Allāh ﷻ wants, He grants him safety and He protects him. And whomever He wants, He throws him in Hellfire."

‘Āishah (*radiAllāhu ‘anhā*) said: *“My love, we verily know that the scales are the two scale-pans; something is placed in one of them and something is placed in the other, and the one of them outweighs (the other), while the other becomes light. And we know about the light and the darkness. So what is the sirāt?”*

He said: ***“A path between Paradise and Hellfire. The people pass over it. It is sharp as a razor. And the angels stand in rows to the right and the left of it and snatch them with hooks like the thorns of the sa’dān (plant). And they will be saying: ‘Our Lord, grant safety, grant safety.’ Their hearts are void. Then whomever Allāh wants, He grants him safety. And whomever Allāh wants, He throws him in it.”***[270]

1040 – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ مُحَمَّدِ بْنِ سُلَيْمَانَ الْبَاغَنْدِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ يَحْيَى الْأَطْرَابُلُسِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْوَلِيدِ الزُّبَيْدِيُّ، عَنْ جُبَيْرِ بْنِ نُفَيْرٍ، عَنْ سَبْرَةَ بْنِ فَاتِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمِيزَانُ بِيَدِ اللَّهِ عز وجل يَرْفَعُ قَوْمًا وَيَضَعُ قَوْمًا**» وَذَكَرَ الْحَدِيثَ

1040. Abū Bakr Muhammad ibn Muhammad ibn Sulaymān Al-Bāghandī narrated to us and said: Hishām ibn ‘Ammār Ad-Dimashqī narrated to us and said: Mu’āwiyah ibn Yahyā Al-Atrābulsī narrated to us and said: Muhammad ibn Al-Walīd Az-Zubaydī narrated to us, from Jubayr ibn Nufayr, from Sabrah ibn Fātik (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“The mīzān is in the Hand of Allāh ﷻ. He raises up some people and lowers some people…”*** And he mentioned the *hadīth*.[271]

1041 – حَدَّثَنَا أَبُو الْفَضْلِ جَعْفَرُ بْنُ مُحَمَّدٍ الصَّنْدَلِيُّ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا الْمُؤَمَّلُ بْنُ الْفَضْلِ، وَمُحَمَّدُ بْنُ سَعِيدٍ الْأَصْبَهَانِيُّ قَالَا: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ يَزِيدَ بْنِ جَابِرٍ يَقُولُ: حَدَّثَنِي بُسْرُ بْنُ عُبَيْدِ اللَّهِ الْحَضْرَمِيُّ، أَنَّهُ سَمِعَ أَبَا إِدْرِيسَ الْخَوْلَانِيَّ يَقُولُ: سَمِعْتُ النَّوَّاسَ بْنَ سَمْعَانَ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْمِيزَانُ بِيَدِ الرَّحْمَنِ تبارك وتعالى، يَرْفَعُ أَقْوَامًا، وَيَخْفِضُ آخَرِينَ إِلَى يَوْمِ الْقِيَامَةِ**»

1041. Abū Al-Fadl Ja’far ibn Muhammad As-Sandalī narrated to us and said: Zhar ibn Muhammad Al-Marwazī narrated to us and said: Al-Muammal ibn Al-Fadl and Muhammad ibn Sa’īd Al-Asbahānī both narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: I heard ‘Abdur-Rahmān ibn Yazīd ibn Jābir say: Busr ibn ‘Ubaydillāh Al-Hadramī narrated to me that he heard Abū Idrīs Al-Khawlānī say: I heard An-Nawwās ibn Sam’ān (*radiAllāhu ‘anhu*) say: I heard the Messenger of Allāh ﷺ say: ***“The mīzān is in the Hand of Ar-Rahmān tabāraka wa ta’ālā. He raises up some people and lowers others, until the Day of Resurrection.”***

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[270] Narrated by At-Tabarānī in “Al-Kabīr” (7890), and in its *isnād* is ‘Alī ibn Yazīd (who is) weak. Yahyā ibn Ma’īn said: *“The ahādīth of ‘Alī ibn Yazīd, from Al-Qāsim, from Abū Umāmah (radiAllāhu ‘anhu) ascribed to the Prophet ﷺ are weak.”* See: “Tahdhīb Al-Kamāl” (21/178).

[271] Narrated by Ibn Abī ‘Āsim in “Al-Āhād wal-Mathānī” (1042) and At-Tabarānī in “Al-Kabīr” (6557).

وَقَالَ ابْنُ الْأَصْبَهَانِيِّ: «**وَالْمِيزَانُ بِيَدِ رَبِّ الْعَالَمِينَ**»

And Ibn Al-Asbahānī said: ***"And the mīzān is in the Hand of the Lord of all the worlds."***[272]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**رَأَيْتُنِي دَخَلْتُ الْجَنَّةَ، فَأُوتِيتُ بِكِفَّةِ مِيزَانٍ، فَوُضِعْتُ فِيهَا، وَجِيءَ بِأُمَّتِي، فَوُضِعَتْ فِي الْكِفَّةِ الْأُخْرَى، فَرَجَحْتُ بِأُمَّتِي**» وَذَكَرَ الْحَدِيثَ، فَنَعُوذُ بِاللَّهِ مِمَّنْ يُكَذِّبُ بِالْمِيزَانِ.

1042. And it was verily narrated from the Prophet ﷺ that he said: ***"I saw myself entering Paradise. Then the scale-pan of the mīzān was brought to me and I was placed in it. And my ummah was brought and placed in the other scale-pan. And I outweighed my ummah…"*** And he mentioned the *hadīth*.[273]

So we seek refuge with Allāh from the one who rejects the *mīzān*.

[272] Narrated by Ahmad (17630), An-Nasāī in "Al-Kubrā" (7691) and Ibn Majāh (199). And it is a *sahīh hadīth*.

[273] Narrated by Ahmad (22232). And it is a weak *hadīth*.

75. Book: The belief in and affirmation of that Paradise and Hellfire are created, and that the enjoyment of Paradise never will cease for its people, and that the punishment of Hellfire never will cease for its people from the *kuffār* [274]

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

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[274] *Ahlus-Sunnah wal-Jamā'ah* agreed upon that Paradise and Hellfire are created and that they never will cease to exit, opposite of the *Jahmiyyah* and *Mu'tazilah* and others than them from the people of *bida'*.

- And *Imām* Ahmad – *rahimahullāh* – said in "Usūl As-Sunnah" (45): *"And from īmān is:…And Paradise and Hellfire are two creations which have already been created. Just as this has been narrated from the Messenger of Allāh ﷺ: **'I entered into Paradise and I saw a castle.'**… So whoever claims that they have not been created, then he is rejecting the Qurān and the ahādīth of the Messenger of Allāh ﷺ, and I do not consider him to be believing in Paradise and Hellfire."*

And Harb Al-Karmānī – *rahimahullāh* – said in "As-Sunnah" (47): *"And verily has Paradise and whatever is in it already been created, and Hellfire and whatever is in it has already been created. Allāh ﷻ created them and then He created the creation for them. They will not cease to exist, nor will anything which is in them cease to exist. Then if an innovator or a zindīq uses the Words of Allāh – tabāraka wa ta'ālā – as argument:* **"Everything will be destroyed except His Face."** (Al-Qasas 28:88). *And similar to this from the unclear of the Qurān.*

Then say to him: Everything for which Allāh has written the end and destruction will be destroyed. But the Paradise and Hellfire were created for staying (forever) and not for ending nor for being destroyed, and they are from the ākhirah and not from dunyā…

So whoever says something else than this: He is a mubtadi' (innovator) and mukhālif (opposer), and he has verily deviated from the correct path."

- And Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (274): *"Then, the īmān in, that Allāh ﷻ created Paradise and Hellfire before He created the creation. And the delight in Paradise does not end and remains forever in brightness and delight (or enjoyment)… As for the punishment in Hellfire, then it is remaining by Allāh letting it remain. And its people will remain therein forever; those who left dunyā while not believing in Tawhīd and not adhering to the Sunnah. As for the Muwahhidūn, then they will exit it by the intercession."*

- And in the book "As-Sifāt" by Ibn Al-Muhibb (q/277b) Al-'Abbās ibn Ahmad Al-Yamānī said in Tartūs, from Abū 'Abdillāh Ahmad ibn Hanbal, that he was asked about the one who says: *"Paradise has not been created (yet)."* So he became angry and said: *"(This is) kufr in Allāh. The Prophet ﷺ said: **'I entered Paradise.'**"* Then he said: *"What has occurred to this ummah?!"*

- And Al-Marrūdhī said: I said to Abū 'Abdillāh: *"Whoever says that Paradise and Hellfire have not been created (yet), is he a kāfir who is asked to repent?"* He said: *"Yes."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1043 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ الْقُرْآنَ شَاهِدٌ أَنَّ اللَّهَ عز وجل خَلَقَ الْجَنَّةَ وَالنَّارَ قَبْلَ أَنْ يَخْلُقَ آدَمَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ، وَخَلَقَ لِلْجَنَّةِ أَهْلًا، وَلِلنَّارِ أَهْلًا، قَبْلَ أَنْ يُخْرِجَهُمْ إِلَى الدُّنْيَا، لَا يَخْتَلِفُ فِي هَذَا مَنْ شَمِلَهُ الْإِسْلَامُ، وَذَاقَ حَلَاوَةَ طَعْمِ الْإِيمَانِ، دَلَّ عَلَى ذَلِكَ الْقُرْآنُ وَالسُّنَّةُ، فَنَعُوذُ بِاللَّهِ مِمَّنْ يُكَذِّبُ بِهَذَا، **فَإِنْ قَالَ قَائِلٌ**: بَيِّنْ لَنَا ذَلِكَ، **قِيلَ لَهُ**: أَلَيْسَ خَلَقَ اللَّهُ عز وجل آدَمَ وَحَوَّاءَ عليهما السلام، وَأَسْكَنَهُمَا الْجَنَّةَ؟ وَقَالَ عز وجل فِي سُورَةِ الْبَقَرَةِ:

1043. Know – may Allāh have mercy upon us and you – that the Qurān testifies to, that Allāh ﷻ created Paradise and Hellfire before He created Ādam (*'alayhis-salām*). And He created some people for Paradise, and some people for Hellfire, before He brought them into *dunyā*. Those who are included in *Islām*, and who have tasted the sweet taste of *īmān*, do not disagree regarding this. This is proven by the Qurān and the *Sunnah*. So we seek refuge with Allāh from the one who rejects this.

Then if someone says: *"Explain this to us."* **It is said to him:** Did Allāh ﷻ not create Ādam and Hawā (*'alayhimās-salām*) and let them live in Paradise? So He ﷻ said in *sūrah* Al-Baqarah:

﴿ وَقُلْنَا يَا آدَمُ اسْكُنْ أَنْتَ وَزَوْجُكَ الْجَنَّةَ وَكُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ فَتَكُونَا مِنَ الظَّالِمِينَ ﴾

"And We said: 'O Ādam, live you and your wife in Paradise, and eat freely from it however you want. And do not come near this tree for then you will be from the unjust.'" (Al-Baqarah 2:34-35)[275]

وَقَالَ عز وجل فِي سُورَةِ الْأَعْرَافِ:

And He ﷻ said in *sūrah* Al-A'rāf:

﴿ وَيَـٰٓـَٔادَمُ ٱسْكُنْ أَنتَ وَزَوْجُكَ ٱلْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَلَا تَقْرَبَا هَـٰذِهِ ٱلشَّجَرَةَ فَتَكُونَا مِنَ ٱلظَّـٰلِمِينَ ﴾

"And, O Ādam, live you and your wife in Paradise, and eat freely however you want. And do not come near this tree for then you will be from the unjust.'" (Al-A'rāf 7:19)

وَقَالَ عز وجل:

And He ﷻ said:

[275] Al-Karjī said in "Nukat Al-Qurān" (1/108): *"And His – the Exalted – Words:* **"And We said: 'O Ādam, live you and your wife in Paradise."** *(This) informs about, that Paradise is (already) created, and that the statement of the one who says: 'It has not been created yet', is lying, falsehood and a rejection of the Qurān."*

﴿ لَا يَفْتِنَنَّكُمُ ٱلشَّيْطَٰنُ كَمَآ أَخْرَجَ أَبَوَيْكُم مِّنَ ٱلْجَنَّةِ يَنزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْءَٰتِهِمَآ ﴾ الآية

"Do not let the *Shaytān* deceive you, just like he caused your parents to exit from Paradise; stripping them from their clothes to show them their shame (i.e. private parts)**."** (Al-A'rāf 7:27)

Until the end of the verse.

وَقَالَ عز وجل فِي سُورَةِ طه:

And He ﷻ said in *sūrah* Tā-Hā:

﴿ وَإِذْ قُلْنَا لِلْمَلَٰٓئِكَةِ ٱسْجُدُواْ لِأَدَمَ فَسَجَدُوٓاْ إِلَّآ إِبْلِيسَ أَبَىٰ ﴿١١٦﴾ فَقُلْنَا يَٰٓـَٔادَمُ إِنَّ هَٰذَا عَدُوٌّ لَّكَ وَلِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ ٱلْجَنَّةِ فَتَشْقَىٰٓ ﴿١١٧﴾ إِنَّ لَكَ أَلَّا تَجُوعَ فِيهَا وَلَا تَعْرَىٰ ﴿١١٨﴾ وَأَنَّكَ لَا تَظْمَؤُاْ فِيهَا وَلَا تَضْحَىٰ ﴿١١٩﴾ فَوَسْوَسَ إِلَيْهِ ٱلشَّيْطَٰنُ قَالَ يَٰٓـَٔادَمُ هَلْ أَدُلُّكَ عَلَىٰ شَجَرَةِ ٱلْخُلْدِ وَمُلْكٍ لَّا يَبْلَىٰ ﴿١٢٠﴾ فَأَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْءَٰتُهُمَا وَطَفِقَا يَخْصِفَانِ عَلَيْهِمَا مِن وَرَقِ ٱلْجَنَّةِ ﴾ الآية

"And when We said to the angels: 'Perform sujūd to Ādam', then they (all) performed *sujūd*, except Iblīs, he refused. So We said: 'O Ādam, he is verily an enemy to you and your wife, so do not let him cause you to exit from Paradise, so you will be miserable (or unhappy)**. It is verily for you never to become hungry in it, nor to be unclothed. And that you never will become thirsty in it, or to feel the heat of the sun. Then the *Shaytān* whispered to him. He said: 'O Ādam, should I guide you to the tree of immortality and a kingdom that does not fade away.' So they ate from it, and their shame** (i.e. private parts) **became apparent to them. And they began tightening the leaves of Paradise around themselves."** (Tā-Hā 20:116-121)

Until the end of the verse.

وَقَالَ عز وجل فِي سُورَةِ ص لِإِبْلِيسَ:

And He ﷻ said in *sūrah* Sād to Iblīs:

﴿ فَٱخْرُجْ مِنْهَا فَإِنَّكَ رَجِيمٌ ﴾

"So go out from it (i.e. Paradise)**, for you are verily cursed."** (Sad 38:77)

فَأَخْرَجَ اللَّهُ عز وجل آدَمَ وَحَوَّاءَ مِنَ الْجَنَّةِ، ثُمَّ تَابَ عَلَيْهِمَا، وَوَعَدَهُمَا أَنْ يَرُدَّهُمَا إِلَى الْجَنَّةِ، وَلَعَنَ إِبْلِيسَ وَأَخْرَجَهُ مِنَ الْجَنَّةِ، وَأَيَسَهُ مِنَ الرُّجُوعِ إِلَى الْجَنَّةِ.

So Allāh ﷻ exited Ādam and Hawā from Paradise, and then He forgave them. And He promised them to return them to Paradise. And He cursed Iblīs and expelled him from Paradise, and He made him lose hope in ever returning to Paradise.

1044 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَطَشِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ عَبْدِ اللَّهِ التَّرْقُفِيُّ، قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قَيْسٌ، عَنِ ابْنِ أَبِي لَيْلَى، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِهِ عز وجل:

1044. Abū Al-Qāsim ʻAbdullāh ibn Muhammad Al-ʻAtashī narrated to us and said: Al-ʻAbbās ibn ʻAbdillāh At-Tarqufī narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Qays narrated to us, from Ibn Abī Laylā, from Al-Minhāl ibn ʻAmr, from Sa'īd ibn Jubayr, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) regarding His ﷻ Words:

﴿ فَتَلَقَّىٰٓ ءَادَمُ مِن رَّبِّهِۦ كَلِمَٰتٍ فَتَابَ عَلَيۡهِۚ ﴾

"Then Ādam received some words from his Lord, and He forgave him."
(Al-Baqarah 2:37)

قَالَ: أَيْ رَبِّ أَلَمْ تَخْلُقْنِي بِيَدِكَ؟ قَالَ بَلَى قَالَ: أَيْ رَبِّ: أَلَمْ تَنْفُخْ فِيَّ مِنْ رُوحِكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ أَلَمْ تَسْبِقْ رَحْمَتُكَ إِلَيَّ قَبْلَ غَضَبِكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ أَلَمْ تُسْكِنِّي جَنَّتَكَ؟ قَالَ: بَلَى قَالَ: أَيْ رَبِّ أَرَأَيْتَ إِنْ تُبْتُ وَأَصْلَحْتُ أَرَاجِعِي أَنْتَ إِلَى الْجَنَّةِ؟ قَالَ: نَعَمْ.

He (i.e. Ādam) said: *"O my Lord, did you not create me with Your Hand?"* He said: *"Yes, verily."*

He said: *"O my Lord, did you not blow into Me from Your soul."* He said: *"Yes, verily."*

He said: *"O my Lord, does Your mercy towards me not precede before Your anger?"* He said: *"Yes, verily."*

He said: *"O my Lord, did You not let me live in Your Paradise?"* He said: *"Yes, verily."*

He said: *"O my Lord, if I repent and rectify myself, will you then return me back to Paradise?"* He said: *"Yes."*

1045 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: أَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: قَالَ أَبُو عَمْرٍو الْأَوْزَاعِيُّ، عَنْ حَسَّانَ بْنِ عَطِيَّةَ قَالَ: «بَكَى آدَمُ عليه السلام عَلَى الْجَنَّةِ سِتِّينَ عَامًا، وَعَلَى ابْنِهِ حِينَ قُتِلَ أَرْبَعِينَ عَامًا»

1045. Al-Firyābī informed us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Abū ʻAmr Al-Awzā'ī said: From Hassān ibn ʻAtiyyah who said: *"Ādam (ʻalayhis-salām) cried for Paradise for sixty years, and for his son when he was killed for forty years."*

1046 – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ هَارُونَ الْعَسْكَرِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْجُنَيْدِ الْخُتَّلِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا عُمَارَةُ بْنُ زَاذَانَ الصَّيْدَلَانِيُّ، عَنْ يَزِيدَ الرَّقَاشِيِّ قَالَ: "لَمَّا طَالَ بُكَاءُ آدَمَ عليه السلام عَلَى الْجَنَّةِ، قِيلَ لَهُ فِي ذَلِكَ، فَقَالَ: أَبْكِي عَلَى جِوَارِ رَبِّي عز وجل فِي دَارٍ تُرْبَتُهَا طَيِّبَةٌ، أَسْمَعُ فِيهَا أَصْوَاتَ الْمَلَائِكَةِ

1046. Abū Bakr Muhammad ibn Hārūn Al-'Askarī narrated to us and said: Ibrāhīm ibn Al-Junayd Al-Khuttulī narrated to us and said: Muhammad ibn Al-Husayn narrated to us and said: Yahyā ibn Ishāq narrated to me and said: 'Umarah ibn Zādān As-Saydalānī narrated to us, from Yazīd Ar-Raqqāshī who said: When the crying of Ādam (*'alayhis-salām*) for Paradise continued for a long time, he was asked about this, so he said: *"I cry for the nearness to my Lord ﷻ in an abode with fragrant soil, in which I hear the voices of the angels."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَسَنَذْكُرُ مِنَ السُّنَنِ الثَّابِتَةِ فِي أَنَّ اللَّهَ عز وجل قَدْ خَلَقَ الْجَنَّةَ وَالنَّارَ، وَأَعَدَّ فِي كُلِّ وَاحِدَةٍ لِأَهْلِهَا مَا شَاءَ، مِمَّا لَا يَدْفَعُهَا الْعُلَمَاءُ، وَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.

And we will mention the established *Sunan* – regarding that Allāh ﷻ already created Paradise and Hellfire, and He prepared in each one of them for its people whatever He wanted – from that (i.e. *Sunan*) which the scholars do not reject. And all praise is due to Allāh for that.

1047 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ وَقَالَ: أَخْبَرَنَا الْفَضْلُ بْنُ مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ: عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**لَمَّا خَلَقَ اللَّهُ تبارك وتعالى الْجَنَّةَ وَالنَّارَ، أَرْسَلَ جِبْرِيلَ عليه السلام إِلَى الْجَنَّةِ فَقَالَ: انْظُرْ إِلَيْهَا، وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَنَظَرَ إِلَيْهَا، فَرَجَعَ إِلَيْهِ عز وجل، فَقَالَ: وَعِزَّتِكَ لَا يَسْمَعُ بِهَا أَحَدٌ إِلَّا دَخَلَهَا، فَأَمَرَ بِهَا فَحُجِبَتْ بِالْمَكَارِهِ، فَقَالَ اذْهَبْ فَانْظُرْ إِلَيْهَا، فَنَظَرَ إِلَيْهَا فَإِذَا هِيَ قَدْ حُجِبَتْ بِالْمَكَارِهِ، فَقَالَ: وَعِزَّتِكَ، لَقَدْ خَشِيتُ أَنْ لَا يَدْخُلَهَا أَحَدٌ، ثُمَّ قَالَ: اذْهَبْ فَانْظُرْ إِلَى النَّارِ وَإِلَى مَا أَعْدَدْتُ لِأَهْلِهَا فِيهَا، فَنَظَرَ إِلَيْهَا، فَإِذَا هِيَ يَرْكَبُ بَعْضُهَا بَعْضًا، فَرَجَعَ فَقَالَ: وَعِزَّتِكَ لَا يَدْخُلُهَا أَحَدٌ فَأَمَرَ بِهَا فَحُفَّتْ بِالشَّهَوَاتِ، فَقَالَ: ارْجِعْ إِلَيْهَا فَرَجَعَ فَقَالَ: وَعِزَّتِكَ، لَقَدْ خَشِيتُ أَنْ لَا يَنْجُوَ مِنْهَا أَحَدٌ إِلَّا دَخَلَهَا**»

1047. Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Al-Fadl ibn Mūsā narrated to us and said: Muhammad ibn 'Amr narrated to us and said: Abū Salamah narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"When Allāh – tabāraka wa ta'ālā – created Paradise He sent Jibrīl ('alayhis-salām) to Paradise, and He said: 'Look at it and what I have prepared in it for its people.' So he looked at it, and then he returned to Him ﷻ. Then he said: 'By Your Might, no-one will hear about it except that he will enter it.' Then He ordered for it to be surrounded with hated things. Then He said: 'Go and look at it.' So he looked at it, and it had verily been surrounded with hated things. Then he said: 'By Your Might, I verily fear that no-one will enter it.'***

Then He said: 'Go and look at Hellfire and at what I have prepared in it for its people.' So he looked at it, and it was verily eating itself. Then he returned and said: 'By Your Might, no-one will enter it.' Then He ordered for it to be surrounded with desired things. Then He said: 'Return to it.' Then he returned, and then he

said: 'By Your Might, I verily fear that no-one will be saved from it and that he (instead) will enter it.'"[276]

1049 –حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي رَوَّادٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**حُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ، وَحُفَّتِ النَّارُ بِالشَّهَوَاتِ**»

1049. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Abdul-'Azīz ibn Dāwūd Al-Harrānī narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas ibn Mālik (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Paradise was surrounded with hated things, and Hellfire was surrounded with desires."***[277]

1050 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو نَصْرٍ التَّمَّارُ، وَعُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**حُفَّتِ النَّارُ بِالشَّهَوَاتِ، وَحُفَّتِ الْجَنَّةُ بِالْمَكَارِهِ**»

1050. And Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: Abū Nasr At-Tammār and 'Ubaydullāh ibn Muhammad Al-'Īshī both narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Hellfire was surrounded with desires, and Paradise was surrounded with hated things."***

1051 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ، وَمُحَمَّدُ بْنُ إِسْمَاعِيلَ الْبُخَارِيُّ، وَأَحْمَدُ بْنُ الْوَلِيدِ بْنِ أَبَانَ قَالُوا: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَبِي أُوَيْسٍ قَالَ: حَدَّثَنِي مَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**حُجِبَتِ النَّارُ بِالشَّهَوَاتِ، وَحُجِبَتِ الْجَنَّةُ بِالْمَكَارِهِ**»

1051. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Yūsuf ibn Mūsā Al-Qattān and Muhammad ibn Ismā'īl Al-Bukhārī and Ahmad ibn Al-Walīd ibn Abān all narrated to us and said: Ismā'īl ibn Abī Uways narrated to us and said: Malik ibn Anas narrated to me, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Hellfire was covered with desires, and Paradise was covered with hated things."***[278]

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[276] Narrated by Ahmad (8398, 8648), Abū Dāwūd (4744) and At-Tirmidhī (2560) and he said: *"This hadīth is hasan sahīh."*

[277] Narrated by Muslim (2822).

[278] Narrated by Ahmad (2086) and Muslim (2737).

1052 – حَدَّثَنِي مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنِي صَخْرُ بْنُ جُوَيْرِيَةَ قَالَ: سَمِعْتُ أَبَا رَجَاءٍ قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ قَالَ: قَالَ مُحَمَّدٌ ﷺ: «**اطَّلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءُ وَالْمَسَاكِينُ، وَإِلَى النَّارِ أَوْ فِي النَّارِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءُ**»

1052. Mūsā ibn Hārūn narrated to me and said: ‘Alī ibn Al-Ja’d narrated to us and said: Sakhr ibn Juwayriyyah narrated to us and said: I heard Abū Rajā who said: Ibn ‘Abbās (*radiAllāhu ‘anhumā*) narrated to us and said: Muhammad ﷺ said: ***“I looked (around) in Paradise, and I saw that most of its inhabitants were the poor and needy people. And at Hellfire*** – or: ***in Hellfire – and I saw that most of its inhabitants were women.”***

1053 – وَأَنْبَأَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا أَيُّوبُ، عَنْ أَبِي رَجَاءٍ قَالَ: سَمِعْتُ ابْنَ عَبَّاسٍ يُحَدِّثُ عَنِ النَّبِيِّ ﷺ قَالَ: «**اطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءَ، وَاطَّلَعْتُ فِي الْجَنَّةِ، فَإِذَا أَكْثَرُ أَهْلِهَا الْفُقَرَاءُ**»

1053. And Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash’ath narrated to us and said: Muhammad ibn ‘Abdir-Rahmān narrated to us and said: Ayyūb narrated to us, from Abū Rajā who said: I heard Ibn ‘Abbās (*radiAllāhu ‘anhumā*) narrate from the Prophet ﷺ who said: ***“I looked in Hellfire, and I saw that most of its inhabitants were women. And I looked in Paradise, and most of its inhabitants were the poor people.”***[279]

1054 – أَنَا أَبُو عَلِيٍّ الْحَسَنُ بْنُ مُحَمَّدِ بْنِ شُعْبَةَ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلٍ الْيَامِيُّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ، عَنْ عَوْنِ بْنِ عَبْدِ اللَّهِ بْنِ عُتْبَةَ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اخْتَصَمَتِ الْجَنَّةُ وَالنَّارُ، فَقَالَتِ النَّارُ: مَالِي يَدْخُلُنِي الْمُتَكَبِّرُونَ وَأَصْحَابُ الْأَمْوَالِ؟ وَقَالَتِ: الْجَنَّةُ: مَالِي لَا يَدْخُلُونِي إِلَّا الضُّعَفَاءُ وَالْمَسَاكِينُ؟ فَقَالَ اللَّهُ عز وجل لِلْجَنَّةِ: أَنْتَ رَحْمَتِي، أُدْخِلُكِ مَنْ شِئْتُ، وَقَالَ لِلنَّارِ: أَنْتَ عَذَابِي، أُعَذِّبُ بِكِ مَنْ شِئْتُ، كِلَاكُمَا سَأَمْلَأُ**»

1054. Abū ‘Alī Al-Hasan ibn Muhammad ibn Shu’bah Al-Ansārī narrated to us and said: Ahmad ibn Budayl Al-Ayāmī narrated to us and said: Ibn Fudayl narrated to us and said: ‘Atā ibn As-Sāib narrated to us, from ‘Awn ibn ‘Abdillāh ibn ‘Utbah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Paradise and Hellfire disputed, so Hellfire said: ‘How come it is only the arrogant ones and rich people who will enter me?’ And Paradise said: ‘How come it is only the weak and poor people who will enter me?! So Allāh*** ﷻ ***said to Paradise: ‘You are My mercy; I will let whomever I want enter you.’ And He said to Hellfire: ‘You are My punishment; I will punish whomever I want with you. I will fill up both of you.’”***

[279] Narrated by Muslim (2737).

1055 – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**احْتَجَّتِ النَّارُ وَالْجَنَّةُ، فَقَالَتْ هَذِهِ: يَدْخُلُنِي الْجَبَّارُونَ وَالْمُتَكَبِّرُونَ، وَقَالَتْ هَذِهِ: يَدْخُلُنِي الضُّعَفَاءُ وَالْمَسَاكِينُ، فَقَالَ اللَّهُ عز وجل لِهَذِهِ: أَنْتَ عَذَابِي أُصِيبُ بِكِ مَنْ أَشَاءُ وَرُبَّمَا قَالَ: أُعَذِّبُ بِكِ مَنْ أَشَاءُ وَقَالَ لِهَذِهِ: أَنْتَ رَحْمَتِي أَرْحَمُ بِكِ مَنْ أَشَاءُ، وَلِكُلِّ وَاحِدَةٍ مِنِّي مِنْهُمَا مِلْؤُهَا**»

1055. And Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī ‘Umar (i.e. Muhammad Al-‘Adanī) narrated to us and said: Sufyān ibn ‘Uyaynah narrated to us, from Abū Az-Zannād, from Al-A’raj, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Hellfire and Paradise disputed. So this one said: ‘The tyrants and arrogant people will enter me.’ And that one said: ‘The poor and needy will enter me.’ So Allāh ﷻ said to this one: ‘You are My punishment by which I afflict whomever I want*** – and perhaps he said: ***by which I punish whomever I want – and He said to that one: ‘You are My mercy by which I show mercy to whomever I want. And each one of them will have their fill from Me.’”***[280]

1056 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ أَحَدَكُمْ إِذَا مَاتَ عُرِضَ عَلَى مَقْعَدِهِ بِالْغَدَاةِ وَالْعَشِيِّ، إِنْ كَانَ مِنْ أَهْلِ الْجَنَّةِ فَمِنْ أَهْلِ الْجَنَّةِ، وَإِنْ كَانَ مِنْ أَهْلِ النَّارِ فَمِنْ أَهْلِ النَّارِ، يُقَالُ: هَذَا مَقْعَدُكَ حَتَّى يَبْعَثَكَ اللَّهُ عز وجل إِلَيْهِ يَوْمَ الْقِيَامَةِ**»

1056. Al-Firyābī narrated to us and said: Qutaybah ibn Sa’īd narrated to us, from Mālik ibn Anas, from Nāfi’, from Ibn ‘Umar (*radiAllāhu ‘anhumā*) that the Messenger of Allāh ﷺ said: ***“Verily, when one of you die, then his place is presented to him in the morning and the evening. If he will be from the people of Paradise, then (his place) among the people of Paradise. And if he will be from the people of Hellfire, then (his place) among the people of Hellfire. It will be said: ‘This is your place, until Allāh ﷻ resurrects you for it on the Day of Resurrection.’”***[281]

1057 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ إِبْرَاهِيمَ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي فُدَيْكٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي ذِئْبٍ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ عَطَاءٍ، عَنْ سَعِيدِ بْنِ يَسَارٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنَّ الْمَيِّتَ تَحْضُرُهُ الْمَلَائِكَةُ، فَإِذَا كَانَ الرَّجُلُ الصَّالِحُ قَالُوا: اخْرُجِي أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ، كَانَتْ فِي الْجَسَدِ الطَّيِّبِ، اخْرُجِي حَمِيدَةً، وَأَبْشِرِي بِرَوْحٍ، وَرَيْحَانٍ وَرَبٍّ غَيْرِ غَضْبَانَ** قَالَ: **فَيَقُولُونَ ذَلِكَ حَتَّى تَخْرُجَ** وَذَكَرَ الْحَدِيثَ بِطُولِهِ قَالَ: **فَيَجْلِسُ الرَّجُلُ الصَّالِحُ فِي قَبْرِهِ غَيْرَ فَزِعٍ ثُمَّ يُقَالُ: فِيمَ كُنْتَ؟ فَيَقُولُ: فِي الْإِسْلَامِ** قَالَ: **فَيُقَالُ: مَا هَذَا الرَّجُلُ؟ فَيَقُولُ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ جَاءَنَا بِالْبَيِّنَاتِ مِنْ قِبَلِ اللَّهِ عز وجل، فَآمَنَّا وَصَدَّقْنَا، فَيُفَرَجُ لَهُ فُرْجَةً مِنْ قِبَلِ النَّارِ، فَيَنْظُرُ إِلَيْهَا يَحْطِمُ بَعْضُهَا بَعْضًا، فَيُقَالُ: انْظُرْ إِلَى مَا وَقَاكَ اللَّهُ عز وجل ثُمَّ يُفَرَجُ لَهُ فُرْجَةً إِلَى الْجَنَّةِ، فَيَنْظُرُ إِلَى زَهْرَتِهَا وَمَا فِيهَا، فَيُقَالُ: هَذَا مَقْعَدُكَ**» وَذَكَرَ الْحَدِيثَ

[280] Narrated by Ahmad (10588), Al-Bukhārī (7449) and Muslim (2846).

[281] Narrated by Ahmad (5118), Al-Bukhārī (1379) and Muslim (2866).

1057. And Al-Firyābī narrated to us and said: ‘Abdur-Rahmān ibn Ibrāhīm Ad-Dimashqī narrated to us and said: Ibn Abī Fudayk narrated to us and said: Ibn Abī Dhib narrated to us, from Muhammad ibn ‘Amr ibn ‘Atā, from Sa’īd ibn Yasār, from Abū Hurayrah (*radiAllāhu ‘anhu*) that the Messenger of Allāh ﷺ said: ***“The angels will verily be present with the dead person. So if he was a righteous man, they will say: ‘Come out, O you good soul who was in a good body. Come out praised, and receive the glad tidings of enjoyment and provision, and a Lord who is not angry.’”*** He said: ***“And they will (continue to) say this until it (i.e. the soul) comes out…”*** And he mentioned the *hadīth* in its full length.

He said: ***“So the righteous man will sit in his grave without being afraid. Then it is said: ‘What (state) where you in?’ So he says: ‘In Islām.’”***

He said: ***“Then it is said: ‘Who is this man?’ So he says: ‘Muhammad, the Messenger of Allāh. He came to us with clear evidences from Allāh ﷻ. So we believed and affirmed.’ Then an opening to Hellfire is opened for him, and he looks at it eating itself. Then it is said: ‘Look at what Allāh ﷻ protected you from.’ Then an opening is opened to paradise is opened for him, and he looks at its plants and what is in it. Then it is said: ‘This is your place…’”*** And he mentioned the *hadīth*.[282]

1058 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنِ ابْنِ شِهَابٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ كَعْبِ بْنِ مَالِكٍ، أَنَّ أَبَاهُ كَعْبَ بْنَ مَالِكٍ كَانَ يُحَدِّثُ أَنَّ رَسُولَ اللَّهِ قَالَ: «**إِنَّمَا نَسَمُ الْمُؤْمِنِ طَائِرٌ يَعْلُقُ فِي شَجَرِ الْجَنَّةِ، حَتَّى يُرْجِعَهُ اللَّهُ عز وجل فِي جَسَدِهِ يَوْمَ يَبْعَثُهُ**»

1058. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa’īd narrated to us, from Mālik ibn Anas, from Ibn Shihāb, from ‘Abdur-Rahmān ibn Ka’b ibn Mālik that his father, Ka’b ibn Mālik (*radiAllāhu ‘anhu*), used to narrate that the Messenger of Allāh ﷺ said: ***“Verily, the soul of the mumin is a bird that eats from the trees of Paradise. Until Allāh ﷻ returns it to his body on the Day He resurrects him.”***[283]

1059 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ إِسْمَاعِيلَ بْنِ أُمَيَّةَ، عَنْ أَبِي الزُّبَيْرِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمَّا أُصِيبَ إِخْوَانُكُمْ بِأُحُدٍ جَعَلَ اللَّهُ عز وجل أَرْوَاحَهُمْ فِي أَجْوَافِ طَيْرٍ خُضْرٍ، تَرِدُ أَنْهَارَ الْجَنَّةِ، وَتَأْكُلُ مِنْ ثِمَارِهَا، وَتَأْوِي إِلَى قَنَادِيلَ مِنْ ذَهَبٍ مُعَلَّقَةٍ فِي ظِلِّ الْعَرْشِ، فَلَمَّا وَجَدُوا طِيبَ مَأْكَلِهِمْ وَمَشْرَبِهِمْ وَمَقِيلِهِمْ، قَالُوا: مَنْ يُبَلِّغْ إِخْوَانَنَا عَنَّا: أَنَّا أَحْيَاءٌ فِي الْجَنَّةِ نُرْزَقُ، لِئَلَّا يَزْهَدُوا فِي الْجِهَادِ، وَلَا يَنْكُلُوا عِنْدَ الْحَرْبِ؟**» قَالَ «**فَقَالَ اللَّهُ عز وجل :أَنَا أُبَلِّغُهُمْ فَأَنْزَلَ اللَّهُ تَعَالَى:**

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[282] Narrated by Ahmad (8769), An-Nasāī in “Al-Kubrā” (11378), Ibn Majāh (4262) and ‘Abdullāh ibn Ahmad in “As-Sunnah” (1430). And it is a *sahīh hadīth*.

[283] Narrated by Ahmad (15778), An-Nasāī in “Al-Kubrā” (2211), At-Tirmidhī (1641) and Ibn Majāh (4271). At-Tirmidhī said: *“A hasan sahīh hadīth.”*

1059. And Al-Firyābī informed us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: 'Abdullāh ibn Idrīs narrated to us, from Muhammad ibn Ishāq, from Ismā'īl ibn Umayyah, from Abū Az-Zubayr, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"When your brothers were hit at (the battle of) Uhud, Allāh ﷻ placed their souls inside of green birds who reach the rivers of Paradise and eats from its fruits. And they dwell in lamps of gold that hang in the shade of the Throne. Then when they experience the sweetness of their food, drink and rest, they say: 'Who will inform our brothers about us; that we are alive in Paradise and being provided for. So they do not stop desiring jihād and refrain at the time of war?'"***

He said: ***"So Allāh ﷻ will say: 'I will inform them.' So Allāh ﷻ revealed:***

﴿ وَلَا تَحْسَبَنَّ ٱلَّذِينَ قُتِلُواْ فِي سَبِيلِ ٱللَّهِ ﴾ لآيَة

"And do not consider those who were killed in the path of Allāh..."
(Ālu 'Imrān 3:169)**"**

Until the end of the verse.[284]

1060 – حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ اللَّيْثِ الْجَوْهَرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ أَبِي إِسْحَاقَ، عَنْ بُرَيْدِ بْنِ أَبِي مَرْيَمَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَنْ سَأَلَ اللَّهَ عز وجل الْجَنَّةَ ثَلَاثَ مَرَّاتٍ، قَالَتِ الْجَنَّةُ: اللَّهُمَّ أَدْخِلْهُ الْجَنَّةَ، وَمَنِ اسْتَجَارَ اللَّهَ تَعَالَى مِنَ النَّارِ ثَلَاثَ مَرَّاتٍ، قَالَتِ النَّارُ: اللَّهُمَّ أَجِرْهُ مِنَ النَّارِ**»

1060. Abū Bakr Muhammad ibn Al-Layth Al-Jawharī narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Abū Al-Ahwas narrated to us, from Abū Ishāq, from Burayd ibn Abī Maryam, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Whoever asks Allāh ﷻ for Paradise three times, then Paradise will say: 'O Allāh, enter him into Paradise.' And whoever asks Allāh for protection from Hellfire three times, then Hellfire will say: 'O Allāh, protect him from Hellfire.'"***[285]

1062 –وَحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ عَبَّادٍ الْمُهَلَّبِيُّ، عَنْ هِشَامِ بْنِ زِيَادٍ، عَنْ يَحْيَى بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَطَاءٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عز وجل خَلَقَ الْجَنَّةَ بَيْضَاءَ، وَإِنَّ أَحَبَّ الزِّيِّ إِلَى اللَّهِ عز وجل الْبَيَاضُ، فَلْيَلْبَسْهُ أَحَدُكُمْ وَكَفِّنُوا فِيهِ مَوْتَاكُمْ**»

[284] Narrated by Abū Dāwūd (2520), Abū Ya'lā (2331) and 'Abdullāh ibn Ahmad in "Zawāid Al-Musnad" (2389).
[285] Narrated by Ahmad (12585, 13173), At-Tirmidhī (2572) and Ibn Majāh (4340). And it is a *sahīh hadīth*.

1062. And ‘Umar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn ‘Arafah narrated to us and said: ‘Abbad ibn ‘Abbad Al-Muhallabī narrated to us, from Hishām ibn Ziyād, from Yahyā ibn ‘Abdur-Rahmān, from ‘Atā, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: The Messenger of Allāh ﷺ said: ***“Allāh ﷻ verily created Paradise as white. And verily, the most beloved colour to Allāh ﷻ is white. So let some of you wear it, and enshroud your dead in it.”***[286]

1063 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنِ النَّبِيِّ ﷺ قَالَ: «**إِذَا كَانَ أَوَّلُ لَيْلَةٍ مِنْ شَهْرِ رَمَضَانَ صُفِّدَتِ الشَّيَاطِينُ، وَمَرَدَةُ الْجِنِّ، وَغُلِّقَتْ أَبْوَابُ النَّارِ، فَلَمْ يُفْتَحَ مِنْهَا بَابٌ، وَفُتِحَتْ أَبْوَابُ الْجِنَّانِ، فَلَمْ يُغْلَقْ مِنْهَا بَابٌ، وَيُنَادِي مُنَادٍ: يَا بَاغِيَ الْخَيْرِ أَقْبِلْ، وَيَا بَاغِيَ الشَّرِّ أَقْصِرْ وَلِلَّهِ تَعَالَى عُتَقَاءُ مِنَ النَّارِ فِي كُلِّ لَيْلَةٍ**»

1063. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Abū Kurayb Muhammad ibn Al-‘Ala narrated to us and said: Abū Bakr ibn ‘Ayyāsh narrated to us, from Al-A’mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ‘anhu*), from the Prophet ﷺ who said: ***“When it is the first night of the month of Ramadān, the shayātīn and rebellious jinn are chained, and the gates of Hellfire are closed so no gate of them remains open. And the gates of the Gardens are opened, so no gate of them remains closed. And a caller will call out (saying): ‘O seeker of goodness, approach. And o seeker of evil, stop.’ And every night Allāh has some people whom He frees from Hellfire.”***[287]

1064 – أَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْهَرَوِيُّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ خَلِيفَةَ، عَنْ يَزِيدَ بْنِ كَيْسَانَ، عَنْ أَبِي حَازِمٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ يَوْمًا عِنْدَ رَسُولِ اللَّهِ ﷺ إِذْ سَمِعْنَا وَجْبَةً فَقَالَ لَنَا النَّبِيُّ ﷺ: «أَتَدْرُونَ مَا هَذَا؟ قُلْنَا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: هَذَا حَجَرٌ أُرْسِلَ فِي جَهَنَّمَ مُنْذُ سَبْعِينَ خَرِيفًا الْآنَ حِينَ انْتَهَى إِلَى قَعْرِهَا»

1064. Al-Firyābī informed us and said: Ibrāhīm ibn ‘Abdillāh Al-Harawī narrated to us and said: Khalaf ibn Khalīfah narrated to us, from Yazīd ibn Kaysān, from Abū Hāzim, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: While we were with the Messenger of Allāh ﷺ one day, we heard a thump. Then the Prophet ﷺ said to us: ***“Do you know what that was?”*** We said: *“Allāh and His Messenger know best.”*

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[286] Narrated by Al-Bazzār in his “Musnad” (4795), Abū Nu’aym in “Sifah Al-Jannah” (129) and Ibn ‘Adi in “Al-Kāmil fī Ad-Du’afā” (8/406). And it is weak.

[287] Narrated by Ibn Majāh (1642), At-Tirmidhī (682), Ibn Khuzaymah (1883) and Ibn Hibbān (3435). At-Tirmidhī said: *“The hadīth of Abū Hurayrah (radiAllāhu ‘anhu) which was narrated by Abū Bakr ibn ‘Ayyāsh is a gharīb hadīth. We do not know it form the narration of Abū Bakr ibn ‘Ayyāsh, from Al-A’mash, from Abū Sālih, from Abū Hurayrah (radiAllāhu ‘anhu), except from the hadīth of Abū Bakr. And I asked Muhammad ibn Ismā’īl (Al-Bukhārī) about this hadīth?*
So he said: ‘Al-Hasan narrated to us and said: Abū Al-Ahwas narrated to us, from Al-A’mash, from Mujāhid his words: ‘When it is the first night of the month of Ramadān…’ And he mentioned the hadīth.’
Muhammad said: ‘This is more correct for me than the hadīth of Abū Bakr ibn ‘Ayyāsh.’”

He said: ***"That was a stone which was thrown into Hellfire seventy years ago. First now it reached its bottom."***[288]

وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: أَنْبَأَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنْبَأَنَا أَبُو مُعَاوِيَةَ، عَنْ يَزِيدَ الرَّقَاشِيِّ، عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ دَوِيًّا فَقَالَ لِجِبْرِيلَ: «**مَا هَذَا؟**» فَقَالَ: «**حَجَرٌ أُلْقِيَ مِنْ شَفِيرِ جَهَنَّمَ مُنْذُ سَبْعِينَ خَرِيفًا، الْآنَ حِينَ اسْتَقَرَّ قَرَارَهَا**»

1065. And Al-Firyābī informed us and said: Ishāq ibn Rāhūyah narrated to us and said: Abū Mu'āwiyah narrated to us, from Yazīd Ar-Raqqāshī, from Anas (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ heard a sound (or boom or crash), so he said to Jibrīl: ***"What was that?"*** So he said: ***"A rock which was thrown over the edge of Jahannam seventy years ago. Now it has reached its bottom."***

قَالَ أَبُو بَكْرٍ: هَكَذَا أَصَبْتُهُ فِي الْأَصْلِ قَالَ الشَّيْخُ: هَكَذَا أَصَبْتُهُ فِي الْأَصْلِ عَنْ يَزِيدَ الرَّقَاشِيِّ فَلَا أَدْرِي سَقَطَ عَلَى، أَمْ هُوَ مُرْسَلٌ وَأَكْثَرُ الْأَحَادِيثِ: أَبُو مُعَاوِيَةَ عَنِ الْأَعْمَشِ، عَنْ يَزِيدَ الرَّقَاشِيِّ وَاللَّهُ أَعْلَمُ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ ﷺ سَمِعَ دَوِيًّا فَقَالَ لِجِبْرِيلَ عليه السلام : «**مَا هَذَا؟**» قَالَ: «**حَجَرٌ أُلْقِيَ فِي شَفِيرِ جَهَنَّمَ مِنْ سَبْعِينَ خَرِيفًا الْآنَ حِينَ اسْتَقَرَّ قَرَارَهَا**»

Abu Bakr said: This is how I found it to begin with. The *shaykh* said: This is how I found it to begin with; from Yazīd Ar-Raqqāshī. So I do not know if 'Alī was missed (in the *isnād*) or it is *mursal*? And most of the *ahādīth* are: Abū Mu'āwiyah, from Al-A'mash, from Yazīd Ar-Raqqāshī – and Allāh knows best – from Anas (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ heard a sound (or boom or crash), so he said to Jibrīl: ***"What was that?"*** So he said: ***"A rock which was thrown over the edge of Jahannam seventy years ago. Now it has reached its bottom."***[289]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

هَذِهِ السُّنَنُ وَغَيْرُهَا مِمَّا يَطُولُ ذِكْرُهَا تَدُلُّ الْعُقَلَاءَ، وَغَيْرَهُمْ مِمَّنْ لَمْ يَكْتُبِ الْعِلْمَ عَلَى أَنَّ اللَّهَ عز وجل قَدْ خَلَقَ الْجَنَّةَ وَالنَّارَ وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ: "أَنَّهُ قَالَ: «**دَخَلْتُ الْجَنَّةَ**» فِي غَيْرِ حَدِيثٍ، سَنَذْكُرُ مِنْهَا مَا يَنْبَغِي ذِكْرُهُ، كُلُّ ذَلِكَ لِيَعْرِفَ النَّاسُ: أَنَّ اللَّهَ عز وجل قَدْ خَلَقَ الْجَنَّةَ وَالنَّارَ.

These *Sunan*, and others than them from that which will take long to mention, prove for the people of intellect, and others than them from those who did not write down the knowledge, that Allāh ﷻ already created Paradise and Hellfire. And it was verily narrated from the Prophet ﷺ that he said: ***"I entered Paradise"***, in several *ahādīth*. We will mention from it what must be mentioned. All of this for the people to know; that Allāh ﷻ already created Paradise and Hellfire.

[288] Narrated by Ahmad (8839) and Muslim (2844).

[289] Narrated by Al-Bukhārī (1372) and Muslim (584).

1066 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ عُمَارَةَ بْنِ غَزِيَّةَ: أَنَّهُ سَمِعَ حُمَيْدَ بْنَ عُبَيْدٍ مَوْلَى بَنِي الْمُعَلَّى يَقُولُ: سَمِعْتُ ثَابِتًا الْبُنَانِيَّ يُحَدِّثُ عَنْ أَنَسِ بْنِ مَالِكٍ: عَنْ رَسُولِ اللَّهِ ﷺ أَنَّهُ قَالَ لِجِبْرِيلَ عليه السلام: «**مَالِي لَمْ أَرَ مِيكَائِيلَ ضَاحِكًا قَطُّ؟**» فَقَالَ: «**مَا ضَحِكَ مِيكَائِيلُ مُنْذُ خُلِقَتِ النَّارُ**»

1066. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn ʻAbdil-Malik ibn Zanjūyah narrated to us and said: Abū Al-Yamān narrated to us and said: Ismāʼīl ibn ʻAyyāsh narrated to us, from ʻUmārah ibn Ghaziyyah that he heard Humayd ibn ʻUbayd the *mawlā* of Banū Al-Muʻallā say: I heard Thābit Al-Bunānī narrate from Anas ibn Mālik (*radiAllāhu ʻanhu*), from the Messenger of Allāh ﷺ that he said to Jibrīl (*ʻalayhis-salām*): ***"How come I have never seen Mīkāīl laugh?"***

He said: ***"Mīkāīl never laughed since Hellfire was created."***[290]

1067 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ قَالَ: حَدَّثَنَا أَبُو الْيَمَانِ قَالَ أَنْبَأَنَا شُعَيْبٌ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**نَارُكُمْ هَذِهِ الَّتِي تُوقِدُ بَنُو آدَمَ جُزْءٌ وَاحِدٌ مِنْ سَبْعِينَ جُزْءًا مِنْ نَارِ جَهَنَّمَ**» فَقِيلَ: وَاللَّهِ إِنْ كَانَتْ لَكَافِيَةً يَا رَسُولَ اللَّهِ قَالَ: «**فَإِنَّهَا فُضِّلَتْ عَلَيْهَا بِتِسْعَةٍ وَسِتِّينَ جُزْءًا، كُلُّهُنَّ مِثْلُ حَرِّهَا**»

1067. And Ibn Abī Dāwūd narrated to us and said: Muhammad ibn ʻAwf narrated to us and said: Abū Al-Yaman narrated to us and said: Shuʻayb narrated to us, from Abū Az-Zannād, from Al-Aʻraj, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"This fire of yours which the son of Ādam ignites, is one part out of seventy parts from the fire of Hellfire."***

So it was said: *"By Allāh, it (i.e. the worldly fire) would verily have been enough, O Messenger of Allāh."*

He said: ***"It is verily sixty-nine times greater than it. All of them are equal to its heat."***[291]

وَلِهَذَا الْحَدِيثُ طُرُقٌ وَاللَّهُ أَعْلَمُ.

And this *hadīth* has a group of ways.

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[290] Narrated by Ahmad (13343).

[291] Narrated by Ahmad (8126), Al-Bukhārī (3265) and Muslim (2843).

76. Chapter: The Prophet ﷺ entering Paradise

❖ **Muhammad ibn Husayn – *rahimahullāh* – said:**

قَدْ تَقَدَّمَ ذِكْرُنَا فِي الْبَابِ الَّذِي مَضَى مِثْلُ قَوْلِهِ ﷺ: «**اطَّلَعْتُ فِي الْجَنَّةِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءُ، وَاطَّلَعْتُ فِي النَّارِ، فَرَأَيْتُ أَكْثَرَ أَهْلِهَا النِّسَاءُ**» وَسَنَذْكُرُ فِي هَذَا الْبَابِ مَالَا يَجْهَلُهُ الْعُلَمَاءُ بِالْحَدِيثِ أَنَّهُ الْحَقُّ.

In the previous chapter we have verily already mentioned the likes of his ﷺ words: ***"I looked (around) in Paradise, and most of its inhabitants were the poor people. And I looked in Hellfire, and I saw that most of its inhabitants were women."***[292] And in this chapter we will mention what the scholars are not ignorant about regarding the *hadīth*; that it is true.

1068 – أَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**بَيْنَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عَرَضَ لِي نَهْرٌ حَافَّتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ، فَقَالَ الْمَلَكُ: أَتَدْرِي مَا هَذَا؟ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، وَضَرَبَ بِيَدِهِ إِلَى أَرْضِهِ فَأَخْرَجَ مِنْ طِينِهِ الْمِسْكَ**»

1068. Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: 'Abdul-A'lā ibn Hammād An-Narsi narrated to us and said: Yazīd ibn Zuray' narrated to us and said: Sa'īd ibn Abī 'Arūbah narrated to us, from Qatādah that Anas ibn Mālik (*radiAllāhu 'anhu*) informed us, that the Messenger of Allāh ﷺ said: ***"While I was walking in Paradise, a river appeared to me. Its two riverbanks were domes made of hollow (pearls). Then the angel said: 'Do you know what that is? That is the Kawthar which your Lord has given to you.' And he struck the ground with his hand, so musk came out from its soil."***[293]

1069 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسٍ قَالَ: قَالَ: رَسُولُ اللَّهِ ﷺ: «**دَخَلْتُ الْجَنَّةَ، فَرَأَيْتُ فِيهَا نَهَرًا، حَافَّتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ، فَإِذَا مِسْكٌ أَذْفَرُ، فَقُلْتُ: يَا جِبْرِيلُ: مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ عز وجل**»

1069. And Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Muhammad ibn Abī 'Adī narrated to us and said: Humayd At-Tawīl narrated to us, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I entered into Paradise, and in it I saw a river with riverbanks made of tents of pearls. Then I struck my hand upon what runs in it of water, and it was strong smelling musk. So I said: 'O Jibrīl, what is this?'***

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[292] It has gone forth in number (1053).

[293] Narrated by Ahmad (13156) and Al-Bukhārī (6581).

He said: 'This is the Kawthar which Allāh ﷻ has given to you.'"[294]

1070 – وَأَنْبَأَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبِيدَةُ بْنُ حُمَيْدٍ، عَنْ حُمَيْدٍ الطَّوِيلِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**دَخَلْتُ الْجَنَّةَ فَإِذَا أَنَا بِنَهَرٍ حَافَّتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي فِي مَجْرَى مَائِهِ، فَإِذَا مِسْكٌ أَذْفَرُ، فَقُلْتُ: يَا جِبْرِيلُ: مَا هَذَا؟ قَالَ: هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ عز وجل**»

1070. And Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: 'Ubaydah ibn Humayd narrated to us from Humayd At-Tawīl, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I entered into Paradise, and in it I saw a river with riverbanks made of tents of pearls. Then I struck my hand upon its watercourse, and it was strong smelling musk. So I said: 'O Jibrīl, what is this?' He said: 'This is the Kawthar which Allāh ﷻ has given to you.'"***

1071 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا أَبُو كُرَيْبٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا حُمَيْدٌ الطَّوِيلُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُدْخِلْتُ الْجَنَّةَ، فَرُفِعَ لِي فِيهَا قَصْرٌ، فَقُلْتُ: لِمَنْ هَذَا؟ فَقَالُوا: لِرَجُلٍ مِنْ قُرَيْشٍ فَظَنَنْتُ أَنِّي أَنَا هُوَ، فَقُلْتُ: مَنْ هُوَ؟ فَقَالُوا: عُمَرُ بْنُ الْخَطَّابِ**» وَذَكَرَ بَاقِي الْحَدِيثِ. قَالَ أَبُو بَكْرِ بْنُ عَيَّاشٍ: قُلْتُ لِحُمَيْدٍ: فِي النَّوْمِ أَوْ فِي الْيَقْظَةِ؟ قَالَ: «لَا»، بَلْ فِي الْيَقْظَةِ"

1071. Abū Bakr Qāsim ibn Zakariyyah Al-Mutarriz narrated to us and said: Abū Kurayb narrated to us and said: Abū Bakr ibn 'Ayyāsh narrated to us and said: Humayd At-Tawīl narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I was brought into paradise, and a castle was raised in it in front of me. So I said: 'For who is this?' So they said: 'For a man from Quraysh.' So I thought that it was me, and I said: 'Who is he?' So they said: ''Umar ibn Al-Khattāb…'"*** And he mentioned the rest of the *hadīth*.[295]

Abū Bakr ibn 'Ayyāsh said: I said to Humayd: *"During sleep or while being awake?"* He said: *"No, rather while being awake."*[296]

1072 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ قَالَ: حَدَّثَنِي الْحُسَيْنُ بْنُ وَاقِدٍ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ بُرَيْدَةَ الْأَسْلَمِيُّ قَالَ: سَمِعْتُ أَبِي يَقُولُ: أَصْبَحَ رَسُولُ اللَّهِ ﷺ يَوْمًا فَقَالَ: «**إِنِّي دَخَلْتُ الْجَنَّةَ الْبَارِحَةَ، فَرَأَيْتُ فِيهَا قَصْرًا مُرَبَّعًا مِنْ ذَهَبٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ فَقِيلَ: لِرَجُلٍ مِنَ الْعَرَبِ، فَقُلْتُ: فَأَنَا مِنَ الْعَرَبِ، فَلِمَنْ هُوَ؟ فَقِيلَ: لِرَجُلٍ مِنَ الْمُسْلِمِينَ، وَمَنْ أُمَّةِ مُحَمَّدٍ ﷺ فَقُلْتُ: فَأَنَا**

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[294] Narrated by Ahmad (12008, 13776) and An-Nasāī in "Al-Kubrā" (11642), and its *isnād* is *sahīh*.

[295] Narrated by At-Tirmidhī (3688) and he said: *"This hadīth is hasan sahīh."*

[296] In *hadīth* number (1073) his ﷺ words will come: ***"While I was sleeping I saw myself in Paradise…"***

مُحَمَّدٌ، فَلِمَنْ هَذَا الْقَصْرُ؟ فَقِيلَ: لِعُمَرَ بْنِ الْخَطَّابِ»، فَقَالَ رَسُولُ اللَّهِ ﷺ: «فَلَوْلَا غَيْرَتُكَ يَا عُمَرُ لَدَخَلْتُ الْقَصْرَ» فَقَالَ لَهُ عُمَرُ: يَا رَسُولَ اللَّهِ، مَا كُنْتُ لِأَغَارَ عَلَيْكَ"

1072. And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqullāh Al-Kalwadhānī narrated to us and said: Zayd ibn Al-Khattāb narrated to us and said: Al-Husayn ibn Wāqid narrated to us and said: ʻAbdullāh ibn Buraydah Al-Aslamī (*radiAllāhu ʻanhu*) narrated to me and said: I heard my father say: The Messenger of Allāh ﷺ woke up one day and said: ***"I verily entered Paradise yesterday, and in it I saw a square castle made of gold. So I said: 'For who is this castle?' So it was said: 'For a man from the Arabs.' Then I said: 'I am from the Arabs. So for who is it?' So it was said: 'For a man from the muslims from the ummah of Muhammad.' Then I said: 'I am Muhammad. So for who is this castle?' So it was said: 'For 'Umar ibn Al-Khattāb.'"***

Then the Messenger of Allāh ﷺ said: ***"Had it not been for your ghayrah (protective jealousy, O 'Umar, then I had entered the castle."***

Then ʻUmar said to him: *"O Messenger of Allāh, I would never be jealous against you."*[297]

1073 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا كَامِلُ بْنُ طَلْحَةَ الْجَحْدَرِيُّ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ عَقِيلِ بْنِ خَالِدٍ، عَنِ ابْنِ شِهَابٍ، عَنِ ابْنِ الْمُسَيِّبِ،: أَنَّ أَبَا هُرَيْرَةَ قَالَ: بَيْنَا نَحْنُ عِنْدَ رَسُولِ اللَّهِ ﷺ، فَقَالَ: «بَيْنَا أَنَا نَائِمٌ رَأَيْتُنِي فِي الْجَنَّةِ، فَإِذَا أَنَا بِامْرَأَةٍ شَوْهَاءَ يَعْنِي: حَسْنَاءَ إِلَى جَانِبِ قَصْرٍ، فَقُلْتُ: لِمَنْ هَذَا الْقَصْرُ؟ قَالُوا: لِعُمَرَ، فَذَكَرْتُ غَيْرَتَكَ، فَوَلَّيْتُ مُدْبِرًا» قَالَ أَبُو هُرَيْرَةَ: فَبَكَى عُمَرُ فَقَالَ: «بِأَبِي وَأُمِّي، أَعَلَيْكَ أَغَارُ؟»

1073. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz narrated to us and said: Kāmil ibn Talhah Al-Jahdari narrated to us and said: Al-Layth ibn Sa'd narrated to us, from ʻUqayl ibn Khālid, from Ibn Shihāb, from Ibn Al-Musayyib that Abū Hurayrah (*radiAllāhu ʻanhu*) said: While we were with the Messenger of Allāh ﷺ he said: ***"While I was dreaming I saw myself in paradise. Then I saw a beautiful woman next to a castle. So I said: 'For who is this castle?' They said: 'To 'Umar.' Then I remembered your ghayrah, so I turned and walked away."***

Abu Hurayrah said: Then ʻUmar cried and said: *"May my father and my mother (be sacrificed for you), should I be jealous against you?!"*

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[297] Narrated by Ahmad (22996) and At-Tirmidhī (3689) who said: *"This hadīth is hasan sahīh gharīb. And the meaning of this hadīth;* ***'That yesterday I entered Paradise.'*** *This means: I saw in a dream as if I entered Paradise. This is how it was narrated in some ahādīth. And it was narrated from Ibn 'Abbās (radiAllāhu 'anhu) that he said: 'The dreams of the prophets are revelation.'"*

1074 – حَدَّثَنَا ابْنُ صَاعِدٍ أَبُو مُحَمَّدٍ قَالَ: حَدَّثَنَا بَحْرُ بْنُ نَصْرٍ الْخَوْلَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي زَمْعَةُ بْنُ صَالِحٍ، عَنْ عِيسَى بْنِ عَاصِمٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: صَلَّيْنَا مَعَ رَسُولِ اللَّهِ ﷺ صَلَاةَ الصُّبْحِ، فَبَيْنَا هُوَ فِي الصَّلَاةِ مَدَّ يَدَهُ ثُمَّ أَخَّرَهَا، فَلَمَّا فَرَغَ مِنَ الصَّلَاةِ قُلْنَا: يَا رَسُولَ اللَّهِ، صَنَعْتَ فِي صَلَاتِكَ هَذِهِ، مَا لَمْ تَصْنَعْهُ فِي صَلَاةٍ قَبْلَهَا؟ قَالَ: «**إِنِّي أُرِيتُ الْجَنَّةَ عُرِضَتْ عَلَيَّ وَرَأَيْتُ فِيهَا دَالِيَةً قُطُوفُهَا دَانِيَةٌ، حَبُّهَا كَالدَّبَا فَأَرَدْتُ أَنْ أَتَنَاوَلَ مِنْهَا، فَأُوحِيَ إِلَيَّ: أَنِ اسْتَأْخِرْ، فَاسْتَأْخَرْتُ، ثُمَّ عُرِضَتْ عَلَيَّ النَّارُ بَيْنِي وَبَيْنَكُمْ، حَتَّى رَأَيْتُ ظِلِّي وَظِلَّكُمْ، فَأَوْمَأْتُ إِلَيْكُمْ أَنِ اسْتَأْخِرُوا**» وَذَكَرَ الْحَدِيثَ وَاللَّهُ أَعْلَمُ

1074. Ibn Sā'id Abū Muhammad narrated to us and said: Bahr ibn Nasr Al-Khawlānī narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Zam'ah ibn Sālih narrated to me, from 'Īsā ibn 'Āsim, from Zirr ibn Hubaysh, from Anas ibn Malik (*radiAllāhu 'anhu*) who said: We prayed the morning *salāh* with the Messenger of Allāh ﷺ. And while he was in the *salāh* he stretched out his hand and then he retracted it. Then when he finished with the *salāh* we said: *"O Messenger of Allāh, in this salāh of yours you did something that you never did in any salāh before it?"*

He said: ***"I verily saw Paradise being presented to me. In it I saw a tree with fruits that were near. Each piece (of fruit) on it was like (the size of) a pumpkin. So I wanted to take from it, but it was revealed to me to recede (my hand), so I receded. Then Hellfire was presented to me between me and you, until I saw my shadow and your shadow (in it). So I gestured for you to recede."***[298] And he mentioned the *hadīth*. And Allāh knows best.

[298] Narrated by Ibn Khuzaymah in his "Sahīh" (892) and At-Tabarānī in "Musnad Ash-Shāmiyyīn" (2087).

And Ad-Dāraqutnī was asked (about it) in "Al-'Ilal" (2449) so he said: *"Mu'āwiyah ibn Sālih narrates it, and from him there is disagreement.*

So Ibn Wahb narrated it from Mu'āwiyah ibn Sālih, from 'Īsā ibn 'Āsim, from Zirr ibn Hubaysh from Anas (radiAllāhu 'anhu). And Zirr ibn Hubaysh never met Anas (radiAllāhu 'anhu). And no narration of his from him is correct.

And the correct is: From 'Īsā ibn 'Āsim, from someone he did not name, from Anas (radiAllāhu 'anhu)."

77. Chapter: The mention of the belief in that the people of Paradise will remain in it forever, and that the people of Hellfire from the *kuffār* and *munāfiqūn* will remain in it forever[299]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1075 – بَيَانُ هَذَا فِي كِتَابِ اللَّهِ عز وجل، وَفِي سُنَنِ رَسُولِ اللَّهِ ﷺ، قَالَ اللَّهُ تَعَالَى فِي سُورَةِ النِّسَاءِ:

1075. The clarification of this is in the Book of Allāh ﷻ and in the *Sunan* of His Messenger ﷺ. Allāh – the Exalted – said in *sūrah* An-Nisā:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ لَّهُمۡ فِيهَآ أَزۡوَٰجٞ مُّطَهَّرَةٞۖ وَنُدۡخِلُهُمۡ ظِلّٗا ظَلِيلًا ﴾

"And those who believed and performed good deeds, We will enter into Gardens under which rivers flow. They will remain in it forever. In it they will have pure wives, and We will place them under a vast shade." (An-Nisā 4:57)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ سَنُدۡخِلُهُمۡ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ وَعۡدَ ٱللَّهِ حَقّٗاۚ وَمَنۡ أَصۡدَقُ مِنَ ٱللَّهِ قِيلٗا ﴾

"And those who believed and performed good deeds, We will enter into Gardens under which rivers flow. They will remain in it forever. A true promise from Allāh. And who is more truthful in speech than Allāh." (An-Nisā 4:122)

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[299] Ibn Battah – *rahimahullāh* – said in "Al-Ibānah Al-Kubrā" (2458) while speaking about the beliefs of the *Jahmiyyah*: *"And they claimed that Paradise will cease to exit, and perish and its enjoyments will come to and end. And that Hellfire will perish and its punishment will come to an end. A rejection of what Allāh mention in His Book of verses which are more than can be counted, about the two abodes lasting forever, and that its people will remain therein. Such as His Words:* **"Its food is forever, and (also) its shade."** (Ar-Ra'd 13:35)*."*

- And in "As-Sunnah" by 'Abdullāh ibn Ahmad (80) Khārijah ibn Mus'ab said: *"The Jahmiyyah committed kufr with regards to several places in the Book of Allāh ﷻ. Their saying: 'Verily Paradise will cease to exist', while Allāh ﷻ said:* **"Verily this is Our provision; it does not have any end."** (Sād 38:54) *So whoever says that it will end has verily committed kufr. And He ﷻ said:* **"Its food is eternal, and (also) its shade."** (Ar-Ra'd 13:35) *So whoever says that it will not last (forever) has verily committed kufr. And He ﷻ said:* **"A gift without an end."** (Hūd 11:108) *So whoever says that it will be cut off has verily committed kufr. And He said:* **"Their (season) is not cut off, nor are they forbidden."** (Al-Wāqi'ah 56:33) *So whoever says that it will be cut off has verily committed kufr."*

***** And see: "Kitāb As-Sifat" by Ibn Al-Muhibb (37/b) for several statements from the *Salaf* regarding the *takfīr* upon the one who claims that Paradise or Hellfire will cease to exist, or that the *Hūr Al-'Īn* (maidens of Paradise) will die.

وَقَالَ عز وجل فِي سُورَةِ الْمَائِدَةِ:

And He ﷻ said in *sūrah* Al-Māidah:

﴿ هَٰذَا يَوۡمُ يَنفَعُ ٱلصَّٰدِقِينَ صِدۡقُهُمۡۚ لَهُمۡ جَنَّٰتٞ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُۚ ﴾

"This is the Day where truthfulness of the truthful will benefit them. They will have Gardens under which rivers flow. They will remain therein forever. Allāh is pleased with them and they are pleased with Him." (Al-Māidah 5:119)

وَقَالَ عز وجل فِي سُورَةِ بَرَاءَةَ:

And He ﷻ said in *sūrah* Barāah:

﴿ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ أَعۡظَمُ دَرَجَةً عِندَ ٱللَّهِۚ وَأُوْلَٰٓئِكَ هُمُ ٱلۡفَآئِزُونَ﴾

"Those who believed and emigrated and performed *jihād* in the path of Allāh with their wealth and their lives are greater in degree (or rank or status) **with Allāh. And they are the winners."** (At-Tawbah 9:20)

إِلَى قَوْلِهِ عز وجل:

Until His ﷻ Words:

﴿ أَجۡرٌ عَظِيمٞ ﴾

"A great reward." (At-Tawbah 9:22)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ﴾

"And the first frontrunners from the *Muhājirīn* and the *Ansār* and those who followed them in goodness. Allāh is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow. They will remain therein forever." (At-Tawbah 9:100)

وَقَالَ عز وجل فِي سُورَةِ الْحِجْرِ:

And He ﷻ said in *sūrah* Al-Hijr:

﴿ وَنَزَعۡنَا مَا فِي صُدُورِهِم مِّنۡ غِلٍّ إِخۡوَٰنًا عَلَىٰ سُرُرٖ مُّتَقَٰبِلِينَ ٤٧ لَا يَمَسُّهُمۡ فِيهَا نَصَبٞ وَمَا هُم مِّنۡهَا بِمُخۡرَجِينَ ﴾

"And We will remove any grudge that exist in their hearts. (They will be) **brothers, who will be facing each other** (while sitting) **on Thrones. No fatigue will touch them, and they will never be exited from it."** (Al-Hijr 15:47-48)

وَقَالَ عز وجل فِي سُورَةِ الْكَهْفِ:

And He ﷻ said in *sūrah* Al-Kahf:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ كَانَتۡ لَهُمۡ جَنَّٰتُ ٱلۡفِرۡدَوۡسِ نُزُلًا ١٠٧ خَٰلِدِينَ فِيهَا لَا يَبۡغُونَ عَنۡهَا حِوَلٗا ﴾

"Verily, those who believed and performed good deeds, for them *Jannah Al-Firdaws* will be their entertainment. They will remain in it (and) **they will not seek to be transferred from it."** (Al-Kahf 18:107-108)

وَقَالَ عز وجل فِي سُورَةِ الْوَاقِعَةِ:

And He ﷻ said in *sūrah* Al-Wāqi'ah:

﴿ وَأَصۡحَٰبُ ٱلۡيَمِينِ مَآ أَصۡحَٰبُ ٱلۡيَمِينِ ﴾ إِلَى آخِرِ الْآيَةِ

"And the people of the right. What are the people of the right."
(Al-Wāqi'ah 56:27)

Until the end of the verses (talking about these people).

وَقَالَ عز وجل فِي سُورَةِ التَّغَابُنِ:

And He ﷻ said in *sūrah* At-Taghābun:

﴿ وَمَن يُؤۡمِنۢ بِٱللَّهِ وَيَعۡمَلۡ صَٰلِحٗا يُكَفِّرۡ عَنۡهُ سَيِّـَٔاتِهِۦ وَيُدۡخِلۡهُ جَنَّٰتٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ذَٰلِكَ ٱلۡفَوۡزُ ٱلۡعَظِيمُ ﴾

"And whoever believes in Allāh and performs good deeds, then We will remove his bad deeds and enter him into Gardens under which rivers flow. They will remain therein forever. That is the great victory." (At-Taghābun 64:9)

وَقَالَ عز وجل فِي سُورَةِ لَمْ يَكُنْ:

And He ﷻ said in *sūrah Lam Yakun* (i.e. Al-Bayyinah):

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ أُوْلَٰٓئِكَ هُمۡ خَيۡرُ ٱلۡبَرِيَّةِ ٧ جَزَآؤُهُمۡ عِندَ رَبِّهِمۡ جَنَّٰتُ عَدۡنٖ تَجۡرِي مِن تَحۡتِهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۖ ﴾ إِلَى آخِرِ السُّورَةِ

"Verily, those who believe and perform good deeds; they are the best of the creation. Their reward with their Lord is the Gardens of Eden beneath which rivers flow. They will remain therein forever." (Al-Bayyinah 98:7-8)

Until the end of the *sūrah*.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِهَذَا فِي الْقُرْآنِ نَظَائِرُ كَثِيرَةٌ تُخْبِرُ أَنَّ الْمُتَّقِينَ فِي الْجَنَّةِ خَالِدِينَ آمِنِينَ لَا يَذُوقُونَ فِيهَا الْمَوْتَ أَبَدًا، وَلَا يَخْرُجُونَ مِنَ الْجَنَّةِ أَبَدًا، قَالَ اللَّهُ عز وجل:

And there are many (verses) in the Qurān equal to these; that the *muttaqūn* will be in Paradise. (In it) they will remain and be safe, they will never taste death and they will never be brought out of Paradise.

Allāh ﷻ said:

﴿ إِنَّ ٱلْمُتَّقِينَ فِى مَقَامٍ أَمِينٍ ﴿٥١﴾ فِى جَنَّٰتٍ وَعُيُونٍ ﴿٥٢﴾ يَلْبَسُونَ مِن سُندُسٍ وَإِسْتَبْرَقٍ مُّتَقَٰبِلِينَ ﴾

إِلَى قَوْلِهِ: ﴿ وَوَقَىٰهُمْ عَذَابَ ٱلْجَحِيمِ ﴾

"Verily, the *muttaqīn* will be in a safe place. In Gardens and springs. They will wear (garments) **of silk and damask, facing each other."** Until His Words: **"And He protected them from the punishment of the blazing fire."**
(Ad-Dukhān 44:51-56)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ ذَكَرَ اللَّهُ تَعَالَى فِي كِتَابِهِ أَنَّ أَهْلَ النَّارِ الَّذِينَ هُمْ أَهْلُهَا، يُخَلَّدُونَ فِيهَا أَبَدًا، قَالَ اللَّهُ عز وجل فِي سُورَةِ النِّسَاءِ:

And Allāh – the Exalted – verily mentioned in His Book that the people of Hellfire, who will be its inhabitants, will remain in it forever.

Allāh ﷻ said in *sūrah* An-Nisā:

﴿ إِنَّ ٱلَّذِينَ كَفَرُواْ وَظَلَمُواْ لَمْ يَكُنِ ٱللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ طَرِيقًا ﴿١٦٨﴾ إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴾

"Verily, those who disbelieved and were unjust (then) **Allāh will not forgive them, nor will He guide them to the path** (of truth)**. Except the path of *Jahannam*. They will remain in it forever. And that is easy for Allāh."**
(An-Nisā 4:168-169)

وَقَالَ عز وجل فِي سُورَةِ الْأَحْزَابِ:

And He ﷻ said in *sūrah* Al-Ahzāb:

﴿ إِنَّ ٱللَّهَ لَعَنَ ٱلْكَٰفِرِينَ وَأَعَدَّ لَهُمْ سَعِيرًا ﴾ إِلَى أَخِرِ الْآيَةِ

"Verily, Allāh has cursed the *kāfirīn* and He has prepared a blazing fire for them." (Al-Ahzāb 33:64)

Until the end of the verse.[300]

وَقَالَ عز وجل:

And He ﷻ said:

﴿ وَنَادَوْاْ يَٰمَٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَۖ قَالَ إِنَّكُم مَّٰكِثُونَ ﴾

"And they will call out (saying)**: 'O Mālik, let your Lord put an end to us.' He will say: 'You will verily remain.'"** (Az-Zukhruf 43:77)

وَقَالَ عز وجل:

And He ﷻ said:

﴿ لَا يُقْضَىٰ عَلَيْهِمْ فَيَمُوتُواْ وَلَا يُخَفَّفُ عَنْهُم مِّنْ عَذَابِهَاۚ كَذَٰلِكَ نَجْزِى كُلَّ كَفُورٍ ﴾

"They will not be put to an end so they will die, and its punishment will not be lessened (or made lighter) **for them. As such We reward every ungrateful person."** (Fātir 35:36)

وَقَالَ عز وجل فِي سُورَةِ الْجَاثِيَةِ:

And He ﷻ said in *sūrah* Al-Jāthiyah:

﴿ وَأَمَّا ٱلَّذِينَ كَفَرُوٓاْ أَفَلَمْ تَكُنْ ءَايَٰتِى تُتْلَىٰ عَلَيْكُمْ فَٱسْتَكْبَرْتُمْ وَكُنتُمْ قَوْمًا مُّجْرِمِينَ ﴾ إِلَى قَوْلِهِ: ﴿ وَقِيلَ ٱلْيَوْمَ نَنسَىٰكُمْ كَمَا نَسِيتُمْ لِقَآءَ يَوْمِكُمْ هَٰذَا ﴾ إِلَى قَوْلِهِ: ﴿ وَلَا هُمْ يُسْتَعْتَبُونَ ﴾

"And as for those who disbelieved; 'Was My verses not recited for you, but you became arrogant and you were criminal people.'" Until His Words: **"And it will be said: 'Today We will forget you, just as you forgot the meeting on this Day of yours."** Until His Words: **"And they will not be allowed to appease."**
(Al-Jāthiyah 45:31-35)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَالْقُرْآنُ شَاهِدٌ: أَنَّ أَهْلَ الْجَنَّةِ خَالِدُونَ فِيهَا أَبَدًا فِي جِوَارِ اللَّهِ عز وجل، فِي النَّعِيمِ يَتَقَلَّبُونَ، قَالَ اللَّهُ عز وجل:

So the Qurān testifies to, that the people of Paradise will remain in it forever, in the proximity of Allah ﷻ. They will live a life of ease and comfort. Allah ﷻ said:

﴿ وَفَٰكِهَةٍ كَثِيرَةٍ ۝٣٢ لَّا مَقْطُوعَةٍ وَلَا مَمْنُوعَةٍ ۝٣٣ وَفُرُشٍ مَّرْفُوعَةٍ ﴾

"And many fruits. Not cut off, and not forbidden. And uplifted furnishings."
(Al-Wāqi'ah 56:32-34)

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[300] **Translator:** This *āyah* is complete, but the following *āyah* says: **"They will remain in it forever. They will not find any ally, nor any helper."** (Al-Ahzāb 33:65).

وَأَهْلُ النَّارِ الَّذِينَ هُمْ أَهْلُهَا فِي الْعَذَابِ الشَّدِيدِ أَبَدًا.

And the people of Hellfire, who are from its (eternal) inhabitants, they will be in eternal punishment forever.

﴿ لَا يُفَتَّرُ عَنْهُمْ وَهُمْ فِيهِ مُبْلِسُونَ ﴾

"It will not be made lighter for them, and in it they will despair (or lose hope)**."**
(Az-Zukhruf 43:75)

1076 – أَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَ: أَنْبَأَنَا النَّضْرُ بْنُ شُمَيْلٍ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ: عَنْ رَسُولِ اللهِ ﷺ قَالَ: «**يُجَاءُ بِالْمَوْتِ يَوْمَ الْقِيَامَةِ، كَأَنَّهُ كَبْشٌ أَمْلَحُ أَغْفَرُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ، فَيَشْرَئِبُّونَ فَيَنْظُرُونَ، ثُمَّ يُقَالُ: يَا أَهْلَ النَّارِ، فَيَشْرَئِبُّونَ فَيَنْظُرُونَ، فَيَرَوْنَ أَنَّ الْفَرَجَ قَدْ جَاءَ، فَيُدْعَى، فَيُذْبَحُ بَيْنَ الْجَنَّةِ وَالنَّارِ وَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، خُلُودٌ لَا مَوْتَ فِيهِ، وَيَا أَهْلَ النَّارِ خُلُودٌ لَا مَوْتَ فِيهِ**» قَالَ إِسْحَاقُ: قَالَ النَّضْرُ: مَعْنَى أَغْفَرُ: الَّذِي مِنْهُ بَيَاضٌ وَسَوَادٌ.

1076. Al-Firyābī narrated to us and said: Ishāq ibn Rāhūyah narrated to us and said: An-Nadr ibn Shumayl narrated to us, from Hammād ibn Salamah, from ʻĀsim ibn Abī Al-Janūd, from Abū Sālih, from Abū Hurayrah (*radiAllāhu ʻanhu),* from the Messenger of Allāh ﷺ who said: ***"On the Day of Resurrection death will be brought as if it is a black and white dust-coloured ram. Then it is made to stand between Paradise and Hellfire. Then it is said: 'O people of Paradise.' So they will stretch out their necks and look. Then it is said: 'O people of Hellfire.' So they will stretch out their necks and look, and they will think that relief has come. Then someone will call out, and it will be slaughtered between Paradise and Hellfire. And it will be said: 'O people of Paradise, eternity, there is no death in it. And O people of Hellfire, eternity, there is no death in it."***[301]

Ishāq said: An-Nadr said: *A'far* is the one (i.e. ram) that is both white and black.

1077 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، وَعَلِيُّ بْنُ الْمَدِينِيِّ، قَالَا: حَدَّثَنَا أَبُو مُعَاوِيَةَ مُحَمَّدُ بْنُ خَازِمٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**يُؤْتَى بِالْمَوْتِ يَوْمَ الْقِيَامَةِ، كَأَنَّهُ كَبْشٌ أَمْلَحُ فَيُوقَفُ بَيْنَ الْجَنَّةِ وَالنَّارِ، فَيُقَالُ: يَا أَهْلَ الْجَنَّةِ، تَعْرِفُونَ هَذَا: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ هَذَا الْمَوْتُ، وَيُقَالُ يَا أَهْلَ النَّارِ تَعْرِفُونَ هَذَا: فَيَشْرَئِبُّونَ وَيَنْظُرُونَ وَيَقُولُونَ هَذَا الْمَوْتُ فَيُؤْمَرُ بِهِ فَيُذْبَحُ، ثُمَّ يُقَالُ: يَا أَهْلَ الْجَنَّةِ خُلُودٌ وَلَا مَوْتَ، وَيَا أَهْلَ النَّارِ خُلُودٌ وَلَا مَوْتَ**» ثُمَّ قَرَأَ رَسُولُ اللهِ ﷺ:

1077. And Al-Firyābī informed us and said: Abū Bakr ibn Abī Shaybah and ʻAlī ibn Al-Madīnī both narrated to us and said: Abū Mu'āwiyah Muhammad ibn

[301] Narrated by Ahmad (449) and Ad-Dārimī in "Al-Musnad" (2977).
And some disagreement occurred regarding this *hadīth*, which Ad-Dāraqutnī clarified in "Al-'Ilal" (1483). And see the *hadīth* after it.

Khazim narrated to us and said: Al-A'mash narrated to us, from Abū Sālih, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Death will be brought on the Day of Resurrection as if it is a dust-coloured ram. Then it is made to stand between Paradise and Hellfire. Then it is said: 'O people of Paradise, do you know what that is?' So they will stretch out their necks, look and say: 'That is death.'***

And it is said: 'O people of Hellfire, do you know what that is?' So they will stretch out their necks, look and say: 'That is death.'"

He said: ***"Then an order will be given and it will be slaughtered. Then it is said: 'O people of Paradise, eternity and no death. And O people of Hellfire, eternity and no death.'"***

Then the Messenger of Allāh ﷺ recited:

﴿ وَأَنذِرۡهُمۡ يَوۡمَ ٱلۡحَسۡرَةِ إِذۡ قُضِيَ ٱلۡأَمۡرُ وَهُمۡ فِي غَفۡلَةٖ وَهُمۡ لَا يُؤۡمِنُونَ ﴾

"And warn them about the Day of regret when the affair is settled, while they will be in heedlessness and they do not believe." (Maryam 19:39)[302]

وَلِهَذَيْنِ الْحَدِيثَيْنِ طُرُقٌ جَمَاعَةٌ.

And these two *hadīth* has a group of ways.

The tenth part has been completed from the book "Ash-Sharī'ah"

By the praise of Allāh and His bestowal, and may the peace and blessing of Allāh be upon His Messenger Muhammad the Prophet and his family

It is followed by the eleventh part of the book,
in shā Allāh ta'ālā, and all trust is in Him

[302] Narrated by Ahmad (11066), Al-Bukhārī (4730) and Muslim (2849).

The eleventh part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

78. Chapter: The virtues of the Prophet ﷺ

❖ **Muhammad ibn Al-Husayn Al-Ājurrī – *rahimahullāh* – said:**

الْحَمْدُ لِلَّهِ الَّذِي بِنِعْمَتِهِ تَتِمُّ الصَّالِحَاتُ، وَالْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ، وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ النَّبِيِّ وَآلِهِ وَسَلَّمَ

All praise is due to Allāh, by whom all good things are completed. And all praise is due to Allāh in every situation. And may the peace and blessing of Allāh be upon Muhammad the Prophet and his family.

Thereafter:

1078 –**أَمَّا بَعْدُ** فَإِنَّهُ مِمَّا يَنْبَغِي لَنَا أَنْ نُبَيِّنَهُ لِلْمُسْلِمِينَ مِنْ شَرِيعَةِ الْحَقِّ الَّتِي نَدَبَهُمُ اللَّهُ عَزَّ وَجَلَّ إِلَيْهَا وَأَمَرَهُمْ بِالتَّمَسُّكِ بِهَا وَحَذَّرَهُمُ الْفُرْقَةَ فِي دِينِهِمْ، وَأَمَرَهُمْ بِلُزُومِ الْجَمَاعَةِ، وَأَمَرَهُمْ بِطَاعَتِهِ وَطَاعَةِ رَسُولِهِ ﷺ، فَإِنِّي أُبَيِّنُ لَهُمْ فَضْلَ نَبِيِّهِمْ ﷺ، لِيَعْلَمُوا قَدْرَ مَا خَصَّهُمُ اللَّهُ عَزَّ وَجَلَّ بِهِ إِذْ جَعَلَهُمْ مِنْ أُمَّتِهِ لِيَشْكُرُوا اللَّهَ عَلَى ذَلِكَ. قَالَ اللَّهُ عَزَّ وَجَلَّ:

1078. It is verily from that which we ought to clarify for the muslims, from the *Sharī'ah* of truth which Allah ﷻ invited them to, and He commanded them to follow it, He warned them against being divided in their *dīn*, He commanded them to adhere to the *Jamā'ah*, and He commanded them to obey Him and to obey His Messenger ﷺ. So I will verily clarify the virtue of their Prophet ﷺ, in order for them to know the value of what Allāh specified them in when He made them to be from his *ummah*, so they can be thankful to Allāh for that.

Allāh ﷻ said:

﴿ كَمَآ أَرۡسَلۡنَا فِيكُمۡ رَسُولٗا مِّنكُمۡ يَتۡلُواْ عَلَيۡكُمۡ ءَايَٰتِنَا وَيُزَكِّيكُمۡ وَيُعَلِّمُكُمُ ٱلۡكِتَٰبَ وَٱلۡحِكۡمَةَ وَيُعَلِّمُكُم مَّا لَمۡ تَكُونُواْ تَعۡلَمُونَ ١٥١ فَٱذۡكُرُونِيٓ أَذۡكُرۡكُمۡ وَٱشۡكُرُواْ لِي وَلَا تَكۡفُرُونِ ﴾

"Just as We have sent to you a Messenger from yourselves who recites My verses upon you, and who purifies you, and who teaches you the Book and the wisdom, and who teaches you what you did not know. So remember Me, (then) **I will remember you, and do not disbelieve in Me."** (Al-Baqarah 2:151-152)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَبِيحٌ بِالْمُسْلِمِينَ أَنْ يَجْهَلُوا مَعْرِفَةَ فَضَائِلِ نَبِيِّهِمْ ﷺ، وَمَا خَصَّهُ اللَّهُ عَزَّ وَجَلَّ بِهِ مِنَ الْكَرَامَاتِ وَالشَّرَفِ فِي الدُّنْيَا وَالْآخِرَةِ، وَقَدْ رَسَمْتُ فِي هَذِهِ أَرْبَعَةَ أَجْزَاءٍ مُخْتَصَرَةً حَسَنَةً جَمِيلَةً، مِمَّا خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ النَّبِيَّ ﷺ حَالًا بَعْدَ حَالٍ، وَقَدْ أَحْبَبْتُ أَنْ أَذْكُرَ فِي هَذَا الْكِتَابِ الَّذِي وَسَمْتُهُ بِكِتَابِ الشَّرِيعَةِ مِنْ فَضَائِلِ نَبِيِّنَا ﷺ مَا لَا يَنْبَغِي لِلْمُسْلِمِينَ جَهلُهُ، بَلْ يَزِيدُهُمْ عِلْمًا وَفَضْلًا وَشُكْرًا لِمَوْلَاهُمُ الْكَرِيمِ، وَاللَّهُ الْمُوَفِّقِ لِمَا قَصَدْتُ لَهُ، وَالْمُعِينُ عَلَيْهِ إِنْ شَاءَ اللَّهُ.

Is it repulsive for the muslims if they are ignorant about the virtues of their Prophet ﷺ and what Allāh ﷻ singled him out in of miracles and honour in *dunyā* and *ākhirah*.

And regarding these, I verily wrote four summarized good and beautiful parts about that which Allāh ﷻ singled the Prophet ﷺ out in; situation after situation.

And I liked to mention in this book, which I called "Kitāb Ash-Sharī'ah", the virtues of our Prophet ﷺ which the muslims ought not to be ignorant about. Rather, it (i.e. knowing about these) will increase them in knowledge, virtue and gratitude to their Generous Master. And Allāh is the One who grants success in what I have intended, and He is the One who helps in this, *in shā Allāh*.

79. Chapter: The mention of what Allāh ﷻ described His Prophet Muhammad ﷺ with in His Book of great honour, from that which will make the *muminūn* happy

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1079 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ اللَّهَ جَلَّ ذِكْرُهُ شَرَّفَ نَبِيَّهُ مُحَمَّدًا ﷺ بِأَعْلَى الشَّرَفِ، وَنَعَتَهُ بِأَحْسَنِ النَّعْتِ ، وَوَصَفَهُ بِأَجْمَلِ الصِّفَةِ، وَأَقَامَهُ فِي أَعْلَى الرُّتَبِ، أَخْبَرَنَا مَوْلَانَا الْكَرِيمُ: أَنَّهُ بَعَثَهُ بَشِيرًا وَنَذِيرًا، وَدَاعِيًا إِلَى اللَّهِ بِإِذْنِهِ وَسِرَاجًا مُنِيرًا فَقَالَ اللَّهُ عَزَّ وَجَلَّ:

1079. Know – may Allāh have mercy upon us and you – that Allāh – *jalla dhikruhu* – honoured His Prophet Muhammad ﷺ with the highest honour, He characterized him with the best characterization, He described him with the best description, and He gave him the highest rank.

* Our Generous Master informed us that He sent him as a bearer of glad tidings and a warner, and a caller to Allah by His permission, and a shining light.

So Allāh ﷻ said:

﴿ يَـٰٓأَيُّهَا ٱلنَّبِيُّ إِنَّآ أَرۡسَلۡنَـٰكَ شَـٰهِدٗا وَمُبَشِّرٗا وَنَذِيرٗا ٤٥ وَدَاعِيًا إِلَى ٱللَّهِ بِإِذۡنِهِۦ وَسِرَاجٗا مُّنِيرٗا ﴾

"O Prophet, We have verily sent you as a witness, and a bearer of glad tidings and a warner. And a caller to Allāh by His permission, and as a shining light."
(Al-Ahzāb 33:45-46)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ إِنَّآ أَرۡسَلۡنَـٰكَ بِٱلۡحَقِّ بَشِيرٗا وَنَذِيرٗاۚ وَإِن مِّنۡ أُمَّةٍ إِلَّا خَلَا فِيهَا نَذِيرٞ ﴾

"We have verily sent you with the truth; as a bearer of glad tidings and a warner. And there was verily no nation, except that a warner went forth in it."
(Fātir 35:24)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ: فَقَدْ حَذَّرَ ﷺ، وَأَنْذَرَ وَبَشَّرَ وَمَا قَصَّرَ ثُمَّ أَخْبَرَنَا مَوْلَانَا الْكَرِيمُ: أَنَّ مُحَمَّدًا ﷺ دَعْوَةُ أَبِيهِ إِبْرَاهِيمَ عليه السلام، وَدَعْوَةُ ابْنِهِ إِسْمَاعِيلَ عليه السلام، وَبَشَّرَ بِهِ عِيسَى ابْنُ مَرْيَمَ عليه الصلاة والسلام، قَالَ اللَّهُ عَزَّ وَجَلَّ:

So he ﷺ verily cautioned and warned, and he gave glad tidings, and he was not neglectful (in any of this).

* Then our Generous Master informed us that Muhammad ﷺ is (the answer to) the invocation of his father Ibrāhīm (*'alayhis-salām*) and the invocation of his son Ismā'īl (*'alayhis-salām*), and that 'Īsā ibn Maryam gave the glad tidings of his (coming). Allāh ﷻ said:

﴿ وَإِذْ يَرْفَعُ إِبْرَٰهِـۧمُ ٱلْقَوَاعِدَ مِنَ ٱلْبَيْتِ وَإِسْمَٰعِيلُ رَبَّنَا تَقَبَّلْ مِنَّآ ۖ إِنَّكَ أَنتَ ٱلسَّمِيعُ ٱلْعَلِيمُ ﴿١٢٧﴾ رَبَّنَا وَٱجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِن ذُرِّيَّتِنَآ أُمَّةً مُّسْلِمَةً لَّكَ وَأَرِنَا مَنَاسِكَنَا وَتُبْ عَلَيْنَآ ۖ إِنَّكَ أَنتَ ٱلتَّوَّابُ ٱلرَّحِيمُ ﴿١٢٨﴾ رَبَّنَا وَٱبْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتْلُواْ عَلَيْهِمْ ءَايَٰتِكَ وَيُعَلِّمُهُمُ ٱلْكِتَٰبَ وَٱلْحِكْمَةَ وَيُزَكِّيهِمْ ۚ إِنَّكَ أَنتَ ٱلْعَزِيزُ ٱلْحَكِيمُ ﴾

"And when Ibrāhīm raised the foundations of the House, and (also) **Ismā'īl,** (while saying)**: 'Our Lord, accept** (this) **from us. You are verily the Hearing** (and) **the Knowing. Our Lord, and make us Muslims to You, and** (make) **from our offspring a nation that submits to You. And show us our *manāsik*** (i.e. rituals)**, and pardon us. You are verily the Oft-Forgiving** (and) **the Merciful. Our Lord, and send to them a messenger from themselves who recites Your verses upon them and teaches them the Book and the wisdom, and he purifies them. You are verily the Mighty** (and) **the Wise.'"** (Al-Baqarah 2:127-129)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَاسْتَجَابَ اللَّهُ عَزَّ وَجَلَّ لِإِبْرَاهِيمَ وَإِسْمَاعِيلَ عَلَيْهِمَا الصَّلَاةُ وَالسَّلَامُ وَاخْتَصَ مِنْ ذُرِّيَّتِهِمَا مَنْ أَحَبَّ وَهُوَ مُحَمَّدٌ ﷺ مِنْ أَشْرَفِ قُرَيْشٍ نَسَبًا، وَأَعْلَاهَا قَدْرًا، وَأَكْرَمِهَا بَيْتًا وَأَفْضَلِهَا عِنْدَهُ، فَبَعَثَهُ بَشِيرًا وَنَذِيرًا، وَقَالَ عَزَّ وَجَلَّ :

So Allāh ﷻ answered Ibrāhīm and Ismā'īl (*'alayhimās-salām*) and He chose from their offspring whom He loved. And that is Muhammad ﷺ who has the most noble lineage from *Quraysh*, and the highest of them in status, and the most honourable household, and the best of them with Him. Then He sent him as a bearer of glad tidings and a warner. And He ﷻ said:

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِىٓ إِسْرَٰٓءِيلَ إِنِّى رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَىَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِى مِنۢ بَعْدِى ٱسْمُهُۥٓ أَحْمَدُ ۖ ﴾

"And when 'Īsā ibn Maryam said: 'O Banu Isrāīl, I am verily the Messenger of Allāh to you; a confirmation of what came before me of the *Tawrāh*, and a bearer of glad tidings of a messenger who will come after me, whose name is Ahmad.'" (As-Saff 61:6)

فَأَثْبَتَ اللَّهُ عَزَّ وَجَلَّ عَلَى النَّصَارَى الْحُجَّةَ بِبِشَارَةِ عِيسَى عليه الصلاة والسلام لَهُمْ بِمُحَمَّدٍ ﷺ ثُمَّ إِنَّ اللَّهَ عَزَّ، وَجَلَّ ذِكْرُهُ: أَخْبَرَ عَنْ أَهْلِ الْكِتَابَيْنِ الْيَهُودَ وَالنَّصَارَى أَنَّهُمْ يَجِدُونَ صِفَةَ مُحَمَّدٍ ﷺ فِي التَّوْرَاةِ وَالْإِنْجِيلِ، وَأَنَّهُ نَبِيٌّ، وَأَوْجَبَ عَلَيْهِمُ اتِّبَاعَهُ وَنُصْرَتَهُ، فَقَالَ جَلَّ ذِكْرُهُ:

So Allāh ﷻ established the *hujjah* (argument) upon the christians by the tidings of 'Īsā (*'alayhis-salām*) to them about Muhammad ﷺ.

* Then Allāh ﷻ verily informed about the people of the two Books, the jews and the christians, that they can find the description of Muhammad ﷺ in the *Tawrāh* and the *Injīl*, and that he is a prophet. And He obligated upon them to follow and support him.

So He – *jalla dhikruhu* – said:

﴿...عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُ ۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٍ ۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ يَأْمُرُهُم بِٱلْمَعْرُوفِ وَيَنْهَىٰهُمْ عَنِ ٱلْمُنكَرِ وَيُحِلُّ لَهُمُ ٱلطَّيِّبَٰتِ وَيُحَرِّمُ عَلَيْهِمُ ٱلْخَبَٰٓئِثَ وَيَضَعُ عَنْهُمْ إِصْرَهُمْ﴾ إِلَى قَوْلِهِ: ﴿ٱلْمُفْلِحُونَ﴾

"...I afflict with My punishment whomever I want. And My mercy encompasses everything. So I will write it for those who fear (Allāh)**, and they give the *zakāh*, and they believe in Our verses. Those who believe in the Messenger; the unlettered Prophet whom they can find written with them in the *Tawrāh* and the *Injīl*. He commands them to the good and prohibits the evil for them, and he allows the good things for them and he forbids the dirty things, and he removes their burden from them."** Until His Words: **"The successful."** (Al-A'rāf 7:156-157)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ كَثِيرًا مِّمَّا كُنتُمْ تُخْفُونَ مِنَ ٱلْكِتَٰبِ وَيَعْفُواْ عَن كَثِيرٍ ۚ قَدْ جَآءَكُم مِّنَ ٱللَّهِ نُورٌ وَكِتَٰبٌ مُّبِينٌ﴾ إِلَى قَوْلِهِ: ﴿صِرَٰطٍ مُّسْتَقِيمٍ﴾

"O people of the Book, our Messenger has verily come to you. He clarifies for you much of what you used to hide from the Book, and he pardons much (as well)**. There has verily come to you from Allāh a light and a clear Book."** Until His Words: **"A straight path."** (Al-Māidah 5:15-16)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿يَٰٓأَهْلَ ٱلْكِتَٰبِ قَدْ جَآءَكُمْ رَسُولُنَا يُبَيِّنُ لَكُمْ عَلَىٰ فَتْرَةٍ مِّنَ ٱلرُّسُلِ أَن تَقُولُواْ مَا جَآءَنَا مِنۢ بَشِيرٍ وَلَا نَذِيرٍ ۖ فَقَدْ جَآءَكُم بَشِيرٌ وَنَذِيرٌ ۗ وَٱللَّهُ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ﴾

"O people of the Book, our Messenger has verily come to you. He clarifies (things) **for you after an interval of the messengers. So you do not say: 'No bearer of glad tidings nor any warner came to us.' For there has verily come to you a bearer of glad tidings and a warner. And Allāh is Capable of doing everything."** (Al-Māidah 5:19)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَقَطَعَ اللَّهُ عَزَّ وَجَلَّ حُجَجَ أَهْلِ الْكِتَابَيْنِ بِمَا أَخْبَرَ مِنْ صِفَتِهِ فِي كُتُبِهِمْ، وَأَنَّ الَّذِي جَاءَ بِهِ مُحَمَّدٌ ﷺ هُوَ النُّورُ، وَهُوَ الْحَقُّ وَإِنَّهُ يُخْرِجُهُمْ مِنَ الظُّلُمَاتِ إِلَى النُّورِ، وَأَنَّهُ يَهْدِيهِمْ إِلَى صِرَاطٍ مُسْتَقِيمٍ، ثُمَّ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ :أَنَّ الَّذِيَ يَدْعُو إِلَيْهِ مُحَمَّدٌ ﷺ هُوَ الْحَقُّ وَهُوَ الصِّرَاطُ الْمُسْتَقِيمُ، فَأَوْجَبَ عَلَى الْخَلْقِ: الْإِنْسِ وَالْجِنِّ قَبُولَهُ، وَأَخْبَرَ عَنِ الْجِنِّ لَمَّا سَمِعُوا مِنْ رَسُولِ اللَّهِ ﷺ مَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ أَنْ يُبَلِّغَهُمْ، عَرَفُوا أَنَّهُ الْحَقُّ، فَآمَنُوا وَصَدَّقُوا وَاتَّبَعُوهُ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ:

So Allāh ﷻ cut off the argument of the people of the two Books with what He informed about from his description in their Books. And that which Muhammad ﷺ came with, that is the light, and that is the truth. And that he brought them out from the darkness to the light, and that he guides them to a straight path.

* Then Allāh ﷻ informed, that what Muhammad ﷺ is inviting to is the truth, and that is the straight path. So He obligated upon the creation of humans and *jinn* to accept him. And He informed about the *jinn*, that when they heard from the Messenger of Allāh ﷺ what Allāh ﷻ commanded him to convey to them, they knew (or recognized) that it was the truth. So they believed, affirmed and followed him.For Allāh ﷻ said:

﴿ وَإِذْ صَرَفْنَآ إِلَيْكَ نَفَرًا مِّنَ ٱلْجِنِّ يَسْتَمِعُونَ ٱلْقُرْءَانَ فَلَمَّا حَضَرُوهُ قَالُوٓاْ أَنصِتُواْۖ فَلَمَّا قُضِيَ وَلَّوْاْ إِلَىٰ قَوْمِهِم مُّنذِرِينَ ﴿٢٩﴾ قَالُواْ يَٰقَوْمَنَآ إِنَّا سَمِعْنَا كِتَٰبًا أُنزِلَ مِنۢ بَعْدِ مُوسَىٰ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيٓ إِلَى ٱلْحَقِّ وَإِلَىٰ طَرِيقٍ مُّسْتَقِيمٍ ﴿٣٠﴾ يَٰقَوْمَنَآ أَجِيبُواْ دَاعِيَ ٱللَّهِ وَءَامِنُواْ بِهِۦ ﴾ الآية

"And when We sent to you a group from the *jinn* who listened to the Qurān. Then when they attended it, they said: 'Listen quietly.' Then when it was finished they turned back to their people as warners. They said: 'O our people, we have verily heard (the recitation of) **a Book that was revealed after Mūsā, which confirms what came before it. It guides to the truth and to a straight path. O our people, answer the caller of Allāh and believe in him.'"**
(Al-Ahqāf 46:29-31)

Until the end of the verse.

ثُمَّ قَالَ عَزَّ وَجَلَّ:

Then He ﷻ said:

﴿ وَإِنَّكَ لَتَدْعُوهُمْ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴾

"And you are verily inviting them to a straight path." (Al-Muminūn 23:73)

ثُمَّ أَخْبَرَ عَزَّ وَجَلَّ :أَنَّهُ يُظْهِرُ نَبِيَّهُ ﷺ عَلَى كُلِّ دِينٍ خَالَفَهُ، فَقَالَ عَزَّ وَجَلَّ:

* Then He ﷻ informed, that He will give His Prophet ﷺ victory over every religion that opposes with him.

So He ﷻ said:

﴿ هُوَ ٱلَّذِىٓ أَرۡسَلَ رَسُولَهُۥ بِٱلۡهُدَىٰ وَدِينِ ٱلۡحَقِّ لِيُظۡهِرَهُۥ عَلَى ٱلدِّينِ كُلِّهِۦ وَلَوۡ كَرِهَ ٱلۡمُشۡرِكُونَ ﴾

"He is the One who sent His Messenger with the guidance and the *dīn* of truth, to make it prevail over all religions, even if the *mushrikīn* hate it."
(At-Tawbah 9:33)

ثُمَّ أَخْبَرَ عَزَّ وَجَلَّ :أَنَّهُ لَا يَتِمُّ لِأَحَدٍ الْإِيمَانُ بِاللَّهِ عَزَّ وَجَلَّ وَحْدَهُ، حَتَّى يُؤْمِنَ بِاللَّهِ وَرَسُولِهِ، ثُمَّ أَخْبَرَ أَنَّهُ مَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَرَسُولِهِ: لَمْ يَصِحَّ لَهُ الْإِيمَانُ، فَقَالَ عَزَّ وَجَلَّ:

* Then He ﷻ informed, that the *īmān* (belief, faith) in Allāh ﷻ alone is not accomplished by anyone, before he believes in (both) Allāh and His Messenger. Then He informed, that whoever does not believe in Allāh and His Messenger, then his *īmān* is not correct (nor acceptable). So He ﷻ said:

﴿ إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَإِذَا كَانُواْ مَعَهُۥ عَلَىٰٓ أَمۡرٍ جَامِعٖ لَّمۡ يَذۡهَبُواْ حَتَّىٰ يَسۡتَـٔۡذِنُوهُۚ إِنَّ ٱلَّذِينَ يَسۡتَـٔۡذِنُونَكَ أُوْلَٰٓئِكَ ٱلَّذِينَ يُؤۡمِنُونَ بِٱللَّهِ وَرَسُولِهِۦۚ ﴾

"The *muminūn* are only those who believe in Allāh and His Messenger. And when they are with him in a common matter, they do not leave before they have asked him for permission. Verily, those who ask you for permission are those who believe in Allāh and His Messenger." (An-Nūr 24:62)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ إِنَّمَا ٱلۡمُؤۡمِنُونَ ٱلَّذِينَ ءَامَنُواْ بِٱللَّهِ وَرَسُولِهِۦ ثُمَّ لَمۡ يَرۡتَابُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِۚ أُوْلَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴾

"The *muminūn* are only those who believe in Allāh and His Messenger, and thereafter do not doubt, and they strive with their wealth and their lives in the path of Allah. Those are the truthful ones." (Al-Hujurāt 49:15)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَمَن لَّمۡ يُؤۡمِنۢ بِٱللَّهِ وَرَسُولِهِۦ فَإِنَّآ أَعۡتَدۡنَا لِلۡكَٰفِرِينَ سَعِيرٗا ﴾

"And whoever does not believe in Allāh and His Messenger, then We have verily prepared a blazing fire for the *kāfirīn* (disbelievers)**."** (Al-Fath 48:13)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ فَـَٔامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلنُّورِ ٱلَّذِيٓ أَنزَلۡنَاۚ وَٱللَّهُ بِمَا تَعۡمَلُونَ خَبِيرٞ ﴾

"So believe in Allāh and His Messenger and the light which Allāh has revealed. And Allāh is All-Aware of what you do." (At-Taghābun 64:8)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَأَنفِقُواْ مِمَّا جَعَلَكُم مُّسۡتَخۡلَفِينَ فِيهِۖ ﴾

إِلَى قَوْلِهِ : ﴿ وَقَدۡ أَخَذَ مِيثَٰقَكُمۡ إِن كُنتُم مُّؤۡمِنِينَ ﴾

"Believe in Allāh and His Messenger, and spend of what He has made you trustees in." Until His Words: **"And He verily took your covenant, if you** (really) **are *muminīn*."** (Al-Hadīd 57:7-8)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ ءَامِنُواْ بِٱللَّهِ وَرَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِي نَزَّلَ عَلَىٰ رَسُولِهِۦ وَٱلۡكِتَٰبِ ٱلَّذِيٓ أَنزَلَ مِن قَبۡلُۚ وَمَن يَكۡفُرۡ بِٱللَّهِ وَمَلَٰٓئِكَتِهِۦ وَكُتُبِهِۦ وَرُسُلِهِۦ وَٱلۡيَوۡمِ ٱلۡأٓخِرِ فَقَدۡ ضَلَّ ضَلَٰلَۢا بَعِيدًا ﴾

"O you who believe, believe in Allāh and His Messenger and the Book which He sent down to His Messenger and the book which He revealed before that. And whoever disbelieves in Allāh, His angels, His Books, His messengers and the Last Day, then he has verily gone far astray." (An-Nisā 4:136)

ثُمَّ أَعْلَمَنَا مَوْلَانَا الْكَرِيمُ: أَنَّ عَلَامَةَ صِحَّةِ مَنِ ادَّعَى مَحَبَّةَ اللَّهِ تَعَالَى: أَنْ يَكُونَ مُحِبًّا لِرَسُولِهِ مُحَمَّدٍ ﷺ مُتَّبِعًا لَهُ، وَإِلَّا لَمْ تَصِحَّ لَهُ الْمَحَبَّةُ لِلَّهِ عَزَّ وَجَلَّ قَالَ اللَّهُ عَزَّ وَجَلَّ :

* Then our Generous Master taught us, that the sign for the correctness of the one who claims to love Allah – the Exalted – is that he loves His Messenger Muhammad ﷺ and follows him. Or else his love for Allah ﷻ will not be correct (nor valid).

﴿ قُلۡ إِن كَانَ ءَابَآؤُكُمۡ وَأَبۡنَآؤُكُمۡ وَإِخۡوَٰنُكُمۡ وَأَزۡوَٰجُكُمۡ وَعَشِيرَتُكُمۡ وَأَمۡوَٰلٌ ٱقۡتَرَفۡتُمُوهَا وَتِجَٰرَةٞ تَخۡشَوۡنَ كَسَادَهَا وَمَسَٰكِنُ تَرۡضَوۡنَهَآ أَحَبَّ إِلَيۡكُم مِّنَ ٱللَّهِ وَرَسُولِهِۦ وَجِهَادٖ فِي سَبِيلِهِۦ فَتَرَبَّصُواْ حَتَّىٰ يَأۡتِيَ ٱللَّهُ بِأَمۡرِهِۦۗ وَٱللَّهُ لَا يَهۡدِي ٱلۡقَوۡمَ ٱلۡفَٰسِقِينَ ﴾

"Say: 'If your fathers, and your sons, and your brothers, and your wives, and your tribesmen, and wealth you have acquired, and some business you fear to be lost, and homes you are pleased with, are more beloved to you than Allāh and His Messenger and *jihād* in His path, then wait until Allāh comes with His command. And Allāh does not guide the disobedient (and sinning) **people."**
(At-Tawbah 9:24)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ قُلْ إِن كُنتُمْ تُحِبُّونَ ٱللَّهَ فَٱتَّبِعُونِى يُحْبِبْكُمُ ٱللَّهُ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ ۗ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

"Say: 'If you (really) **love Allāh, then follow me.** (Then) **Allāh will love you and forgive your sins for you. And Allāh is Forgiving** (and) **Merciful."**
(Alu 'Imrān 3:31)

فَجَعَلَ اللَّهُ عَزَّ وَجَلَّ مَحَبَّةَ رَسُولِهِ وَاتِّبَاعَهُ عَلَمًا وَدَلِيلًا لِصِحَّةِ مَحَبَّتِهِمْ لَهُ، مَعَ اتِّبَاعِهِمْ رَسُولَهُ فِيمَا جَاءَ بِهِ وَأَمَرَ بِهِ، وَنَهَى عَنْهُ ثُمَّ أَخْبَرَ عَزَّ وَجَلَّ أَنَّهُ مَنْ كَفَرَ بِرَسُولِهِ كَمَنْ كَفَرَ بِاللَّهِ، وَمَنْ كَذَّبَ رَسُولَهُ فَقَدْ كَذَّبَ اللَّهَ عَزَّ وَجَلَّ. فَقَالَ اللَّهُ عَزَّ وَجَلَّ فِي قِصَّةِ الْمُنَافِقِينَ

So Allāh ﷻ made the love for His Prophet and following him a sign and an evidence for the correctness of their love for Him, along with their following of His Messenger in what he came with, commanded to and prohibited from.

* Then He ﷻ informed, that whoever disbelieves in the Messenger is like the one who disbelieves in Allāh. And whoever rejects His Messenger, he has verily rejected Allāh ﷻ. For Allāh ﷻ said in the story about the *munāfiqūn*:

﴿ وَلَا تُصَلِّ عَلَىٰٓ أَحَدٍ مِّنْهُم مَّاتَ أَبَدًا وَلَا تَقُمْ عَلَىٰ قَبْرِهِۦٓ ۖ إِنَّهُمْ كَفَرُوا۟ بِٱللَّهِ وَرَسُولِهِۦ وَمَاتُوا۟ وَهُمْ فَٰسِقُونَ ﴾

"And never pray (the funeral prayer) **upon anyone of them who dies, and do not stand at his grave. They verily disbelieved in Allāh and His Messenger, and they died while they were *fāsiqūn*."** (At-Tawbah 9:84)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَجَآءَ ٱلْمُعَذِّرُونَ مِنَ ٱلْأَعْرَابِ لِيُؤْذَنَ لَهُمْ وَقَعَدَ ٱلَّذِينَ كَذَبُوا۟ ٱللَّهَ وَرَسُولَهُۥ ۚ ﴾ الآيَة

"And those who make excuses from the Bedouins came in order to get permission. And those who lied to Allāh and His Messenger sat (at home and remained behind without any excuse)**."** (At-Tawbah 9:90)

Until the end of the verse.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَ الْمُؤْمِنِينَ أَنْ لَا يَرْغَبُوا بِأَنْفُسِهِمْ عَنْ نَفْسِ رَسُولِ اللَّهِ ﷺ فِي الْجِهَادِ مَعَهُ، وَالصَّبْرِ مَعَهُ عَلَى كُلِّ مَكْرُوهٍ يَلْحَقُهُمْ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ:

* Then Allāh ﷻ verily commanded the *muminūn* not to prefer their own lives over the life of the Messenger of Allāh ﷺ in the *jihād* along with him, and to have patience along with him in every hated thing that befalls them. So Allāh ﷻ said:

﴿ مَا كَانَ لِأَهْلِ ٱلْمَدِينَةِ وَمَنْ حَوْلَهُم مِّنَ ٱلْأَعْرَابِ ﴾ الآية

"It is not (allowed) **for the people of *Al-Madīnah* and those around them from the Bedouins."** (At-Tawbah 9:120)

Until the end of the verse.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَقَامَ نَبِيَّهُ ﷺ مَقَامَ الْبَيَانِ عَنْهُ، فَقَالَ عَزَّ وَجَلَّ:

***** Then Allāh ﷻ verily established the Prophet ﷺ in the position as the one who explains (or clarifies) from Him, so He ﷻ said:

﴿ وَأَنزَلْنَآ إِلَيْكَ ٱلذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ إِلَيْهِمْ وَلَعَلَّهُمْ يَتَفَكَّرُونَ ﴾

"And We revealed the *Dhikr* (i.e. the Qurān) **to you, for you to clarify for the people what was sent down to them, and in order for them to consider carefully."** (An-Nahl 16:44)[303]

فَكَانَ مِمَّا بَيَّنَهُ لِأُمَّتِهِ: أَنَّ اللَّهَ عَزَّ وَجَلَّ أَوْجَبَ عَلَيْهِمُ الطَّهَارَةَ وَالصَّلَاةَ فِي كِتَابِهِ، وَلَمْ يُخْبِرْهُ بِأَوْقَاتِ الصَّلَاةِ، وَلَا بِعَدَدِ الرُّكُوعِ، وَلَا بِعَدَدِ السُّجُودِ، وَلَا بِمَا يَجُوزُ مِنَ الْقِرَاءَةِ فِيهَا وَمَا تَحْرِيمُهَا؟ وَمَا تَحْلِيلُهَا؟ وَلَا كَثِيرٌ مِنْ أَحْكَامِهَا، فَبَيَّنَ ﷺ مُرَادَ اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ، وَكَذَلِكَ أَوْجَبَ الزَّكَاةَ فِي كِتَابِهِ، وَلَمْ يُبَيِّنْ: كَمْ فِي الْوَرِقِ؟ وَلَا كَمْ فِي الذَّهَبِ؟ وَلَا كَمْ فِي الْغَنَمِ؟ وَلَا كَمْ فِي الْإِبِلِ؟ وَلَا كَمْ فِي الْبَقَرِ؟ وَلَا كَمْ فِي الزَّرْعِ وَالثَّمَرِ؟ فَبَيَّنَ النَّبِيُّ ﷺ مُرَادَ اللَّهِ عَزَّ وَجَلَّ مِنْ ذَلِكَ، وَكَذَلِكَ الصِّيَامُ بَيَّنَ مَا يَحِلُّ فِيهِ لِلصَّائِمِ، وَمَا يَحْرُمُ عَلَيْهِ فِيهِ،

And among that which he clarified for his *ummah* was, that Allāh ﷻ obligated the *tahārah* and the *salāh* upon them in His Book. And He did not inform about the times for the *salāh*, nor about the number of *rukū'* or the number of *sujūd*. And (also) not about what is allowed to recite in it, and how does one initiate it? And

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[303] The author – *rahimahullāh* – said in "Al-Arba'īn" (41): *"And the knowledge of all of this cannot be achieved, except through the Sunan. Because the Sunan clarified what Allāh ﷻ wanted with what He commanded to His slaves and what He prohibited them from. Have you not heard the Words of Allāh – the Exalted – in what He commanded to the slaves:* **"And We revealed the *Dhikr* to you, in order for you to clarify to the people what was sent down to them, and in order for them to consider carefully."** (An-Nahl 16:44)

So he ﷺ verily clarified for his ummah what it (i.e. the Qurān) made halāl for them, what it made harām for them and what it obligated upon them. So whoever wants to know the halāl from the harām, he adheres to the Sunan. And this is in accordance with the command of Allāh ﷻ to him of obeying His Messenger ﷺ and refraining from what he prohibited. And He warned whoever opposes him with His Words: **"So let those who oppose his command be aware that a *fitnah* befalls them or that a painful torment befalls them."** (An-Nūr 24:63)

Then he believes in the mutashābih (unclear) of the Qurān, and he does not debate or dispute regarding it. Because Allāh – the Exalted – verily warned against (doing) this. And he takes the lesson from its examples, and acts upon its clear verses, and he believes in everything that is in it.

And know, that in the Qurān there is nāsikh (abrogating verses) and mansūkh (abrogated verses). So ask the scholars about these from the aspect of learning, and not from the aspect of disputing and discussing."

how does one end it? Nor many of its judgments. So he ﷺ clarified (and explained) what Allah ﷻ meant with this. And He also obligated the *zakāh* in His Book, but He did not clarify how much in silver? Nor how much in gold? Nor how much in sheep? Nor how much in camels? Nor how much in cows? Nor how much in plants and fruits? So the Prophet ﷺ clarified what Allāh ﷻ meant with this. And he also clarified what is allowed for the fasting person in the *siyām*, and what is prohibited for him during it.

وَكَذَلِكَ فَرَضَ اللَّهُ عَزَّ وَجَلَّ الْحَجَّ عَلَى عِبَادِهِ عَلَى مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا، وَلَمْ يُخْبِرْ عَزَّ وَجَلَّ كَيْفَ الْإِهْلَالُ بِالْحَجِّ؟ وَلَا مَا يَلْزَمُ الْمُحْرِمَ مِنْ كَثِيرٍ مِنَ الْأَحْكَامِ؟ فَبَيَّنَهُ ﷺ حَالًا بَعْدَ حَالٍ، وَكَذَلِكَ أَحْكَامُ الْجِهَادِ، وَكَذَلِكَ أَحْكَامُ الْبَيْعِ وَالشِّرَاءِ وَكَذَلِكَ حَرَّمَ اللَّهُ عَزَّ وَجَلَّ الرِّبَا عَلَى الْمُسْلِمِينَ وَتَوَعَّدَهُمْ عَلَيْهِ بِعَظِيمِ مِنَ الْعِقَابِ وَلَمْ يُبَيِّنْ لَهُمْ فِي الْكِتَابِ: كَيْفَ الرِّبَا؟ فَبَيَّنَهُ لَهُمُ الرَّسُولُ ﷺ، وَهَذَا فِي كَثِيرٍ مِنَ الْأَحْكَامِ، مِمَّا يَطُولُ شَرْحُهُ، لَمْ يَعْقِلْ ما فِي الْكِتَابِ إِلَّا بِبَيَانِ الرَّسُولِ ﷺ، زِيَادَةً مِنَ اللَّهِ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ، فِيمَا أَعْطَاهُ مِنَ الْفَضَائِلِ الَّتِي شَرَّفَهُ بِهَا، ثُمَّ فَرَضَ عَلَى جَمِيعِ الْخَلْقِ طَاعَتَهُ، وَحَرَّمَ عَلَيْهِمْ مَعْصِيَتَهُ، وَذَلِكَ فِي غَيْرِ مَوْضِعٍ مِنْ كِتَابِهِ، قَرَنَ طَاعَةَ رَسُولِهِ ﷺ إِلَى طَاعَتِهِ عَزَّ وَجَلَّ، وَأَعْلَمَهُمْ أَنَّهُ مَنْ عَصَى رَسُولِي فَقَدْ عَصَانِي، قَالَ اللَّهُ عَزَّ وَجَلَّ :

And Allāh ﷻ also obligated the *hajj* upon His slave, for the one who is capable of travelling to it, but He ﷻ did not inform how the *ihlāl*[304] to *hajj* is? Nor what is required for the *muhrim*[305] of many judgments? So the Prophet ﷺ clarified this; situation after situation. And also the judgments of the *jihād*. And also the judgments of selling and buying. And Allāh ﷻ also prohibited *ribā* (interest, usury) for the muslims, and He threatened them regarding it with a mighty punishment, but He did not explain to them in the Book what the *ribā* is? So the Messenger of Allāh ﷺ clarified this for them. And this is (the same) regarding many of the judgments which it would be long to explain. That which is in the Book cannot be understood, except by the explanation (and clarification) of the Messenger ﷺ. (This is) an addition from Allāh ﷻ to His Prophet ﷺ in what He gave him of virtues which He honoured him with.

* Then He obligated upon all of the creation to obey him, and He prohibited for them to disobey him. And this is in several places in His Book. He joined the obedience of His Messenger with the obedience of Him ﷻ and He taught them that whoever disobeys My Messenger, he has verily disobeyed Me.

Allāh ﷻ said:

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[304] **Translator:** The *ihlāl* is the raising of the voice when the intention of performing hajj is pronounced, such as when a person says: *"Labbayk Allāhuma hajjan."*

[305] **Translator:** The *muhrim* is the person who has entered the state of *ihrām* by pronouncing the *ihlāl*. At this point certain things become forbidden for him to do.

﴿ قُلْ أَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَۖ فَإِن تَوَلَّوْاْ فَإِنَّ ٱللَّهَ لَا يُحِبُّ ٱلْكَٰفِرِينَ ﴾

"Say: 'Obey Allāh and the Messenger.' But if they turn away, then Allāh verily does not love the kāfirīn." (Ālu 'Imrān 3:32)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَٱتَّقُواْ ٱلنَّارَ ٱلَّتِيٓ أُعِدَّتْ لِلْكَٰفِرِينَ ﴿١٣١﴾ وَأَطِيعُواْ ٱللَّهَ وَٱلرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ ﴾

"And fear Hellfire which has been prepared for the *kāfirīn*. And obey Allāh and the Messenger so you me showed mercy." (Ālu Imrān 3:131-132)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ تِلْكَ حُدُودُ ٱللَّهِۚ وَمَن يُطِعِ ٱللَّهَ وَرَسُولَهُۥ يُدْخِلْهُ جَنَّٰتٍ تَجْرِي مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَاۚ وَذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴿١٣﴾ وَمَن يَعْصِ ٱللَّهَ وَرَسُولَهُۥ وَيَتَعَدَّ حُدُودَهُۥ يُدْخِلْهُ نَارًا خَٰلِدًا فِيهَا وَلَهُۥ عَذَابٌ مُّهِينٌ ﴾

"These are the limits of Allāh. And whoever obeys Allāh and His Messenger, (then) **He will enter him into Gardens under which rivers flow. They will remain therein, and that is the great victory. And whoever disobeys Allāh and His Messenger and transgresses His limits,** (then) **He will enter him into Hellfire where he will remain, and he will have a humiliating punishment."** (An-Nisā 4:13-14)

وَقَالَ عَزَّ وَجَلَّ:

And He – the Exalted – said:

﴿ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَأُوْلِي ٱلْأَمْرِ مِنكُمْۖ فَإِن تَنَٰزَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى ٱللَّهِ وَٱلرَّسُولِ إِن كُنتُمْ تُؤْمِنُونَ بِٱللَّهِ وَٱلْيَوْمِ ٱلْأٓخِرِۚ ذَٰلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا ﴾

"O you who believe, obey Allāh and obey the Messenger and those in authority among you. Then if you disagree regarding something, then refer it back to Allāh and His Messenger, if you (really) **believe in Allāh and the Last Day. That is better and has a more beautiful outcome."** (An-Nisā 4:59)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ وَلَا تَوَلَّوْاْ عَنْهُ وَأَنتُمْ تَسْمَعُونَ﴾

"O you who believe, obey Allāh and His Messenger, and do not turn away from him while you hear (his commands)**."** (Al-Anfāl 8:20)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ أَطِيعُواْ ٱللَّهَ وَأَطِيعُواْ ٱلرَّسُولَ وَلَا تُبْطِلُوٓاْ أَعْمَـٰلَكُمْ ﴾

"O you who believe, obey Allāh and obey the Messenger, and do not invalidate your deeds." (Muhammad 47:33)

ثُمَّ قَالَ عَزَّ وَجَلَّ:

Then He ﷻ said:

﴿ مَّن يُطِعِ ٱلرَّسُولَ فَقَدْ أَطَاعَ ٱللَّهَ ۖ ﴾

"Whoever obeys the Messenger, he has verily obeyed Allāh." (An-Nisā 4:80)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَهَذَا فِي الْقُرْآنِ كَثِيرٌ فِي نَيْفٍ وَثَلَاثِينَ مَوْضِعًا أَوْجَبَ طَاعَةَ رَسُولِهِ، وَقَرَنَهَا مَعَ طَاعَتِهِ عَزَّ وَجَلَّ، ثُمَّ حَذَّرَ خَلْقَهُ مُخَالَفَةَ رَسُولِهِ ﷺ وَأَنْ لَا يَجْعَلُوا أَمْرَ نَبِيِّهِ ﷺ إِذَا أَمَرَهُمْ بشَيْءٍ، أَوْ نَهَاهُمْ عَنْ شَيْءٍ كَسَائِرِ الْخَلْقِ، وَأَعْلَمَهُمْ عَظِيمَ مَا يَلْحَقُ مَنْ خَالَفَهُ مِنَ الْفِتْنَةِ الَّتِي تَلْحَقُهُ، فَقَالَ عَزَّ وَجَلَّ:

And there is much of this in the Qurān; in thirty-odd places He obligated the obedience of His Messenger, and He joined it with the obedience of Him ﷻ.[306]

* Then He warned His creation against opposing His Messenger ﷺ, and that they should not make the command of His Prophet ﷺ – if he commanded them to something, or prohibited them from something – equal to the rest of the creation. And He taught them about the great (consequences) that follows for the one who opposes him, of the *fitnah* which will occur upon him.[307]

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[306] In "Al-Ibānah Al-Kubrā" (104) *Imām* Ahmad ibn Hanbal – *rahimahullāh* – said: *"I looked in the mushaf, and I found the obedience of the Messenger of Allāh ﷺ in thirty three places in it."* Then he began reciting: **"So let those who oppose his command be aware that a *fitnah* befalls them or that a painful torment befalls them."** (An-Nūr 24:63) And he began repeating it and saying: *"And what is the fitnah? (It is) the shirk. Perhaps some deviation befalls his heart, and it causes him to deviate and so it destroys him."* And then he began reciting this *āyah*: **"But no, by your Lord, they do not believe until they appoint you as judge in the disputes between them."** (An-Nisā 4:65)
And he said: *"Whoever rejects the hadīth of the Prophet ﷺ, then he is on the edge of destruction."*

[307] Al-Bukhārī (3093) narrated that Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) said: *"I will not leave anything that the Messenger of Allāh ﷺ used to act upon, except that I will also act upon it. Because I verily fear that if I left something from his command, then I would deviate."*
- And in "Manāqib Ash-Shāfi'ī" (1/474) Al-Humaydī said: A man asked Ash-Shāfi'ī in Egypt about an issue, so he gave him a *fatwā* in it, and he said: *"This is what the Prophet ﷺ said."* So the man said: *"Do you believe in this?"* =

So Allāh ﷻ said:

﴿ لَّا تَجْعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُم بَعْضًاۚ قَدْ يَعْلَمُ ٱللَّهُ ٱلَّذِينَ يَتَسَلَّلُونَ مِنكُمْ لِوَاذًاۚ ﴾

"Do not make the calling of the Messenger between you similar to your calling of each other. Allāh verily knows those of you who sneak away to flee (without his permission)**."** (An-Nūr 24:63)

ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ أَوْجَبَ عَلَى مَنْ حَكَمَ عَلَيْهِ النَّبِيُّ ﷺ حُكْمًا أَنْ لَا يَكُونَ فِي نَفْسِهِ حَرَجٌ أَوْ ضِيقٌ لِمَا حَكَمَ عَلَيْهِ الرَّسُولُ ﷺ، بَلْ يُسَلِّمُ لِحُكْمِهِ وَيَرْضَى، فَقَالَ عَزَّ وَجَلَّ:

* Then Allāh ﷻ obligated for the one upon whom the Prophet ﷺ has issued a judgment, that he cannot have any objection or annoyance in his soul towards what the Messenger of Allah ﷺ judged upon him. Rather, he must submit to his judgment and be pleased with it.

So Allāh ﷻ said:

﴿ فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّى يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنْفُسِهِمْ حَرَجًا مِمَّا قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴾

"But no, by your Lord, they do not believe before they make you (i.e. Muhammad) **the judge in the disagreements between them. And then they do not find any objection in themselves against what you have judged, and they submit** (to it) **with full submission."** (An-Nisā 4:65)

وَالْحَرَجُ هَاهُنَا: أَنْ لَا يَشُكَّ،:

And the objection here is; that he does not doubt.[308]

ثُمَّ إِنَّ اللهَ عَزَّ وَجَلَّ أَثْنَى عَلَى مَنْ رَضِيَ بِمَا حَكَمَ لَهُ النَّبِيُّ ﷺ، وَحَكَمَ عَلَيْهِ وَرَضِيَ بِمَا أَعْطَاهُ مِنَ الْغَنِيمَةِ مِنْ قَلِيلٍ أَوْ كَثِيرٍ، وَذَمَّ مَنْ لَمْ يَرْضَ، فَقَالَ عَزَّ وَجَلَّ:

* Then Allāh ﷻ verily praised the one who is pleased with (both) what the Prophet ﷺ judged for him and what he judged against him, and he is pleased with what he gave him from the war booty of either little or much. And He criticized the one who is not pleased.

He said: *"Do you see a waistband on my waist (as those worn by the christians)?! Do you see me coming out of a church?! I say: 'The Prophet ﷺ said', and you say to me: 'Do you believe in that?!' Should I narrate from the Messenger of Allāh ﷺ and then not believe in it."*
And in another narration he said: *"When I would narrate a sahīh hadīth from the Messenger of Allāh ﷺ and not believe in it, then I call you to testify that I verily have lost my mind."*

[308] This is the *tafsīr* which is narrated from Mujāhid – *rahimahullāh* – in the *tafsīr* of Ibn Jarīr (7/201).

So Allāh ﷻ said:

﴿ وَلَوْ أَنَّهُمْ رَضُوا۟ مَآ ءَاتَىٰهُمُ ٱللَّهُ وَرَسُولُهُۥ وَقَالُوا۟ حَسْبُنَا ٱللَّهُ سَيُؤْتِينَا ٱللَّهُ مِن فَضْلِهِۦ وَرَسُولُهُۥٓ إِنَّآ إِلَى ٱللَّهِ رَٰغِبُونَ﴾

"And if they had been pleased with what Allāh and His Messenger gave them, and they said: 'Allāh is Sufficient for us. Allāh will give us from His bounty. We verily wish (or request) **from Allāh.'"** (At-Tawbah 9:59)

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَخْبَرَنَا عَنْ أَهْلِ النَّارِ إِذَا هُمْ دَخَلُوهَا كَيْفَ يَتَأَسَّفُونَ عَلَى تَرْكِ طَاعَتِهِمْ لِلَّهِ وَلِرَسُولِهِ لِمَ لَمْ يُطِيعُوا اللَّهَ وَرَسُولَهُ؟، فَنَدِمُوا حَيْثُ لَمْ يَنْفَعْهُمُ النَّدَمُ وَأَسِفُوا حَيْثُ لَمْ يَنْفَعْهُمُ الْأَسَفُ فَقَالَ جَلَّ ذِكْرُهُ:

* Then Allāh ﷻ verily informed us about the people of Hellfire, when they enter it, how they will regret forsaking the obedience of Allāh and His Messenger, (and ask themselves) why they did not obey Allāh and His Messenger? So they regretted when the regret no longer benefits, and they were sorry when being sorry no longer benefits. So Allah – *jalla dhikruhu* – said:

﴿ يَوْمَ تُقَلَّبُ وُجُوهُهُمْ فِى ٱلنَّارِ يَقُولُونَ يَٰلَيْتَنَآ أَطَعْنَا ٱللَّهَ وَأَطَعْنَا ٱلرَّسُولَا۠ ﴾

"On the Day where their faces are turned in Hellfire, they will say: 'If only we obeyed Allāh and we obeyed the Messenger." (Al-Ahzāb 33:66)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

أَلَا تَرَوْنَ رَحِمَكُمُ اللَّهُ كَيْفَ شَرَّفَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّنَا مُحَمَّدًا ﷺ فِي كُلِّ حَالٍ؟ يَزِيدُهُ شَرَفًا إِلَى شَرَفٍ فِي الدُّنْيَا وَالْآخِرَةِ ثُمَّ اعْلَمُوا يَا أُمَّةَ مُحَمَّدٍ يَا مُؤْمِنِينَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَوْجَبَ عَلَى جَمِيعِ الْخَلْقِ أَنْ يُعَظِّمُوا قَدْرَ نَبِيِّهِ ﷺ بِالتَّوْقِيرِ لَهُ وَالتَّعْظِيمِ، وَلَا يَرْفَعُوا أَصْوَاتَهُمْ فَوْقَ صَوْتِهِ، وَلَا يَجْهَرُوا عَلَيْهِ فِي الْمُخَاطَبَةِ، كَجَهْرِ بَعْضِهِمْ لِبَعْضٍ، بَلْ يَخْفِضُوا أَصْوَاتَهُمْ عِنْدَ صَوْتِهِ، كُلُّ ذَلِكَ إِجْلَالًا لَهُ، وَأَعْلَمَهُمْ أَنَّهُ مَنْ خَالَفَ مَا أَمَرَ اللَّهُ بِهِ مِنَ التَّعْظِيمِ لِرَسُولِي: أَنِّي أُحْبِطُ عَمَلَهُ وَهُوَ لَا يَشْعُرُ فَقَالَ عَزَّ وَجَلَّ:

Do you not see – may Allāh have mercy upon you – how Allāh ﷻ honoured our Prophet Muhammad ﷺ in every situation? (And) He increased him in honour upon honour in *dunyā* and *ākhirah*.

* Then know – O *ummah* of Muhammad, O *muminūn* – that Allāh ﷻ obligated upon all of the creation to elevate the status of their Prophet ﷺ by respecting him and holding him in high esteem. And they should not raise their voices over his voice. And they should not speak loudly to him during conversation, just as some of them would do to others. Rather, they should lower their voices with his voice. All of this as respect (or veneration) for him. And He taught them that whoever opposes what He has commanded, or respect for His Messenger, then his deeds had been invalidated while he was not aware.

So He ﷻ said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تُقَدِّمُواْ بَيۡنَ يَدَيِ ٱللَّهِ وَرَسُولِهِۦۖ وَٱتَّقُواْ ٱللَّهَۚ إِنَّ ٱللَّهَ سَمِيعٌ عَلِيمٞ ۝١ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَرۡفَعُوٓاْ أَصۡوَٰتَكُمۡ فَوۡقَ صَوۡتِ ٱلنَّبِيِّ وَلَا تَجۡهَرُواْ لَهُۥ بِٱلۡقَوۡلِ كَجَهۡرِ بَعۡضِكُمۡ لِبَعۡضٍ أَن تَحۡبَطَ أَعۡمَٰلُكُمۡ وَأَنتُمۡ لَا تَشۡعُرُونَ ﴾

"O you who believe. Do not prioritize anything over Allāh and His Messenger. And fear Allāh. Verily Allāh is Hearing and Knowing. O you who believe, do not raise your voices over the voice of the Prophet, and do not speak loudly to him, as some of you speak loudly to others. So your deeds (will not) **become invalidated while you are not aware."** (Al-Hujurāt 49:1-2)

ثُمَّ وَعَدَ جَلَّ وَعَزَّ مَنْ قَبِلَ مِنَ اللَّهِ عَزَّ وَجَلَّ مَا أَمَرَهُ بِهِ فِي رَسُولِهِ: مِنْ خَفْضِ الصَّوْتِ وَالْوَقَارِ لَهُ: الْمَغْفِرَةَ مَعَ الْأَجْرِ الْعَظِيمِ، فَقَالَ جَلَّ ذِكْرُهُ:

* Then He ﷻ promised, for the one who accepted from Allah ﷻ what He commanded him to regarding His Prophet of lowering the voice and (showing) respect, forgiveness along with a great reward. So He – *jalla dhikruhu* – said:

﴿ إِنَّ ٱلَّذِينَ يَغُضُّونَ أَصۡوَٰتَهُمۡ عِندَ رَسُولِ ٱللَّهِ أُوْلَٰٓئِكَ ٱلَّذِينَ ٱمۡتَحَنَ ٱللَّهُ قُلُوبَهُمۡ لِلتَّقۡوَىٰۚ لَهُم مَّغۡفِرَةٞ وَأَجۡرٌ عَظِيمٌ ﴾

"Verily, those who lower their voices in the presence of the Messenger of Allāh, those are the one whose hearts Allāh has tested for *taqwā*. They will have forgiveness and a great reward." (Al-Hujurāt 494:3)

ثُمَّ قَالَ عَزَّ وَجَلَّ:

Then He ﷻ said:

﴿ لَّا تَجۡعَلُواْ دُعَآءَ ٱلرَّسُولِ بَيۡنَكُمۡ كَدُعَآءِ بَعۡضِكُم بَعۡضٗاۚ ﴾

"Do not make the calling of the Messenger between you similar to your calling of each other." (An-Nūr 24:63)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ ٱسۡتَجِيبُواْ لِلَّهِ وَلِلرَّسُولِ إِذَا دَعَاكُمۡ لِمَا يُحۡيِيكُمۡۖ ﴾

"O you who believe, answer Allāh and His Messenger, when he invites you to what will give you life." (Al-Anfāl 8:24)

كُلُّ ذَلِكَ يُحَذِّرُ عِبَادَهُ مُخَالَفَةَ رَسُولِهِ ﷺ يُعَظِّمِ بِهِ قَدْرَهُ عِنْدَهُمْ،

In all of this He is warning His slaves about opposing His Messenger ﷺ, and He is raising his status with them.

ثُمَّ أَمَرَ جَلَّ ذِكْرُهُ خَلْقَهُ إِذَا هُمْ أَرَادُوا أَنْ يُنَاجُوا النَّبِيَّ ﷺ بشَيْءٍ مِمَّا لَهُمْ فِيهِ حَظٌّ أَنْ لَا يُنَاجُوهُ حَتَّى يُقَدِّمُوا بَيْنَ يَدَيْ نَجْوَاهُمْ صَدَقَةً، فَكَانَ الرَّجُلُ إِذَا أَرَادَ أَنْ يُنَاجِيَهُ بشَيْءٍ تَصَدَّقَ بِصَدَقَةٍ، كُلُّ ذَلِكَ تَعْظِيمٌ لِلرَّسُولِ، وَشَرَفٌ لَهُ ﷺ فَلَمَّا فَعَلُوا ذَلِكَ ضَاقَ عَلَى بَعْضِهِمُ الصَّدَقَةُ وَاحْتَاجَ إِلَى مُنَاجَاتِهِ، فَتَوَقَّفَ عَنْ مُنَاجَاتِهِ فَخَفَّفَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ عَلَى الْمُؤْمِنِينَ رَأْفَةً مِنْهُ بِهِمْ، فَقَالَ جَلَّ وَعَزَّ فِي ابْتِدَاءِ الْأَمْرِ:

* Then He – *jalla dhikruhu* – commanded His creation, that when they wanted to speak privately with the Prophet ﷺ about something they had a share in, then they should not speak privately with him before they give some *sadaqah* (to the poor and needy) before their private conversation (with him). So if a man wanted to speak privately with him about something, he would first give some *sadaqah*. All of this is a veneration of the Messenger of Allāh ﷺ and an honouring of him ﷺ. Then when they did this, it became difficult for some of them to give *sadaqah* – who was in need of speaking with him privately – so he refrained from speaking with him privately. So Allāh ﷻ lightened this for the *muminūn* as a kindness to them from Him.

So in the beginning of this issue, He ﷻ said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوٓاْ إِذَا نَـٰجَيْتُمُ ٱلرَّسُولَ فَقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَةً ﴾

"O you who believe, when you speak privately with the Messenger, then let a *sadaqah* come before your private conversation." (Al-Mujādilah 58:12)

هَذَا لِمَنْ قَدَرَ عَلَى الصَّدَقَةِ، ثُمَّ قَالَ تَفْضُّلًا عَلَى الْجَمِيعِ عَلَى مَنْ قَدَرَ عَلَى الصَّدَقَةِ وَعَلَى مَنْ لَمْ يَقْدِرْ، فَقَالَ عَزَّ وَجَلَّ:

This is for the one who is capable of giving *sadaqah*.

Then He said, as a favor to all; the one who is capable of giving *sadaqah* and the one who is not capable. So He ﷻ said:

﴿ ءَأَشْفَقْتُمْ أَن تُقَدِّمُواْ بَيْنَ يَدَىْ نَجْوَىٰكُمْ صَدَقَـٰتٍ ۚ فَإِذْ لَمْ تَفْعَلُواْ وَتَابَ ٱللَّهُ عَلَيْكُمْ فَأَقِيمُواْ ٱلصَّلَوٰةَ وَءَاتُواْ ٱلزَّكَوٰةَ وَأَطِيعُواْ ٱللَّهَ وَرَسُولَهُۥ ۚ وَٱللَّهُ خَبِيرٌۢ بِمَا تَعْمَلُونَ ﴾

"Are you afraid of preceding your private conversations with a *sadaqah*? Then if you did not do it, and Allāh has forgiven you, then perform the *salāh* and pay the *zakāh*, and obey Allāh and His Messenger. And Allāh is Aware of what you are doing." (Al-Mujādilah 58:13)

فَخَفَّفَ عَنْهُمُ الصَّدَقَةَ، وَأَمَرَهُمْ بِإِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالطَّاعَةِ لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ ﷺ،

So Allāh ﷻ lightened the *sadaqah* for them, and He commanded them to perform the *salāh* and pay the *zakāh*, and to the obedience of Him ﷻ and of His Messenger ﷺ.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ أَعْلَمَ جَمِيعَ خَلْقِهِ، وَأَعْلَمَ نَبِيَّهُ ﷺ: أَنَّهُ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، وَأَنَّهُ قَدْ تَمَّتْ نِعْمَةُ اللَّهِ عَزَّ وَجَلَّ عَلَى نَبِيِّهِ بِأَنْ هَدَاهُ إِلَى الصِّرَاطِ الْمُسْتَقِيمِ، وَأَعْلَمَهُ أَنَّهُ يَنْصُرُهُ نَصْرًا عَزِيزًا، فَقَالَ عَزَّ وَجَلَّ:

* Then Allāh ﷻ informed all of His creation, and He informed His Prophet ﷺ, that He has forgiven what has gone forth of his sins and what will come later, and that the blessing of Allāh ﷻ has been completed upon His Prophet by Him guiding him to the straight path. And He informed him that He will support him with a mighty support. So Allāh ﷻ said:

﴿ إِنَّا فَتَحۡنَا لَكَ فَتۡحٗا مُّبِينٗا ۝١ لِّيَغۡفِرَ لَكَ ٱللَّهُ مَا تَقَدَّمَ مِن ذَنۢبِكَ وَمَا تَأَخَّرَ وَيُتِمَّ نِعۡمَتَهُۥ عَلَيۡكَ وَيَهۡدِيَكَ صِرَٰطٗا مُّسۡتَقِيمٗا ۝٢ وَيَنصُرَكَ ٱللَّهُ نَصۡرًا عَزِيزًا ﴾

"We have verily granted you a clear victory. For Allāh to forgive for you what has gone forth of your sins and what will come later, and to complete His blessing upon you and guide you to a straight path. And Allāh will support you with a mighty support." (Al-Fath 48:1-3)

ثُمَّ أَخْبَرَ اللَّهُ عَزَّ وَجَلَّ أَنَّ الَّذِينَ يُبَايِعُونَ رَسُولَ اللَّهِ ﷺ فَإِنَّمَا يُبَايِعُونَ اللَّهَ عَزَّ وَجَلَّ لِعَظِيمِ قَدْرِ مُحَمَّدٍ ﷺ عِنْدَ رَبِّهِ تَعَالَى فَقَالَ جَلَّ ذِكْرُهُ:

* Then Allāh ﷻ informed, that those who pledge allegiance to the Messenger of Allāh, they are verily pledging allegiance to Allāh ﷻ. All of this due to the great status of Muhammad ﷺ with his Lord the Exalted.

ثُمَّ أَخْبَرَنَا جَلَّ ذِكْرُهُ بِرِضَاهُ عَنْهُمْ، إِذْ بَايَعُوا نَبِيَّهُ ﷺ وَصَدَقُوا فِي بَيْعَتِهِ بِقُلُوبِهِمْ فَقَالَ عَزَّ وَجَلَّ :

* Then He – *jalla dhikruhu* – informed about Him being pleased with them when they pledged allegiance to His Prophet ﷺ and they were truthful in their hearts when pledging allegiance to him. So He ﷻ said:

﴿ لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا ﴾

"Allāh is verily pleased with the *muminīn* when they pledged their allegiance to you under the tree, and He knew what was in their hearts. So He sent down tranquillity upon them, and He rewarded them with a near victory." (Al-Fath 48:18)

ثُمَّ أَمَرَ اللَّهُ جَلَّ ذِكْرُهُ الْمُؤْمِنِينَ أَنْ يَتَأَسَّوْا فِي أُمُورِهِمْ بِرَسُولِ اللَّهِ ﷺ فَقَالَ:

* Then Allāh – *jalla dhikruhu* – commanded the *muminūn* to take an example in the Messenger of Allāh ﷺ (when acting) in their affairs.

﴿ لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِمَنْ كَانَ يَرْجُو اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا ﴾

"There is verily a great example for you in the Messenger of Allāh, for the one who longs for Allāh and the Last Day, and who remembers Allāh much."
(Al-Ahzāb 33:21)

ثُمَّ أَوْجَبَ اللَّهُ عَزَّ وَجَلَّ عَلَى الْمُؤْمِنِينَ أَنْ يَنْصَحُوا لِلَّهِ عَزَّ وَجَلَّ وَلِرَسُولِهِ، ثُمَّ أَعْلَمَهُمْ أَنَّهُ مَنْ نَصَحَ لِلَّهِ فَلْيَنْصَحْ لِرَسُولِهِ، وَقَرَنَهُمَا جَمِيعًا، وَلَمْ يُفَرِّقْ بَيْنَهُمَا، فَقَالَ عَزَّ وَجَلَّ :

* Then Allāh ﷻ obligated upon the *muminūn* to be sincere to Allāh and His Messenger, and then He informed them that whoever is sincere to Allāh, then let him (also) be sincere to My Messenger. And he gathered between the both of them, and He did not separate (or differentiate) between them. So Allāh ﷻ said:

﴿ لَّيْسَ عَلَى ٱلضُّعَفَآءِ وَلَا عَلَى ٱلْمَرْضَىٰ وَلَا عَلَى ٱلَّذِينَ لَا يَجِدُونَ مَا يُنفِقُونَ حَرَجٌ إِذَا نَصَحُواْ لِلَّهِ وَرَسُولِهِۦ ۚ مَا عَلَى ٱلْمُحْسِنِينَ مِن سَبِيلٍ ۚ وَٱللَّهُ غَفُورٌ رَّحِيمٌ ﴾

"There is no blame upon the weak, nor upon the sick, nor upon those who cannot find what to spend, if they are sincere to Allāh and His Messenger. There is no way (for blame) **upon the good-doers. And Allāh is Forgiving** (and) **Merciful."** (At-Tawbah 9:91)

ثُمَّ أَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنَّهُ مَنْ خَانَ رَسُولَ اللَّهِ ﷺ كَمَنْ خَانَ اللَّهَ عَزَّ وَجَلَّ فَقَالَ تَعَالَى:

* Then Allāh ﷻ informed us that whoever betrays His Messenger ﷺ is like the one who betrays Allāh ﷻ. So He said:

﴿ يَـٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ لَا تَخُونُواْ ٱللَّهَ وَٱلرَّسُولَ وَتَخُونُوٓاْ أَمَـٰنَـٰتِكُمْ وَأَنتُمْ تَعْلَمُونَ ﴾

"O you who believe, do not betray Allāh and His Messenger, and (do not) **betray your trusts while you know."** (Al-Anfāl 8:27)

ثُمَّ حَذَّرَ الْخَلْقَ عَنْ أَذَى رَسُولِهِ، لَا يُؤْذُوهُ فِي حَيَاتِهِ وَلَا بَعْدَ مَوْتِهِ، وَأَخْبَرَ أَنَّ الْمُؤْذِي لِرَسُولِ اللَّهِ ﷺ كَمَنْ آذَى اللَّهَ عَزَّ وَجَلَّ، وَأَخْبَرَ أَنَّ الْمُؤْذِي لِلَّهِ وَلِرَسُولِهِ مُسْتَحِقٌّ اللَّعْنَةَ فِي الدُّنْيَا وَالْآخِرَةِ، فَقَالَ عَزَّ وَجَلَّ:

* Then He warned the creation against harming His Messenger ﷺ. They should not harm him during his lifetime, nor after his death. And He informed that the one who harms the Messenger of Allāh ﷺ is like the one who harms Allāh ﷻ. And He informed that the one who harms Allāh and His Messenger deserves to be cursed in *dunyā* and *ākhirah*. So He ﷻ said:

﴿ وَمَا كَانَ لَكُمْ أَن تُؤْذُواْ رَسُولَ ٱللَّهِ وَلَآ أَن تَنكِحُوٓاْ أَزْوَٰجَهُۥ مِنۢ بَعْدِهِۦٓ أَبَدًا ۚ إِنَّ ذَٰلِكُمْ كَانَ عِندَ ٱللَّهِ عَظِيمًا ﴾

"And it is not (allowed) **for you to harm the Messenger of Allāh, nor to ever marry his wives after him. That is verily something major for Allāh."**
(Al-Ahzāb 33:53)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَٱلَّذِينَ يُؤْذُونَ رَسُولَ ٱللَّهِ لَهُمْ عَذَابٌ أَلِيمٌ ﴾

"And those who harm the Messenger of Allāh will have a painful punishment."
(At-Tawbah 9:61)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ إِنَّ ٱلَّذِينَ يُؤْذُونَ ٱللَّهَ وَرَسُولَهُۥ لَعَنَهُمُ ٱللَّهُ فِى ٱلدُّنْيَا وَٱلْءَاخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُّهِينًا ﴾

"And those who harm Allāh and His Messenger, Allāh has cursed in *dunyā* and *ākhirah*. And He has prepared a humiliating punishment for them."
(Al-Ahzāb 33:57)

ثُمَّ أَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ أَنَّهُ مَنْ حَادَّ الرَّسُولَ بِالْعَدَاوَةِ فَقَدْ حَادَّ اللَّهَ عَزَّ وَجَلَّ فَقَالَ عَزَّ وَجَلَّ:

* Then Allāh ﷻ informed us that whoever opposes the Messenger with enmity, he has verily opposed Allāh ﷻ. So He ﷻ said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ ﴾ الآيَة

"You will not find any people who believe in Allāh and the Last Day who show love to those who oppose Allāh and His Messenger." (Al-Mujādilah 58:22)

Until the end of the verse.

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ أَلَمْ يَعْلَمُوٓا۟ أَنَّهُۥ مَن يُحَادِدِ ٱللَّهَ وَرَسُولَهُۥ فَأَنَّ لَهُۥ نَارَ جَهَنَّمَ خَٰلِدًا فِيهَا ۚ ذَٰلِكَ ٱلْخِزْىُ ٱلْعَظِيمُ ﴾

"Do they not know that whoever opposes Allāh and His Messenger, then for him is Hellfire in which he will remain. That is the great humiliation."
(At-Tawbah 9:63)

ثُمَّ أَعْلَمَنَا مَوْلَانَا الْكَرِيمُ أَنَّ النَّبِيَّ ﷺ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنْفُسِهِمْ، وَأَنَّهُ إِذَا أَمَرَ فِيهِمْ بِأَمْرٍ فَعَلَيْهِمْ قَبُولُ مَا أَمَرَ بِهِ، وَلَا اخْتِيَارَ لَهُمْ إِلَّا مَا اخْتَارَهُ رَسُولُهُ ﷺ لَهُمْ فِي أَهْلِيهِمْ، وَفِي أَمْوَالِهِمْ، وَفِي أَوْلَادِهِمْ، فَقَالَ جَلَّ وَعَزَّ:

* Then our Generous Master informed us that the Prophet ﷺ has more right over the *muminūn* than themselves, and that when he commands them to do something then it is upon them to accept what he has commanded. And there is no choice for them, except in what Allāh and His Messenger ﷺ have chosen for them regarding their families, their wealth and their children.

So He ﷻ said:

﴿ ٱلنَّبِيُّ أَوۡلَىٰ بِٱلۡمُؤۡمِنِينَ مِنۡ أَنفُسِهِمۡۖ وَأَزۡوَٰجُهُۥٓ أُمَّهَٰتُهُمۡۗ ﴾

"The Prophet has more right over the *muminūn* than themselves, and his wives are their mothers." (Al-Ahzāb 33:6)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ مِنْ أَمْرِهِمْ ﴾

"It is not for a believing man or woman, when Allāh and His Messenger have decided in a matter, that they have their own choice in their affair." (Al-Ahzāb 33:36)

Until the end of the verse.

ثُمَّ إِنَّ اللَّهَ عَزَّ وَجَلَّ رَفَعَ قَدْرَ نَبِيِّهِ ﷺ، وَزَادَهُ شَرَفًا إِلَى شَرَفِهِ، وَفَضَّلَهُ عَلَى سَائِرِ الْخَلْقِ، بِأَنْ حَرَّمَ أَزْوَاجَهُ عَلَى جَمِيعِ الْعَالَمِينَ أَنْ يَتَزَوَّجُوهُنَّ بَعْدَ مَوْتِهِ، وَهَكَذَا إِذَا طَلَّقَ امْرَأَةً مِنْ نِسَائِهِ دَخَلَ بِهَا أَوْ لَمْ يَدْخُلْ بِهَا فَقَدْ حَرَّمَ عَلَى كُلِّ أَحَدٍ أَنْ يَتَزَوَّجَهَا، لِأَنَّهُنَّ أُمَّهَاتُ الْمُؤْمِنِينَ، فَقَدْ خَصَّهُ مَوْلَاهُ الْكَرِيمُ بِكُلِّ خُلُقٍ شَرِيفٍ عَظِيمٍ،

* Then Allāh ﷻ verily raised the status of His Prophet ﷺ, and He added honour to his honour, and He preferred him over the rest of the creation, by forbidding for all of the worlds to marry his wives after him. So if he divorced a women from his wives – no matter if he had intercourse with her or not – then it became forbidden for everyone to marry her. Because she is the mother of the *muminūn*. And his Generous Master singled him out in every honourable and mighty characteristic.

ثُمَّ فَرَضَ عَلَى خَلْقِهِ أَنْ يُصَلُّوا عَلَى رَسُولِهِ ﷺ وَأَعْلَمَهُمْ أَنَّهُ يُصَلِّي عَلَيْهِ هُوَ وَمَلَائِكَتُهُ تَشْرِيفًا لَهُ فَقَالَ جَلَّ ذِكْرُهُ:

* Then He obligated upon His creation to send blessings upon His Messenger, and He informed them that Him and His angels send blessings upon him, as an honouring of him. So He – *jalla dhikruhu* – said:

﴿ إِنَّ ٱللَّهَ وَمَلَٰٓئِكَتَهُۥ يُصَلُّونَ عَلَى ٱلنَّبِيِّۚ يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُواْ صَلُّواْ عَلَيۡهِ وَسَلِّمُواْ تَسۡلِيمًا ﴾

"Verily, Allāh and His angels send blessings upon the Prophet. O you who believe, send blessings upon him and greet him with the greeting (of Islām**)."** (Al-Ahzāb 33:56)

فَصَلَّى اللهُ عَلَيْهِ وَسَلَّمَ وَعَلَى أَهْلِهِ أَجْمَعِينَ فِي اللَّيْلِ وَالنَّهَارِ صَلَاةً لَهُ فِيهَا رِضًى، وَلَنَا بِهَا مَغْفِرَةٌ مِنَ اللهِ، وَرَحْمَةٌ إِنْ شَاءَ اللَّهُ، وَعَلَى آلِهِ الطَّيِّبِينَ، وَلَا حَرَمَنَا اللَّهُ النَّظَرَ إِلَيْهِ، وَحَشَرَنَا عَلَى سُنَّتِهِ وَالِاتِّبَاعِ لِمَا أَمَرَ وَالِانْتِهَاءِ عَمَّا نَهَى، وَاعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ: لَوْ أَنَّ مُصَلِّيًا صَلَّى صَلَاةً فَلَمْ يُصَلِّ عَلَى النَّبِيِّ ﷺ فِيهَا فِي تَشَهُّدِهِ الْأَخِيرِ وَجَبَ عَلَيْهِ إِعَادَةُ الصَّلَاةِ،

So may the peace and blessings of Allāh be upon him and all of his family during the night and the day; a peace which contains pleasure. And may there be forgiveness from Allāh for us in it, and (also) mercy, *in shā Allāh*. And upon his righteous family. And may Allāh not prohibit us from looking at him. And may He resurrect us upon his *Sunnah*, and following what he has commanded, and refraining from what he prohibited.

Know – may Allāh have mercy upon us and you – that if a person prays a *salāh*, and he does not send blessings upon the Prophet ﷺ in it, in the last *tashahhud*, then he is obligated to repeat the prayer.[309]

وَاعْلَمُوا رَحِمَكُمُ اللَّهُ: أَنَّ جَمِيعَ مَا نَهَى عَنْهُ النَّبِيُّ ﷺ فَحَرَامٌ عَلَى النَّاسِ مُخَالَفَتُهُ، وَالنَّهْيُ عَلَى التَّحْرِيمِ حَتَّى يَأْتِيَ عَنْهُ دَلَالَةٌ عَلَى أَنَّهُ نَهَى عَنْهُ لِمَعْنًى دُونَ مَعْنَى التَّحْرِيمِ، وَإِلَّا فَنَهْيُهُ عَلَى التَّحْرِيمِ لِجَمِيعِ مَا نَهَى عَنْهُ قَالَ اللَّهُ عَزَّ وَجَلَّ :

* And know – may Allāh have mercy upon you – that everything the Prophet ﷺ prohibited, then it is *harām* upon the people to disagree with him (in this). And the prohibition serves the *tahrīm* (forbiddance), until there is some evidence for that he prohibited it with a meaning other than the *tahrīm*.[310] And if not, then his prohibition serves the forbiddance in everything he prohibited.

﴿ وَمَآ ءَاتَىٰكُمُ ٱلرَّسُولُ فَخُذُوهُ وَمَا نَهَىٰكُمْ عَنْهُ فَٱنتَهُوا۟ ﴾

"And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain (from it)**."** (Al-Hashr 59:7)[311]

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[309] This opinion is well-known from *Imām* Ash-Shāfi'ī – *rahimahullāh* – and some of them verily criticized him for this opinion, and they declared it to be abnormal and opposing the *ijmā'*.
Translator: The *muhaqqiq*, *Shaykh* 'Ādil Āl Hamdān, then goes on to mention quotes regarding the details in this issue. So whoever wants to read more about this can find it in the original.

[310] **Translator:** This could be a prohibition with the meaning of being *makrūh* (disliked), which is something where you receive a reward for refraining from it, but you are not sinning if you perform it.

[311] In "Al-Ibānah Al-Kubrā" (65) Sahl ibn 'Abdillāh At-Tustarī was asked about the *sharāi'* (laws) of Islām? So he said: *"And the scholars spoke about this, and they said many things. But we gather all of it in two words:* **"And whatever the Messenger gives you, then take it. And whatever he prohibits you from, then refrain** (from it)**."** (Al-Hashr 59:7)
Then we gather all of it in one word: **"Whoever obeys the Messenger, he has verily obeyed Allāh."** (An-Nisā 4:80) *So whoever obeys the Messenger in his Sunnah, he has verily obeyed Allah in his obligation."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَهَذَا الَّذِي حَضَرَنِي ذِكْرُهُ مِمَّا شَرَّفَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ فِي الْقُرْآنِ، قَدْ ذَكَرْتُ مِنْهُ مَا فِيهِ بَلَاغٌ لِمَنْ عَقَلَ وَأَنَا أَذْكُرُ بَعْدَ هَذِهِ مِمَّا شَرَّفَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ مِمَّا جَاءَتْ بِهِ السُّنَنُ عَنْهُ وَالْآثَارُ عَنْ صَحَابَتِهِ حَالًا بَعْدَ حَالٍ، مِمَّا يُقِرُّ اللَّهُ بِهِ عَزَّ وَجَلَّ أَعْيُنَ الْمُؤْمِنِينَ، وَيَزْدَادُونَ بِهَا إِيمَانًا إِلَى إِيمَانِهِمْ، وَمَحَبَّةً لِلرَّسُولِ ﷺ وَتَعْظِيمًا لَهُ، وَاللَّهُ الْمُوَفِّقُ لِذَلِكَ، وَالْمُعِينُ عَلَيْهِ.

This is what I could remember of from the things Allāh ﷻ honoured him with in the Qurān. I verily remembered from it what is in excess for the one who understand.

And after this I will verily mention the things Allāh ﷻ honoured him with, from that which was narrated in the *Sunan* from him, and the narrations from his companions, situation after situation, from that by which Allāh ﷻ makes the *muminūn* happy. With it they increase in *īmān* on top of their (current) *īmān*, and (they also increase) in love for the Messenger ﷺ and in respect for him. And Allāh is the One who grants success in this, and the One who helps in it.

80. Chapter: When was the prophet-hood obligated for the Prophet ﷺ?

1080 – أَنْبَأَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ قَالَ: حَدَّثَنَا مَنْصُورُ بْنُ سَعْدٍ، عَنْ بُدَيْلٍ يَعْنِي ابْنَ مَيْسَرَةَ الْعُقَيْلِيَّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ مَيْسَرَةَ الْفَجْرِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ مَتَى كُنْتَ نَبِيًّا؟ قَالَ: «**وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ**»

1080. Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us and said: Mansūr ibn Sa'd narrated to us, from Budayl (i.e. ibn Maysarah Al-'Uqaylī), from 'Abdullāh ibn Shaqīq, from Maysarah Al-Fajr (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, since when have you been you a prophet?"*

He said: ***"When Ādam was between the soul and the body."***[312]

1081 – حَدَّثَنَا أَبُو بَكْرٍ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ , عَنْ مَنْصُورِ بْنِ سَعْدٍ , عَنْ بُدَيْلٍ , عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ , عَنْ مَيْسَرَةَ الْفَجْرِ قَالَ: قُلْتُ: يَا رَسُولَ اللَّهِ: مَتَى كُنْتَ نَبِيًّا؟ قَالَ: «**وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ**»

1081. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Zayd ibn Akhzam narrated to us and said: 'Abdur-Rahmān ibn Mahdī narrated to us, from Mansūr ibn Sa'd, from Budayl, from 'Abdullāh ibn Shaqīq, from Maysarah Al-Fajr (*radiAllāhu 'anhu*) who said: I said: *"O Messenger of Allāh, since when have you been you a prophet?"*

He said: ***"When Ādam was between the soul and the body."***

1082 –حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينَ قَالَ: حَدَّثَنَا هَارُونُ بْنُ عَبْدِ اللَّهِ الْبَزَّازُ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ طَهْمَانَ قَالَ: حَدَّثَنَا بُدَيْلُ بْنُ مَيْسَرَةَ الْعُقَيْلِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ مَيْسَرَةَ الْفَجْرِ قَالَ: سَأَلْتُ النَّبِيَّ ﷺ مَتَى كُنْتَ نَبِيًّا؟ قَالَ: «**كُنْتُ نَبِيًّا وَآدَمُ بَيْنَ الرُّوحِ وَالْجَسَدِ**»

1082. Abū 'Abdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: Hārūn ibn 'Abdillāh Al-Bazzār narrated to us and said: Shu'ayb ibn Harb narrated to us and said: Ibrāhīm ibn Tahman narrated to us and said: Budayl ibn Maysarah Al-'Uqaylī narrated to us, from 'Abdullāh ibn Shaqīq, from Maysarah Al-Fajr

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[312] Narrated by Ahmad (20596, 23212, 16623), Al-Firyābī in "Al-Qadar" (17) and 'Abdullāh ibn Ahmad in "As-Sunnah" (840), and see the rest of its *takhrīj* over there.
And several from the people of knowledge declared it to be *sahīh*, while Ad-Dāraqutnī in "Al-'Ilal" (3432) gave preference to it being *mursal*.
- Harb Al-Karmānī – *rahimahullāh* – said in "As-Sunnah" (445): I said to Ishāq ibn Rāhūyah: *"The hadīth of Maysarah Al-Fajr who said: I said: 'O Messenger of Allāh, when was it written that you would be a prophet?' What does it mean?"* He said: *"Before He breathed the soul into him while he was (already) created."*

(*radiAllāhu ‘anhu*) who said: I asked the Prophet ﷺ: *“O Messenger of Allāh, since when have you been you a prophet?”*

He said: ***“I have been a prophet since Ādam was between the soul and the body.”***

1083 – وَأَنْبَأَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ حَفْصِ بْنِ يَزِيدَ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ: مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ؟ قَالَ: «**بَيْنَ خَلْقِ آدَمَ وَنَفْخِ الرُّوحِ فِيهِ**»

1083. And Al-Firyābī informed us and said: ‘Umar ibn Hafs ibn Yazīd Ad-Dimashqī narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Al-Awzā’ī narrated to us and said: Yahyā ibn Abī Kathīr narrated to us, from Abū Salamah, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ was asked: *“When was prophet-hood obligated for you?”*

He said: ***“Between the creation of Ādam and when the soul was breathed into him.”***[313]

1084 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: حَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ، عَنِ الْأَوْزَاعِيِّ قَالَ: حَدَّثَنِي يَحْيَى بْنُ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، مَتَى وَجَبَتْ لَكَ النُّبُوَّةُ؟ فَقَالَ: «**بَيْنَ خَلْقِ آدَمَ وَنَفْخِ الرُّوحِ فِيهِ**»

1084. Abū ‘Abdillāh Ahmad ibn Muhammad Shāhīn narrated to us and said: Abū Hammām Al-Walīd ibn Shujā’ narrated to us and said: Al-Walīd ibn Muslim narrated to us, from Al-Awzā’ī who said: Yahyā ibn Abī Kathīr narrated to me, from Abū Salamah, from Abū Hurayrah (radiAllāhu ‘anhu) who said: The Messenger of Allāh ﷺ was asked: *“When was prophet-hood obligated for you?”*

He said: ***“Between the creation of Ādam and when the soul was breathed into him.”***

1085 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ قَالَ :حَدَّثَنِي سَعِيدُ بْنُ سُوَيْدٍ، عَنْ عَبْدِ الْأَعْلَى بْنِ هِلَالٍ السُّلَمِيِّ، عَنِ الْعِرْبَاضِ بْنِ سَارِيَةَ السُّلَمِيِّ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنِّي عَبْدُ اللَّهِ وَخَاتَمُ النَّبِيِّينَ، وَإِنَّ آدَمَ لَمُنْجَدِلٌ فِي طِينَتِهِ**»

1085. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: ‘Abdullāh ibn Sālih narrated to us and said: Mu’āwiyah ibn Sālih narrated to me and said: Sa’īd ibn Suwayd narrated to me, from ‘Abdul-A’lā ibn Hilāl As-Sulamī, from Al-‘Irbād ibn Sāriyah As-Sulamī (*radiAllāhu ‘anhu*) who said: I heard

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[313] Narrated by At-Tirmidhī (3609) and he said: *“This hadīth is hasan gharīb from the hadīth of Abū Hurayrah (radiAllāhu ‘anhu). We only know it from this way.”*

Messenger of Allāh ﷺ say: ***"I was verily the slave of Allāh and the seal of the prophets, even (back) when Ādam was thrown on the ground in his clay."***[314]

1086 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ بْنُ شَاهِينٍ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ حَمَّادٍ الْمُقْرِئُ قَالَ: حَدَّثَنَا خَلَفٌ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ رَاشِدٍ قَالَ: سَأَلْتُ عَطَاءً: هَلْ كَانَ النَّبِيُّ ﷺ نَبِيًّا مِنْ قَبْلِ أَنْ يُخْلَقَ؟ قَالَ: «إِي وَاللَّهِ، وَقَبْلَ أَنْ تُخْلَقَ الدُّنْيَا بِأَلْفَيْ عَامٍ مَكْتُوبًا أَحْمَدُ»

1086. Abū 'Abdillāh ibn Shāhīn narrated to us and said: Muhammad ibn Hammād Abū Bakr ibn Hammād Al-Muqri narrated to us and said: Khalaf narrated to us and said: Sa'īd ibn Rāshid narrated to us and said: I asked 'Atā: *"Was the Prophet ﷺ a prophet before he was created?"*

He said: *"Yes, by Allāh. And two thousand years before dunyā was created, there was written: Ahmad."*

1087 – أَنْبَأَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ التَّاجِرُ قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ الْعُثْمَانِيُّ قَالَ: حَدَّثَنِي أَبِي عُثْمَانُ بْنُ خَالِدٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي الزِّنَادِ، عَنْ أَبِيهِ قَالَ: "مِنَ الْكَلِمَاتِ الَّتِي تَابَ اللَّهُ بِهَا عَلَى آدَمَ عليه السلام قَالَ: اللَّهُمَّ إِنِّي أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ ﷺ عَلَيْكَ قَالَ اللَّهُ عَزَّ وَجَلَّ :يَا آدَمُ، وَمَا يُدْرِيكَ بِمُحَمَّدٍ؟ قَالَ: يَا رَبِّ، رَفَعْتُ رَأْسِي، فَرَأَيْتُ مَكْتُوبًا عَلَى عَرْشِكَ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ «فَعَلِمْتُ أَنَّهُ أَكْرَمُ خَلْقِكَ عَلَيْكَ»

1087. Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād At-Tājir informed us and said: Abū Marwān Al-'Uthmānī narrated to us and said: Abū 'Uthmān ibn Khālid narrated to me, from 'Abdur-Rahmān ibn Abī Az-Zannād, from his father who said: *"From the words due to which Allāh forgave Ādam ('alayhis-salām) are that he said: 'O Allāh, I verily ask you by the right of Muhammad upon you.'*

Allāh ﷻ said: 'O Ādam, and what do you know about Muhammad?' He said: 'O my Lord. I raised my head and I saw written on Your Throne: Lā ilāha illā Allāh Muhammadu Rasūlullāh. So I know that he is the most honoured of the creation for You.'"[315]

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[314] Narrated by Ahmad (17150, 17163), his son 'Abdullāh in "As-Sunnah" (841), Ibn Hibban (6404) and Al-Bazzār in his "Musnad" (4199) and he said: *"And we do not know that his hadīth from the Messenger of Allāh ﷺ is narrated with a connected chain of narration that is better than this chain of narration. And Sa'īd ibn Suwayd is a man from Shām. There is no harm in him."*

[315] In its *isnād* is 'Uthmān ibn Khālid. Abū Hātim said: *"He is munkar (rejected) in hadīth."* ["Al-Jarh wat-Ta'dīl" (6/149)]. And Al-Bukhārī said: *"He has manākīr (i.e. rejected ahādīth)."*
See: "Al-Kāmil" (6/298) and "Tahdhīb Al-Kamāl" (19/363).
And similar to it was narrated as *marfū'* and *mawqūf*, as will come in number (1093).
I said: The specification of the words which Ādam (*'alayhis-salām*) received from his Lord, and so He forgave him due to them, has gone forth in number (403)

81. Chapter: Regarding the Words of Allāh ﷻ to His Prophet ﷺ: "And We elevated your mention for you." (Ash-Sharh 94:4)

1088 – أَنْبَأَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَنْصُورٍ الطُّوسِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ مُوسَى الْأَشْيَبُ،

1088. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id informed us and said: Muhammad ibn Mansūr At-Tūsī narrated to us and said: Al-Hasan ibn Mūsā Al-Ashyab narrated to us.

1088a – قَالَ ابْنُ صَاعِدٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ يَعْنِي الصَّاغَانِيَّ قَالَ حَدَّثَنَا أَبُو الْأَسْوَدِ النَّضْرُ بْنُ عَبْدِ الْجَبَّارِ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنَا دَرَّاجٌ أَبُو السَّمْحِ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ: عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: "أَتَانِي جِبْرِيلُ عليه السلام فَقَالَ: **إِنَّ رَبِّي عَزَّ وَجَلَّ يَقُولُ: كَيْفَ رَفَعْتُ ذِكْرَكَ؟ قُلْتُ: اللَّهُ أَعْلَمُ قَالَ: «إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي»**

1088a. Ibn Sā'id said: And Muhammad ibn Ishāq (i.e. As-Sāghānī) narrated to us and said: Abū As-Aswad An-Nadr ibn 'Abdil-Jabbār narrated to us and said: Ibn Lahī'ah narrated to us and said: Darrāj Abū As-Samh narrated to us, from Abū Al-Haytham, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"Jibrīl ('alayhis-salām) came to me and said: 'Verily, my Lord ﷻ says (to you): How did I elevate your mention?' I said: 'Allāh knows best.'***

He said: 'When I am mentioned, you are mentioned along with Me.'"[316]

1089 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَطَشِيُّ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الرَّقِّيُّ السَّرَّاجُ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ بُكَيْرٍ الْمِصْرِيُّ قَالَ: حَدَّثَنِي ابْنُ لَهِيعَةَ قَالَ: حَدَّثَنِي دَرَّاجٌ، عَنْ أَبِي الْهَيْثَمِ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**قَالَ لِي جِبْرِيلُ عليه السلام :إِنَّ رَبَّكَ عَزَّ وَجَلَّ يَقُولُ لَكَ: أَتَدْرِي كَيْفَ رَفَعْتُ ذِكْرَكَ؟ قُلْتُ: اللَّهُ أَعْلَمُ قَالَ: قَالَ اللَّهُ عَزَّ وَجَلَّ :إِذَا ذُكِرْتُ ذُكِرْتَ مَعِي**»

1089. Abū Al-Qāsim 'Abdullāh ibn Muhammad Al-'Atashi narrated to us and said: Abū Al-'Abbās Muhammad ibn 'Abdir-Rahmān Ar-Raqqī As-Sarrāj narrated to us and said: Yahyā ibn 'Abdillāh ibn Bukayr Al-Misri narrated to us and said: Ibn Lahī'ah narrated to me and said: Darrāj narrated to us, from Abū Al-Haytham, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Jibrīl ('alayhis-salām) said to me: 'Verily, your Lord ﷻ is saying to you: Do you know how I elevated your mention for you?' I said: 'Allāh knows best.' He said: 'Allāh ﷻ said: When I am mentioned, you are mentioned along with Me.'"***

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[316] Narrated by Abū Ya'lā (1380), Ibn Jarīr in "At-Tafsīr" (30/235), Ibn Abī Hātim in "At-Tafsīr" (19393) and Al-Khallāl in "As-Sunnah" (302). And its *isnād* is weak.

1090 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا أَبُو عُبَيْدِ اللَّهِ الْمَخْزُومِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ: فِي قَوْلِ اللَّهِ تَعَالَى: ﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴾ قَالَ: «لَا أُذْكَرُ إِلَّا ذُكِرْتَ مَعِي، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ»

1090. And Abū Muhammad ibn Sā'id narrated to us and said: Abū 'Ubaydullāh Al-Makhzūmī narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Ibn Abī Najīh, from Mujāhid regarding His – the Exalted – Words: **"And We elevated your mention for you."** (Ash-Sharh 94:4)

He said: *"I (i.e. Allāh) am not mentioned, except that you are mentioned along with Me; I bear witness to Lā ilāha illā Allāh and I bear witness to Muhammadu Rasūlullāh."*

1091 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَيْمُونٍ الْخَيَّاطُ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: سَمِعَتْهُ أُذُنَايَ وَوَعَاهُ قَلْبِي هَاتَيْنِ الْآيَتَيْنِ مِنَ ابْنِ أَبِي نَجِيحٍ، عَنْ مُجَاهِدٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ﴾ قَالَ: «لَا أُذْكَرُ إِلَّا ذُكِرْتَ مَعِي، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ، وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ» وَفِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ وَإِنَّهُۥ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۖ ﴾ قَالَ: يُقَالُ: مِمَّنْ هَذَا الرَّجُلُ؟ فَيُقَالُ: مِنَ الْعَرَبِ، فَيُقَالُ مِنْ أَيِّ الْعَرَبِ؟ فَيُقَالُ: مِنْ قُرَيْشٍ.

1091. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Maymun Al-Khayyat narrated to us and said: Sufyān narrated to us and said: My two ears heard it and my heart memorized it; these two verses from Ibn Abī Najih, from Mujāhid regarding His ﷻ Words: **"And We elevated your mention for you."** (Ash-Sharh 94:4) He said: *"I (i.e. Allāh) am not mentioned, except that you are mentioned along with Me; I bear witness to Lā ilāha illā Allāh and I bear witness to Muhammadu Rasūlullāh."*

And regarding His ﷻ Words: **"And it** (i.e. the Qurān) **is verily an honour for you and for your people."** (Az-Zukhruf 43:44) He said: *"It will be said: 'Who is this man?' So it is said: '(He is) from the Arabs.' So it will be said: 'From which (of the) Arabs?' So it is said: 'From Quraysh.'"*[317]

1092 – وَأَنْبَأَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدٍ الْحِنَّائِيُّ قَالَ: حَدَّثَنَا طَالُوتُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا أَبُو حَمْزَةَ، عَنِ الْحَسَنِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ وَرَفَعْنَا لَكَ ذِكْرَكَ ﴾ قَالَ: «أَلَا تَرَى أَنَّ اللَّهَ عَزَّ وَجَلَّ لَا يُذْكَرُ فِي مَوْطِنٍ إِلَّا ذُكِرَ نَبِيُّهُ ﷺ مَعَهُ»

1092. And Abū Zakariyyā Yahyā ibn Muhammad Al-Hannāī informed us and said: Tālūt ibn 'Abbād narrated to us and said: Abū Hamzah narrated to us, from Al-Hasan regarding His ﷻ Words: **"And We elevated your mention for you."** (Ash-Sharh 94:4)

He said: *"Do you not see that Allāh ﷻ is not mentioned, except that His Prophet ﷺ is mentioned along with Him."*

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[317] Ibn Jarīr said in "At-Tafsīr" (20/602): *"And verily, this Qurān which I reveal to you, O Muhammad, which We commanded you to adhere to, is an honour for you and your people from Quraysh."*

1093 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو الْحَارِثِ الْفِهْرِيُّ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ عَمْرٍو قَالَ: حَدَّثَنَا أَبُو عَبْدِ الرَّحْمَنِ بْنُ عَبْدِ اللَّهِ بْنِ إِسْمَاعِيلَ ابْنِ بِنْتِ أَبِي مَرْيَمَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ زَيْدِ بْنِ أَسْلَمَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: «لَمَّا أَذْنَبَ آدَمُ عليه السلام الذَّنْبَ الَّذِي أَذْنَبَهُ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: أَسْأَلُكَ بِحَقِّ مُحَمَّدٍ إِلَّا غَفَرْتَ لِي، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: وَمَا مُحَمَّدٌ؟ وَمَنْ مُحَمَّدٌ؟ قَالَ: تَبَارَكَ اسْمُكَ، لَمَّا خَلَقْتَنِي رَفَعْتُ رَأْسِي إِلَى عَرْشِكَ وَإِذَا فِيهِ مَكْتُوبٌ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ فَعَلِمْتُ أَنَّهُ لَيْسَ أَحَدٌ أَعْظَمَ قَدْرًا عِنْدَكَ مِمَّنْ جَعَلْتَ اسْمَهُ مَعَ اسْمِكَ، فَأَوْحَى اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ: يَا آدَمُ، وَعِزَّتِي وَجَلَالِي، إِنَّهُ لَآخِرُ النَّبِيِّينَ مِنْ ذُرِّيَّتِكَ، وَلَوْلَاهُ مَا خَلَقْتُكَ.

1093. Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū Al-Hārith Al-Fihri narrated to us and said: Sa'īd ibn 'Amr narrated to us and said: Abū 'Abdir-Rahmān ibn 'Abdillāh ibn Ismā'īl ibn bint Abī Maryam who said: 'Abdur-Rahmān ibn Zayd ibn Aslam narrated to me, from his father, from his grandfather, from 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) who said: *"When Ādam ('alayhis-salām) committed the sin which he committed, he raised his head towards the heaven and said: 'I ask you by the right of Muhammad for You to forgive me.'"*

He said: *"Then Allāh ﷻ revealed to him: 'And what is Muhammad?! And who is Muhammad?' He said: 'Blessed is Your Name. When You created me I raised my head towards Your Throne, and it was written on it: Lā ilāha illā Allāh Muhammadu Rasūlullāh. So I knew that there is no-one with a higher status with You than the one whose name you placed with Your Name.' So Allāh ﷻ revealed to him: 'O Ādam, by My Might and Majesty, he is verily the last of the prophets from your offspring. And had it not been for him, I had not created you.'"*[318]

[318] Narrated by At-Tabarānī in "As-Saghīr" (2/82-83) and Al-Hākim in "Al-Mustadrak" (2/615) as *marfū'*, and he declared it to be *sahīh*. And Adh-Dhahabī followed up upon him with his words: *"Rather, it is fabricated. And 'Abdur-Rahman is severely weak."*

- *Shaykh* Sulaymān ibn 'Abdillāh said in "Taysīr Al-'Azīz Al-Hamīd" (p. 203): *"And this is a weak hadīth. Rather, it is fabricated. Because it opposes the Qurān. He – the Exalted – said:* **"They said: 'Our Lord, we have wronged ourselves, and if You do not forgive us and show us mercy, then we will verily be from the losers."** (Al-Baqarah 2:23). *So this is what Ādam said.*

Adh-Dhahabī said regarding this hadīth: 'I think it is fabricated. And the weakness of 'Abdur-Rahmān ibn Zayd is agreed upon. Ibn Ma'īn said: His hadīth is nothing.'"

- And *Shaykh* 'Abdul-Latīf ibn 'Abdir-Rahmān said in "Misbāh Adh-Dhalām" (p. 459): *"And as for the hadīth which was ascribed to 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) about the tawassul (imploring) by the right of Muhammad, then this is a fabricated hadith. It is a lie, according to the agreement of the people of knowledge about the hadith."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1094 – وَقَدْ رُوِيَ عَنِ ابْنِ عَبَّاسٍ أَنَّهُ قَالَ: مَا خَلَقَ اللَّهُ وَلَا بَرَأَ وَلَا ذَرَأَ أَكْرَمَ عَلَيْهِ مِنْ مُحَمَّدٍ ﷺ، وَمَا سَمِعْتُ اللَّهَ عَزَّ وَجَلَّ أَقْسَمَ بِحَيَاةِ أَحَدٍ إِلَّا بِحَيَاتِهِ ﷺ قَوْلِهِ عَزَّ وَجَلَّ:

1094. And it was verily narrated from Ibn ʻAbbās (*radiAllāhu ʻanhu*) that he said: *"Allāh ﷻ did not create, nor originate, nor bring anyone into existence who is more honourable to Him than Muhammad ﷺ. And I did not hear that Allah ﷻ swore by the life of anyone, except by his ﷺ life. His ﷻ Words:*

﴿ لَعَمْرُكَ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴾

"By your life, they are verily wandering blindly in their intoxication."
(Al-Hijr 15:72)

قَالَ: وَحَيَاتِكَ يَا مُحَمَّدُ، ﴿ إِنَّهُمْ لَفِي سَكْرَتِهِمْ يَعْمَهُونَ ﴾

He said: By your life, O Muhammad, **"they are verily wandering blindly in their intoxication."**

وَاللَّهُ أَعْلَمُ.

And Allāh knows best."[319]

[319] Narrated by Ibn Jarīr in his "Tafsīr" (14/91).

82. Chapter: The mention of the Words of Allāh ﷻ: "And your movements among those who perform *sujūd*." (Ash-Shu'arā 26:219)[320]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ النِّكَاحَ كَانَ فِي الْجَاهِلِيَّةِ عَلَى أَنْوَاعٍ غَيْرِ مَحْمُودَةٍ إِلَّا نِكَاحًا وَاحِدًا نِكَاحٌ صَحِيحٌ: وَهُوَ هَذَا النِّكَاحُ الَّذِي سَنَّهُ رَسُولُ اللَّهِ ﷺ لِأُمَّتِهِ، يَخْطُبُ الرَّجُلُ إِلَى الرَّجُلِ وَلِيَّتَهُ فَيُزَوِّجُهُ عَلَى الصَّدَاقِ وَبِالشُّهُودِ، فَرَفَعَ اللَّهُ عَزَّ وَجَلَّ قَدْرَ نَبِيِّنَا ﷺ، وَصَانَهُ عَنْ نِكَاحِ الْجَاهِلِيَّةِ، وَنَقَلَهُ فِي الْأَصْلَابِ الطَّاهِرَاتِ بِالنِّكَاحِ الصَّحِيحِ، مِنْ لَدُنْ آدَمَ، بِنَقْلِهِ فِي أَصْلَابِ الْأَنْبِيَاءِ، وَأَوْلَادِ الْأَنْبِيَاءِ، حَتَّى أَخْرَجَهُ بِالنِّكَاحِ الصَّحِيحِ ﷺ.

Know – may Allāh have mercy upon us and you – that marriage occurred in *jāhiliyyah* in different types (of marriages) which were not praised, except one (type of) marriage; the correct marriage. And that is the marriage which the Messenger of Allāh ﷺ legislated for his *ummah*. A man asks another man for a woman under his guardianship in marriage, and he marries (her to) him with a dowry and with witnesses (present). So Allāh ﷻ raised the status of our Prophet ﷺ and He protected him from the marriage of *jāhiliyyah*. And He moved him in the loins of pure people, by correct marriage, ever since Ādam. He moved him in the loins of the prophets, and the children of the prophets, until He brought him out by a correct marriage ﷺ.

1096 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ مُحَمَّدِ بْنِ عَلِيِّ بْنِ الْحُسَيْنِ رضي الله عنهم قَالَ: أَشْهَدُ عَلَى أَبِي يُحَدِّثُ عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنْ عَلِيٍّ رضي الله عنه أَنَّ النَّبِيَّ ﷺ قَالَ: «**خَرَجْتُ مِنْ نِكَاحٍ وَلَمْ أَخْرُجْ مِنْ سِفَاحٍ مِنْ لَدُنْ آدَمَ إِلَى أَنْ وَلَدَنِي أَبِي وَأُمِّي، لَمْ يُصِبْنِي مِنْ سِفَاحِ الْجَاهِلِيَّةِ شَيْءٌ**»

1096. Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Muhammad ibn Abī 'Umar Al-'Adanī narrated to us and said: Muhammad ibn Ja'far ibn Muhammad ibn 'Alī ibn Al-Husayn (*radiAllāhu 'anhu*) narrated to us and said: I testify that my father narrated from his father, from his grandfather, from 'Alī (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"I came from marriage, and I did not come from fornication. Ever since Ādam, and until my father and mother had me as a child. Nothing from the fornication of jāhiliyyah ever befell me."***[321]

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[320] Ibn Kathīr said in his "Tafsīr" (6/171): *"Al-Bazzār and Ibn Abī Hātim narrated, from two (different) ways, from Ibn 'Abbās (radiAllāhu 'anhu) that he said regarding this āyah: 'He means: His movements from the loin of one prophet to the loin of another prophet. Until He brought him out as a prophet.'"*

[321] Narrated by Ibn Abī 'Umar Al-'Adanī in his "Musnad", as it is stated in "Al-Matālib Al-'Āliyah" (4210). And by way of him At-Tabarānī in "Al-Awsat" (4728).
And Ibn Kathīr mentioned it in "Al-Bidāyah wan-Nihāyah" (3/362) and he said: *"This is gharīb from this way. And it is barely sahīh."*

1097 – أَنْبَأَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدٍ الشَّاهِدُ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الدَّبَرِيُّ قَالَ: أَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا ابْنُ جُرَيْجٍ قَالَ: أَخْبَرَنِي جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**خَرَجْتُ مِنْ نِكَاحٍ وَلَمْ أَخْرُجْ مِنْ سِفَاحٍ**»

1097. Abū Sa'īd Ahmad ibn Muhammad Ash-Shāhid informed us and said: Ishāq ibn Ibrāhīm Ad-Dabarī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ibn Jurayj narrated to us and said: Ja'far ibn Muhammad informed me, from his father that the Messenger of Allāh ﷺ said: ***"I came from marriage, and I did not come from fornication."***[322]

1098 – حَدَّثَنَا أَبُو سَعِيدٍ أَيْضًا قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ مُحَمَّدٍ الدُّورِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ بِشْرٍ الْهَمْدَانِيُّ قَالَ: حَدَّثَنَا سَعْدَانُ بْنُ الْوَلِيدِ، عَنْ عَطَاءِ بْنِ أَبِي رَبَاحٍ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1098. And Abū Sa'īd also narrated to us and said: Al-'Abbās ibn Muhammad Ad-Dawrī narrated to us and said: Al-Hasan ibn Bishr Al-Hamadānī narrated to us and said: Sa'dān ibn Al-Walīd narrated to us, from 'Atā ibn Abī Rabāh, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding His ﷻ Words:

﴿ وَتَقَلُّبَكَ فِي ٱلسَّٰجِدِينَ ﴾

"And your movements among those who perform *sujūd*." (Ash-Shu'arā 26:219)

قَالَ: «مَا زَالَ رَسُولُ اللَّهِ ﷺ يَتَقَلَّبُ فِي أَصْلَابِ الْأَنْبِيَاءِ حَتَّى وَلَدَتْهُ أُمُّهُ»

He said: *"The Prophet ﷺ continued to move around in the loins of the prophets, until his mother gave birth to him."*[323]

1099 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: ثنا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنِي عُمَرُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدٌ الْحُلَيِّ، عَنْ عَبْدِ اللَّهِ بْنِ الْفُرَاتِ، عَنْ عُثْمَانَ بْنِ الضَّحَّاكِ، عَنِ ابْنِ عَبَّاسٍ: "أَنَّ قُرَيْشًا كَانَتْ نُورًا بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ قَبْلَ أَنْ يَخْلُقَ آدَمَ بِأَلْفَيْ عَامٍ يُسَبِّحُ ذَلِكَ النُّورُ وَتُسَبِّحُ الْمَلَائِكَةُ بِتَسْبِيحِهِ، فَلَمَّا خَلَقَ اللَّهُ عَزَّ وَجَلَّ آدَمَ أَلْقَى ذَلِكَ النُّورَ فِي صُلْبِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَأَهْبَطَنِي اللَّهُ عَزَّ وَجَلَّ إِلَى الْأَرْضِ فِي صُلْبِ آدَمَ، وَجَعَلَنِي فِي صُلْبِ نُوحٍ فِي سَفِينَتِهِ، وَقَذَفَ بِي فِي النَّارِ فِي صُلْبِ إِبْرَاهِيمَ عليه السلام، ثُمَّ لَمْ يَزَلْ يَنْقُلُنِي فِي الْأَصْلَابِ الْكَرِيمَةِ إِلَى الْأَرْحَامِ الطَّاهِرَةِ، حَتَّى أَخْرَجَنِي مِنْ بَيْنَ أَبَوَيَّ، وَلَمْ يَلْتَقِيَا عَلَى سِفَاحٍ قَطُّ**»

1099. Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Muhammad ibn Abī 'Umar Al-'Adanī narrated to us and said: 'Umar ibn Khālid narrated to me and said: Abū 'Abdillāh Muhammad Al-Hubulī narrated to us, from 'Abdullāh ibn Al-Furāt, from 'Uthmān ibn Ad-Dahhak, from Ibn 'Abbās (*radiAllāhu 'anhumā*), that Quraysh was a light in front of Allāh ﷻ two thousand

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[322] Narrated by 'Abdur-Razzāq (13273) and Ibn Abī Shaybah (32298).
Ibn Kathīr said: *"This is a jayyid (good) mursal."*

[323] Narrated by Ibn Abī Hātim in his "Tafsīr" (16028-16029) from two ways, from Ibn 'Abbās (*radiAllāhu 'anhumā*).

years before He created Ādam. That light would glorify (Allāh), and the angels would glorify due to its glorification. Then when Allāh ﷻ created Ādam, He threw that light into his loin. So the Messenger of Allāh ﷺ said: ***"So Allāh ﷻ sent me down to earth in the loin of Ādam. And He placed me in the loin of Nūh in his arch. And He threw me in the fire in the loin of Ibrāhīm ('alayhis-salām). Then He continued to move me in honourable loins to pure wombs, until He brought me out in front of my parents. They never met for fornication."***[324]

1100 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سِنَانٍ الْقَزَّازُ أَبُو الْحَسَنِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ الزُّهْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ عِمْرَانَ، عَنْ أَبِيهِ، عَنِ ابْنِ الْمِسْوَرِ بْنِ مَخْرَمَةَ، عَنْ أَبِيهِ، عَنِ الْعَبَّاسِ بْنِ عَبْدِ الْمُطَّلِبِ قَالَ: قَالَ: عَبْدُ الْمُطَّلِبِ: قَدِمْتُ الْيَمَنَ، فَنَزَلْتُ عَلَى أَسْقُفٍ بِهَا، وَكَانَ حَبْرٌ مِنَ الْيَهُودِ يَمُرُّ بِي، فَقَالَ لِي يَوْمًا: يَا عَبْدَ الْمُطَّلِبِ: أَلَا تَكْشِفُ لِي عَنْ جَسَدِكَ، لِأَنْظُرَ إِلَيْهِ؟ فَقُلْتُ: أَكْشِفُ لَكَ عَنْ جَسَدِي مَا خَلَا عَوْرَتِي، فَكَشَفْتُ عَنْ جَسَدِي، فَتَشَمَّمَنِي ثُمَّ تَشَمَّمَ مَنْخَرِيَ الْأَيْمَنَ، ثُمَّ تَشَمَّمَ مَنْخَرِيَ الْأَيْسَرَ، فَقَالَ: أَرَى يَا عَبْدَ الْمُطَّلِبِ فِي مِنْخَرِكَ الْأَيْمَنِ نُبُوَّةً، وَفِي الْأَيْسَرِ مُلْكًا، أَلَكَ شَاعَةٌ؟ قُلْتُ: وَمَا الشَّاعَةُ؟ قَالَ: امْرَأَةٌ، قُلْتُ: أَمَّا الْيَوْمُ فَلَا قَالَ: فَتَزَوَّجْ فِي بَنِي زُهْرَةَ قَالَ: فَقَدِمْتُ فَتَزَوَّجْتُ فِي بَنِي زُهْرَةَ، فَقَالَتْ قُرَيْشٌ: أَفْلَحَ عَبْدُ اللَّهِ عَلَى أَبِيهِ عَبْدِ الْمُطَّلِبِ

1100. Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Muhammad ibn Sinān Al-Qazzāz Abū Al-Hasan narrated to us and said: Ya'qūb ibn Muhammad Az-Zuhrī narrated to us and said: 'Abdul-'Azīz ibn 'Imrān narrated to us, from his father, from Ibn Al-Musawwar ibn Makhramah, from his father, from Al-'Abbās ibn 'Abdil-Muttalib who said: 'Abdul-Muttalib said: I came to Yemen, and I stayed with a bishop there. And a rabbi from the jews would pass by me. Then one day he said to me: *"O 'Abdul-Muttalib, will you not uncover your body for me, so I can look at it?"*

So I said: *"I will uncover my body for you, except what is from my 'awrah."*

So I uncovered my body, and he smelled me. Then he smelled my right nostril, and then he smelled my left nostril. Then he said: *"I see, O 'Abdul-Muttalib, in your right nostril there is prophet-hood. And in the left there is kingdom. Do you have a shā'ah?"*

I said: *"And what is a shā'ah?"* He said: *"A woman (or wife)."*

I said: *"As for today, then I do not."* He said: *"Then marry from Banū Zuhrah."*

He said: So I came back and I married from Banū Zuhrah. So Quraysh said: *"'Abdullāh won over his father 'Abdul-Muttalib."*

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[324] Narrated by Ibn Abī 'Umar Al-'Adanī in his "Musnad", as it is stated in "Al-Matālib Al-'Āliyah" (4209). And by way of him Ibn An-Najjar in "Dhayl Tārīkh Baghdād" (17/94). And its *isnād* is a chain of unknown people.

83. Chapter: The mention of the birth of the Messenger of Allāh ﷺ, his suckling and his upbringing until the revelation came to him

1011 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ عَلِيٍّ الصُّدَائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ السُّلَمِيُّ قَالَ: حَدَّثَنَا عُمَرُ بْنُ صُبْحٍ التَّمِيمِيُّ، عَنْ ثَوْرِ بْنِ يَزِيدَ، عَنْ مَكْحُولٍ، عَنْ شَدَّادِ بْنِ أَوْسٍ قَالَ: بَيْنَا رَسُولُ اللهِ ﷺ يُحَدِّثُنَا عَلَى بَابِ الْحُجْرَةِ، إِذْ أَقْبَلَ شَيْخٌ مِنْ بَنِي عَامِرٍ، وَهُوَ مَدَرَةُ قَوْمِهِ، وَسَيِّدُهُمْ مِنْ شَيْخٍ كَبِيرٍ يَتَوَكَّأُ عَلَى عَصًا، فَتَمَثَّلَ بَيْنَ يَدَيِ النَّبِيِّ ﷺ قَائِمًا، وَنَسَبَهُ إِلَى جَدِّهِ، فَقَالَ: يَا ابْنَ عَبْدِ الْمُطَّلِبِ، إِنِّ نُبِّئْتُ أَنَّكَ تَزْعُمُ أَنَّكَ رَسُولُ اللهِ إِلَى النَّاسِ بِمَا أُرْسِلَ بِهِ مُوسَى وَعِيسَى وَغَيْرُهُمْ مِنَ الْأَنْبِيَاءِ، أَلَا وَإِنَّكَ تَفَوَّهْتَ بِعَظِيمٍ، إِنَّمَا كَانَتِ الْخُلَفَاءُ وَالْأَنْبِيَاءُ فِي بَيْتَيْنِ مِنْ بُيُوتِ بَنِي إِسْرَائِيلَ، فَلَا أَنْتَ مِنْ أَهْلِ هَذَا الْبَيْتِ، وَلَا مِنْ أَهْلِ هَذَا الْبَيْتِ، إِنَّمَا أَنْتَ رَجُلٌ مِنَ الْعَرَبِ، مِمَّنْ كَانَتْ تَعْبُدُ هَذِهِ الْحِجَارَةَ وَالْأَوْثَانَ، فَمَا لَكَ وَلِلنُّبُوَّةِ؟ وَلَكِنْ لِكُلِّ قَوْلٍ حَقِيقَةٌ، فَأَنْبِئْنِي بِحَقِيقَةِ قَوْلِكَ، وَبَدْءِ شَأْنِكَ.

1011. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Abū ‘Alī Al-Husayn ibn ‘Alī As-Sudāī narrated to us and said: Muhammad ibn ‘Ubayd As-Sulamī narrated to us and said: ‘Umar ibn Subh At-Tamīmī narrated to us, from Thawr ibn Yazīd, from Makhūl, from Shaddād ibn Aws who said: While the Messenger of Allah ﷺ was speaking with us at the gate of *Al-Hijr*, an old man from Banū ‘Āmir came. And he was the leader of his tribe and their chief. He was an old man supporting himself with a staph. Then he stood up in front of the Prophet ﷺ and called him by the name of his grandfather. He said: *“O son of ‘Abdul-Muttalib. I have verily been informed that you claim you are the Messenger of Allāh to all of the people with (the same as) what Mūsā, ‘Īsā and others than them from the prophets were sent with. You have verily uttered something major. The khulafā and prophets were verily from two houses from the houses of Banū Isrāīl. But you are not from this house, and you are not from that house. You are verily a man from the Arabs; from those who used to worship these stones and idols. So what do you have to do with prophet-hood? Rather, every statement has a reality, so inform me about the reality of your statement, and the beginning of your affair (i.e. story).”*

قَالَ: فَأُعْجِبَ النَّبِيُّ ﷺ بِمُسَاءَلَتِهِ وَقَالَ: «**يَا أَخَا بَنِي عَامِرٍ، إِنَّ لِلْحَدِيثِ الَّذِي تَسْأَلُ عَنْهُ نَبَأً وَمَجْلِسًا، فَاجْلِسْ**» فَثَنَى رِجْلَهُ، ثُمَّ بَرَكَ كَمَا يَبْرُكُ الْبَعِيرُ، وَاسْتَقْبَلَهُ النَّبِيُّ ﷺ بِالْحَدِيثِ، فَقَالَ: «**يَا أَخَا بَنِي عَامِرٍ، إِنَّ حَقِيقَةَ قَوْلِي، بَدْءَ شَأْنِي: إِنِّي دَعْوَةُ أَبِي إِبْرَاهِيمَ، وَبَشَّرَ بِي أَخِي عِيسَى ابْنُ مَرْيَمَ، وَإِنَّ أُمِّي حَمَلَتْنِي، وَإِنِّي كُنْتُ بِكْرَ أُمِّي، حَمَلَتْنِي كَأَثْقَلِ مَا تَحْمِلُ النِّسَاءُ، حَتَّى جَعَلَتْ تَشْتَكِي إِلَى صَوَاحِبَاتِهَا ثِقَلَ مَا تَجِدُ، ثُمَّ إِنَّ أُمِّي رَأَتْ فِي الْمَنَامِ: أَنَّ الَّذِيَ فِي بَطْنِهَا نُورٌ قَالَتْ: فَجَعَلْتُ أُتْبِعُ النُّورَ بَصَرِي، فَجَعَلَ النُّورُ يَسْبِقُ بَصَرِي، حَتَّى أَضَاءَتْ لِي مَشَارِقُ الْأَرْضِ وَمَغَارِبُهَا، ثُمَّ إِنَّهَا وَلَدَتْنِي فَنَشَأْتُ، فَلَمَّا نَشَأْتُ بُغِّضَتْ إِلَيَّ أَوْثَانُ قُرَيْشٍ، وَبُغِّضَ إِلَيَّ الشِّعْرُ، وَكُنْتُ مُسْتَرْضَعًا فِي بَنِي لَيْثِ بْنِ بَكْرٍ، فَبَيْنَا أَنَا ذَاتَ يَوْمٍ مُنْتَبِذٌ مِنْ أَهْلِي، مَعَ أَتْرَابٍ لِي مِنَ الصِّبْيَانِ، فِي بَطْنِ وَادٍ، نَتَقَاذَفُ بَيْنَنَا بِالْجُلَّةِ إِذْ أَقْبَلَ إِلَيَّ رَهْطٌ ثَلَاثَةٌ، مَعَهُمْ طَسْتٌ مِنْ ذَهَبٍ مَلْآنُ ثَلْجًا، فَأَخَذُونِي فَانْطَلَقُوا بِي مِنْ بَيْنِ أَصْحَابِي، وَانْطَلَقَ أَصْحَابِي هِرَابًا، حَتَّى انْتَهَوْا إِلَى شَفِيرِ الْوَادِي، ثُمَّ أَقْبَلُوا عَلَى الرَّهْطِ، فَقَالُوا: مَا رَابَكُمْ إِلَى هَذَا الْغُلَامِ؟ إِنَّهُ لَيْسَ مِنَّا، هَذَا مِنْ سَيِّدِ قُرَيْشٍ، وَهُوَ مُسْتَرْضَعٌ فِينَا، مِنْ غُلَامٍ يَتِيمٍ، لَيْسَ**

لَهُ أَبٌ وَلَا أُمٌّ، فَمَاذَا يَرُدُّ عَلَيْكُمْ قَتْلُهُ؟ وَمَاذَا تُصِيبُونَ مِنْ ذَلِكَ؟ إِنْ كُنْتُمْ لَابُدَّ قَاتِلِيهِ فَاخْتَارُوا مِنَّا أَيَّنَا شِئْتُمْ فَلْيَأْتِكُمْ مَكَانَهُ فَاقْتُلُوهُ، وَدَعُوا هَذَا الْغُلَامَ، فَإِنَّهُ يَتِيمٌ، فَلَمَّا رَأَى الصِّبْيَانُ أَنَّ الْقَوْمَ لَا يُجِيرُونَ إِلَيْهِمْ جَوَابًا، انْطَلَقُوا هِرَابًا مُسْرِعِينَ إِلَى الْحَيِّ يُؤْذِنُوهُمْ وَيَسْتَصْرِخُونَهُمْ عَلَى الْقَوْمِ، فَعَمَدَ أَحَدُهُمْ فَأَضْجَعَنِي عَلَى الْأَرْضِ إِضْجَاعًا لَطِيفًا، ثُمَّ شَقَّ مَا بَيْنَ مَفْرِقِ صَدْرِي إِلَى مُنْتَهَى عَانَتِي، وَأَنَا أَنْظُرُ إِلَيْهِ، فَلَمْ أَجِدْ لِذَلِكَ مَسًّا، ثُمَّ أَخْرَجَ أَحْشَاءَ بَطْنِي فَغَسَلَهَا بِذَلِكَ الثَّلْجِ، فَأَنْعَمَ غَسْلَهَا ثُمَّ أَعَادَهَا مَكَانَهُ، ثُمَّ قَالَ الثَّانِي مِنْهُمْ لِصَاحِبِهِ: تَنَحَّ، فَأَدْخَلَ يَدَهُ فِي جَوْفِي فَأَخْرَجَ قَلْبِي فَصَدَعَهُ، وَأَنَا أَنْظُرُ إِلَيْهِ، فَأَخْرَجَ مِنْهُ مُضْغَةً سَوْدَاءَ، فَأَلْقَاهَا، ثُمَّ قَالَ بِيَدِهِ كَأَنَّهُ يَتَنَاوَلُ شَيْئًا فَإِذَا بِيَدِهِ خَاتَمٌ مِنْ نُورٍ تَحَارُ أَبْصَارُ النَّاظِرِينَ دُونَهُ، فَخَتَمَ بِهِ قَلْبِي، ثُمَّ أَعَادَهُ إِلَى مَكَانِهِ، فَامْتَلَأَ قَلْبِي نُورًا، فَوَجَدْتُ بَرْدَ ذَلِكَ الْخَاتَمِ فِي قَلْبِي دَهْرًا، ثُمَّ قَالَ الثَّالِثُ مِنْهُمْ لِصَاحِبِهِ: تَنَحَّ، فَتَنَحَّى عَنِّي، ثُمَّ أَخَذَ بِيَدِي فَأَنْهَضَنِي مِنْ مَكَانِي إِنْهَاضًا لَطِيفًا، ثُمَّ أَكَبُّوا عَلَيَّ وَضَمُّونِي إِلَى صُدُورِهِمْ، وَقَبَّلُوا رَأْسِي وَمَا بَيْنَ عَيْنَيَّ، ثُمَّ قَالُوا: يَا حَبِيبُ، لَنْ تُرَاعَ، إِنَّكَ لَوْ تَدْرِي مَا يُرَادُ بِكَ مِنَ الْخَيْرِ لَقَرَّتْ عَيْنُكَ، ثُمَّ قَالَ الْأَوَّلُ الَّذِي شَقَّ بَطْنِي: زِنُوهُ بِعَشَرَةٍ مِنْ أُمَّتِهِ، فَوَزَنُونِي بِهِمْ فَرَجَحْتُهُمْ، ثُمَّ قَالَ: زِنُوهُ بِمِائَةٍ مِنْ أُمَّتِهِ، فَوَزَنُونِي، فَرَجَحْتُهُمْ، ثُمَّ قَالَ: زِنُوهُ بِأَلْفٍ مِنْ أُمَّتِهِ، فَوَزَنُونِي، فَرَجَحْتُهُمْ فَقَالَ: دَعُوهُ، فَلَوْ وَزَنْتُمُوهُ بِأُمَّتِهِ كُلِّهَا لَرَجَحَهُمْ، فَبَيْنَا نَحْنُ كَذَلِكَ، إِذْ أَنَا بِالْحَيِّ قَدْ جَاءُوا بِحَذَافِيرِهِمْ، وَإِذَا بِأُمِّي وَهِيَ ظِئْرِي أَمَامَ الْحَيِّ تَهْتِفُ بِأَعْلَى صَوْتِهَا وَهِيَ تَقُولُ: يَا ضَعِيفَاهُ، اسْتُضْعِفْتَ مِنْ بَيْنِ أَصْحَابِكَ، وَقُتِلْتَ لِضَعْفِكَ، فَأَكَبُّوا عَلَيَّ وَضَمُّونِي إِلَى صُدُورِهِمْ، وَقَبَّلُوا رَأْسِي، وَمَا بَيْنَ عَيْنَيَّ، وَقَالُوا: حَبَّذَا أَنْتَ مِنْ ضَعِيفٍ، وَمَا أَكْرَمَكَ عَلَى اللَّهِ، ثُمَّ قَالَتْ: يَا وَحِيدَاهُ، فَأَكَبُّوا عَلَيَّ، وَضَمُّونِي إِلَى صُدُورِهِمْ، وَقَالُوا: حَبَّذَا أَنْتَ مِنْ وَحِيدٍ، وَمَا أَنْتَ بِوَحِيدٍ، إِنَّ اللَّهَ مَعَكَ وَمَلَائِكَتَهُ وَالْمُؤْمِنِينَ مِنْ أَهْلِ الْأَرْضِ، ثُمَّ قَالَتْ ظِئْرِي: يَا يَتِيمَاهُ، فَأَكَبُّوا عَلَيَّ وَضَمُّونِي إِلَى صُدُورِهِمْ، وَقَبَّلُوا رَأْسِي وَمَا بَيْنَ عَيْنَيَّ، وَقَالُوا: حَبَّذَا أَنْتَ مِنْ يَتِيمٍ، مَا أَكْرَمَكَ عَلَى اللَّهِ فَلَمَّا نَظَرَتْ بِي أُمِّي وَهِيَ ظِئْرِي قَالَتْ: يَا بُنَيَّ أَلَا أَرَاكَ حَيًّا بَعْدُ، وَضَمَّتْنِي إِلَى حِجْرِهَا، فَوَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَفِي حِجْرِهَا قَدْ ضَمَّتْنِي إِلَيْهَا، وَإِنَّ يَدِي لَفِي يَدِ بَعْضِهِمْ، وَظَنَنْتُ أَنَّ الْقَوْمَ يُبْصِرُونَهُمْ، فَإِذَا هُمْ لَا يُبْصِرُونَهُمْ، فَقَالَ بَعْضُ الْقَوْمِ: قَدْ أَصَابَ هَذَا الْغُلَامَ طَائِفُ الْجِنِّ، فَاذْهَبُوا بِهِ إِلَى كَاهِنٍ، حَتَّى يَنْظُرَ إِلَيْهِ وَيُدَاوِيهِ فَقُلْتُ: يَا هَنَاهْ، إِنَّ أَجِدُ نَفْسِي سَلِيمَةً وَفُؤَادِي صَحِيحًا لَيْسَ بِي قَلَبَةٌ، فَقَالَ أَبِي: وَهُوَ زَوْجُ ظِئْرِي أَمَا تَرَوْنَ كَلَامَهُ كَلَامَ صَحِيحٍ؟ إِنَّ أَرْجُو أَنْ لَا يَكُونَ عَلَى ابْنِي بَأْسٌ، فَاتَّفَقَ رَأْيُهُمْ عَلَى أَنْ يَذْهَبُوا بِي إِلَى الْكَاهِنِ، فَاحْتَمَلُونِي، فَذَهَبُوا بِي إِلَيْهِ، فَقَصُّوا عَلَيْهِ قِصَّتِي فَقَالَ: اسْكُتُوا، حَتَّى أَسْأَلَ الْغُلَامَ، فَإِنَّهُ أَعْلَمُ بِأَمْرِهِ مِنْكُمْ، فَسَأَلَنِي فَقَصَصْتُ عَلَيْهِ قِصَّتِي مِنْ أَوَّلِهَا إِلَى آخِرِهَا، فَضَمَّنِي إِلَيْهِ، وَقَالَ: يَا لَلْعَرَبِ، يَا لَلْعَرَبِ، اقْتُلُوا هَذَا الْغُلَامَ وَاقْتُلُونِي مَعَهُ، وَاللَّاتِ وَالْعُزَّى، لَئِنْ تَرَكْتُمُوهُ وَأَدْرَكَ، لَيُخَالِفَنَّ دِينَكُمْ وَدِينَ آبَائِكُمْ، وَلَيُخَالِفَنَّ أَمْرَكُمْ، وَلَيَأْتِيَنَّكُمْ بِدِينٍ لَمْ تَرَوْا مِثْلَهُ، فَانْتَزَعَتْنِي أُمِّي مِنْ حِجْرِهِ، وَقَالَتْ: أَنْتَ أَعْتَهُ وَأَجَنُّ مِن ابْنِي هَذَا، وَلَوْ عَلِمْتُ أَنَّ هَذَا يَكُونُ مِنْ قَوْلِكَ مَا أَتَيْتُ بِهِ، فَاطْلُبْ لِنَفْسِكَ مَنْ يَقْتُلُكَ، فَإِنَّا غَيْرُ قَاتِلِي هَذَا الْغُلَامَ، وَاحْتَمَلُونِي وَأَدَّوْنِي إِلَى أَهْلِي، فَأَصْبَحْتُ مَعَرًا كَمَا فُعِلَ بِي، وَأَصْبَحَ أَثَرُ الشَّقِّ مَا بَيْنَ مَفْرِقِ صَدْرِي إِلَى مُنْتَهَى عَانَتِي كَأَنَّهُ الشِّرَاكُ، فَذَلِكَ يَا أَخَا بَنِي عَامِرٍ: حَقِيقَةُ قَوْلِي وَبُدُوءُ شَأْنِي» فَقَالَ الْعَامِرِيُّ: أَشْهَدُ بِاللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ أَنَّ أَمْرَكَ لَحَقٌّ... وَذَكَرَ الْحَدِيثَ.

He said: Then the Prophet ﷺ liked his questioning (or examination), and he said: ***"O brother of Banū 'Āmir. Verily, for the issue you are asking about there is a story and a sitting, so sit down."***

So he bent his legs and sat down like a camel sits down. And the Prophet ﷺ faced him and began telling him, and he said: ***"O brother of Banū 'Āmir, the reality of my statement and the beginning of my affair is that I am the invocation of my father Ibrāhīm. And my brother 'Īsā ibn Maryam gave the glad tidings of me (i.e. my sending). My mother verily carried me, and I was the first child of my mother. She carried me (in pregnancy) with the most heavy (type of) pregnancy of women. She even began complaining to her companions about the heaviness she was experiencing. Then my mother saw in a dream, that it was light that was in her stomach. She said: 'So I began following the light I could see, and the light would precede my sight. Until it lit up the east and the west of the earth for me.' Then she gave birth to me and I grew up. And when I grew up the idols of Quraysh were made hated for me, and poetry was made hated for me. And I used to suckle in Banū Layth bin Bakr. Then one day while I was away from my family, along with some boys like me, in the bottom of a valley where we were throwing dung after each other, a group of three came to me. They had a tub made of gold with them that was filled with ice. Then they grabbed me and took off with me from between my friends, and my friends took off fleeing until they arrived at the edge of the valley. Then they turned to the group and said: 'What do you want with this boy? He is not from us, he is from the leaders of Quraysh, and he is suckling with us. From an orphan boy; he has no father and no mother. So what will you gain by killing him? And what will you achieve by that? If you must kill him, then choose from us whomever you want to take his place and kill him (in stead), and leave this boy. For he is verily an orphan.' Then when the boys saw that the people did not return any answer to them, they hurried and fled to the neighbourhood calling and shouting for the people.***

Then one of them turned to me and laid me softly down on the ground. Then he opened up the middle of my chest until the end of my loin. And I was looking at him, but I did not feel that at all. Then he brought out the intestines of my stomach and washed them with that ice. And he washed them softly, and then he put them back in their place.

Then the second of them said to his companion: 'Step aside.' Then he put his hand inside of me and he took out my heart and split it into two. And I was looking at him. Then he removed a black clot from it and threw it away. Then he gestured with his hand as if he was taking something. Then in his hand there was a ring of light that blinded the sights of those looking (at it) besides him. Then he sealed my heart with it. Then he put it back in its place, and my heart was filled with light. And I felt the coolness of that ring in my heart for some time.

Then the third of them said to his companion: 'Step aside.' So he moved away from me. Then he grabbed my hand and he lifted me up softly from where I was, and

they bent down to me and hugged me to their chests, and they kissed my head and the place between my eyes. Then they said: 'O beloved one, you will not be frightened. If you know what is wanted for you of goodness, then you would be very happy.'

Then the first one who opened my stomach said: 'Weigh him against ten from his ummah.' So they weighed me against them and I outweighed them. Then he said: 'Weigh him against hundred from his ummah.' So they weighed me and I outweighed them. Then he said: 'Weigh him against a thousand from his ummah.' So they weighed me and I outweighed them. Then he said: 'Leave him. Because if you weighed him against all of his ummah, he would verily outweigh them.'

Then while we were as such, I saw that all the people from the neighbourhood had come. And then my mother – and she is my milk-mother (or wet nurse) – was in front of the neighbourhood shouting as loud as she could saying: 'O weak one, you were considered the weakest among your friends, and you were killed due to your weakness.' So they bent down over me and hugged me to their chests, and they kissed my head and the place between my eyes, and they said: 'How excellent are you (and far away) from being weak. So honourable you are to Allah.'

Then she said: 'O you who are alone.' So they bent down over me and hugged me to their chests, and they said: 'How excellent are you (and far away) from being alone. You are not alone. Verily, Allah is with you, and the angels and the muminūn from the people of the earth.'

Then my milk-mother said: 'O you orphan child.' So they bent down over me and hugged me to their chests, and they kissed my head and the place between my eyes, and they said: 'How excellent are you (and far away) from being an orphan. So honourable you are to Allah.'

Then when my mother – and she is my milk-mother – saw me she said: 'Verily, I see that you are still alive.' And she hugged me in her lap. And by the One in whose Hand my soul is in, I was verily in her lap and where she had hugged me, and my hand was in the hand of some of them, and I thought that the people could see them (i.e. the group of three), but they could not see them. Then some of the people said: 'This boy was verily afflicted by a group of jinn. So take him to the soothsayer so he can look at him and treat him. So I said: 'O hanāh[325]*, I am verily feeling healthy (or fine), and my heart is healthy. I have no pain (or illness).'*

Then my father – and he is the husband of my milk-mother – said: 'Do you not see that what he is saying is correct? I verily hope that there is no harm upon my son.' But they agreed upon taking me to the soothsayer. So they carried me and took me

[325] A word specifically used when calling someone. ["As-Sihāh" (6/3537)].

to him, and they told him my story. So he said: 'Be quiet so I can ask the boy. For he verily knows better what happened to him than you.' And he asked me, so I told him my story from the beginning of it to its end. So he hugged me to himself and said: 'O Arabs, O Arabs. Kill this boy and kill me along with him. By Al-Lāt and Al-'Uzzā, if you let him reach adulthood, he will verily oppose your religion and the religion of your fathers. And he will oppose your affairs. And he will come with a religion which you have never seen the likes of.'

Then my mother snatched me from his lap and said: 'You are more foolish and crazy than this son of mine. And if I had known you would say this, I would not have come here with him. So seek for yourself for someone to kill you, for I am verily not killing this boy.' And they carried me and brought me to my family. And I become strong from what happened to me. And there was a scar from the splitting, from between the middle of my chest until the end of my loin, similar to a shoelace. So that – O brother of Banū 'Āmir – is the reality of my statement and the beginning of my affair."

Then the *'āmirī* (man) said: ***"I bear witness that there is no other ilāh than Him. Your affair (or story) is verily true…"*** And he mentioned the *hadīth*.[326]

1102 – وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ شَبِيبٍ الْمَكِّيُّ قَالَ: حَدَّثَنِي أَحْمَدُ بْنُ مُحَمَّدٍ قَالَ: وَجَدْتُ فِي كِتَابِ أَبِي، عَنِ الزُّهْرِيِّ، عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ أَبِيهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: كُنْتُ تِرْبًا لِرَسُولِ اللَّهِ ﷺ قَالَ عَبْدُ الرَّحْمَنِ: فَأَخْبَرَتْنِي أُمِّي قَالَتْ: لَمَّا وُلِدَ مُحَمَّدٌ ﷺ وَقَعَ عَلَى يَدِي اسْتَهَلَّ، فَسَمِعْتُ قَائِلًا مِنْ نَاحِيَةِ الْبَيْتِ يَقُولُ: يَرْحَمُكَ رَبُّكَ قَالَتْ: فَلَمَّا لِيَّنْتُهُ وَأَضْجَعْتُهُ أَضَاءَ لِي نُورٌ، حَتَّى رَأَيْتُ قُصُورَ الرُّومِ، ثُمَّ غَشِيَتْنِي ظُلْمَةٌ وَرِعْدَةٌ، ثُمَّ نَظَرْتُ عَنْ يَمِينِي فَلَمْ أَرَ شَيْئًا، فَسَمِعْتُ قَائِلًا يَقُولُ: أَيْنَ ذَهَبَتْ بِهِ؟ قَالَ: ذَهَبَتْ بِهِ إِلَى الْمَغْرِبِ قَالَتْ: ثُمَّ أَصَابَتْنِي رِعْدَةٌ وَظُلْمَةٌ قَالَتْ: ثُمَّ نَظَرْتُ عَنْ يَسَارِي، فَلَمْ أَرَ شَيْئًا، فَسَمِعْتُ قَائِلًا يَقُولُ: أَيْنَ ذَهَبَتْ بِهِ؟ قَالَ: ذَهَبَتْ بِهِ إِلَى الْمَشْرِقِ قَالَ عَبْدُ الرَّحْمَنِ: فَكَانَ الْحَدِيثُ مِنْ شَأْنِي، حَتَّى بَعَثَ اللَّهُ عَزَّ وَجَلَّ رَسُولَهُ ﷺ فَكَانَ أَوَّلَ قَوْمِهِ إِسْلَامًا.

1102. And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: 'Abdullāh ibn Shabīb Al-Makkī narrated to us and said: Ahmad ibn Muhammad narrated to me and said: I found in the book of my father: From Az-Zuhrī, from Ibrāhīm ibn 'Abdir-Rahmān ibn 'Awf, from his father 'Abdur-Rahmān ibn 'Awf who said: I was the same age as the Messenger of Allāh ﷺ. 'Abdur-Rahmān said: And my mother informed me and said: *"When Muhammad ﷺ was born, he fell into my hands and cried loudly. Then I heard someone in the corner of the house saying: 'May my Lord have mercy upon you.'"*

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[326] Narrated by At-Tabarī in his "Tārīkh" (2/160) and Ibn 'Asākir in "Tārīkh Dimashq" (3/469). And in its *sanad* is 'Umar ibn Subh, and he is *munkar* (rejected) in *hadīth*, and some of them declared him to be a liar. And Ibn 'Adī said: *"Most of what he narrates is not established; not in text, nor in chain of narration."*

She said: *"Then when I cleaned him and laid him down, a light appeared to me, until I saw the castles of Rome. Then a darkness and shivering befell me. So I looked to my right but I did not see anything. Then I heard someone saying: 'Where did you take him?' He said: 'You took him to the west.'"*

She said: *"Then a shivering and a darkness befell me. So I looked to my left but I did not see anything. Then I heard someone saying: 'Where did you take him?' He said: 'You took him to the east.'"*

'Abdur-Rahmān said: *"So I used to care about this story."*

And when Allāh ﷻ sent His Messenger ﷺ, and he was the first from his people of to accept Islām.[327]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فِي هَذَا الْبَابِ أَحَادِيثُ قَدْ ذَكَرْتُهَا فِي كِتَابِ فَضَائِلِهِ ﷺ

In this issue there are *ahādīth* which I have mentioned in the book about his ﷺ virtues.[328]

[327] In its *isnād* is 'Abdullāh ibn Shabīb. Adh-Dhahabī said in "Al-Mīzān" (2/438): *"He is very weak."* And Al-Hākim said: *"He is extremely weak in hadīth."*

[328] And this is from the books of the author that are lost.

1103 – حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ زَكَرِيَّا السُّكَّرِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الْعُطَارِدِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي ابْنُ أَبِي جَهْمٍ، مَوْلًى لِامْرَأَةٍ مِنْ بَنِي تَمِيمٍ كَانَتْ عِنْدَ الْحَارِثِ بْنِ حَاطِبٍ، وَكَانَ يُقَالُ: مَوْلَى الْحَارِثِ بْنِ حَاطِبٍ قَالَ: حَدَّثَنِي مَنْ، سَمِعَ عَبْدَ اللَّهِ بْنَ جَعْفَرِ بْنِ أَبِي طَالِبٍ يَقُولُ: حُدِّثْتُ عَنْ حَلِيمَةَ بِنْتِ الْحَارِثِ أُمِّ رَسُولِ اللَّهِ ﷺ الَّتِي أَرْضَعَتْهُ: أَنَّهَا قَالَتْ: "قَدِمْتُ مَكَّةَ فِي نِسْوَةٍ مِنْ بَنِي سَعْدِ بْنِ بَكْرٍ، نَلْتَمِسُ بِهَا الرُّضْعَانَ فِي سَنَةٍ شَهْبَاءَ فَقَدِمْتُ عَلَى أَتَانٍ لِي قَمْرَاءَ، كَانَتْ أَذِمَّةَ الرَّكْبِ، وَمَعِي صَبِيٌّ لَنَا، وَشَارِفٌ لَنَا، وَاللَّهِ مَا نَنَامُ لَيْلَنَا ذَلِكَ أَجْمَعَ مَعَ صَبِيِّنَا ذَلِكَ، مَا يَجِدُ فِي ثَدْيَيَّ مَا يُغْنِيهِ، وَلَا فِي شَارِفِنَا مَا يُغَذِّيهِ، فَقَدِمْنَا مَكَّةَ، فَوَاللَّهِ مَا عَلِمْتُ مِنَّا امْرَأَةً إِلَّا وَقَدْ عُرِضَ عَلَيْهَا رَسُولُ اللَّهِ ﷺ، فَإِذَا قِيلَ: إِنَّهُ يَتِيمٌ، تَرَكْنَاهُ، وَقُلْنَا: مَا عَسَى أَنْ تَصْنَعَ إِلَيْنَا أُمُّهُ؟ إِنَّمَا نَرْجُو الْمَعْرُوفَ مِنْ أَبِ الْوَلَدِ، فَأَمَّا أُمُّهُ فَمَاذَا عَسَى أَنْ تَصْنَعَ إِلَيْنَا؟ فَوَاللَّهِ مَا بَقِيَ مِنْ صَوَاحِبَاتِي امْرَأَةٌ إِلَّا أَخَذَتْ رَضِيعًا غَيْرِي، فَلَمَّا لَمْ أَجِدْ غَيْرَهُ، قُلْتُ لِزَوْجِي الْحَارِثِ بْنِ عَبْدِ الْعُزَّى: وَاللَّهِ إِنِّ لَأَكْرَهُ أَنْ أَرْجِعَ مِنْ بَيْنَ صَوَاحِبَاتِي لَيْسَ مَعِي رَضِيعٌ، لَأَنْطَلِقَنَّ إِلَى ذَلِكَ الْيَتِيمِ فَلَآخُذَنَّهُ، فَقَالَ: لَا عَلَيْكِ، فَذَهَبْتُ فَأَخَذْتُهُ، فَوَاللَّهِ مَا أَخَذْتُهُ: إِلَّا أَنِّ لَمْ أَجِدْ غَيْرَهُ، فَمَا هُوَ إِلَّا أَنْ أَخَذْتُهُ، فَجِئْتُ بِهِ رَحْلِي، فَأَقْبَلَ عَلَيْهِ ثَدْيَايَ بِمَا شَاءَ اللَّهُ مِنْ لَبَنٍ، فَشَرِبَ حَتَّى رَوِيَ، وَشَرِبَ أَخُوهُ حَتَّى رَوِيَ، وَقَامَ صَاحِبِي إِلَى شَارِفِنَا تِلْكَ، فَإِذَا إِنَّهَا لَحَافِلٌ، فَحَلَبَ مَا شَرِبَ وَشَرِبْتُ حَتَّى رَوِينَا، فَبِتْنَا بِخَيْرِ لَيْلَةٍ، فَقَالَ صَاحِبِي: يَا حَلِيمَةُ، وَاللَّهِ إِنِّ لَأَرَاكَ قَدْ أَخَذْتِ نَسَمَةً مُبَارَكَةً، أَلَمْ تَرَيْ مَا بِتْنَا بِهِ اللَّيْلَةَ مِنَ الْخَيْرِ حِينَ أَخَذْنَاهُ فَلَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ يَزِيدُنَا خَيْرًا، ثُمَّ خَرَجْنَا رَاجِعِينَ إِلَى بِلَادِنَا، فَوَاللَّهِ لَقَطَعَتْ أَتَانِي الرَّكْبَ حَتَّى مَا يَتَعَلَّقُ بِهَا حِمَارٌ، حَتَّى إِنَّ صَوَاحِبَاتِي لَيَقُلْنَ: وَيْحَكِ يَا بِنْتَ أَبِي ذُؤَيْبٍ، أَهَذِهِ أَتَانُكِ الَّتِي خَرَجْتِ عَلَيْهَا مَعَنَا؟ فَأَقُولُ: نَعَمْ، وَاللَّهِ إِنَّهَا هِيَ، فَيَقُلْنَ: وَاللَّهِ إِنَّ لَهَا لَشَأْنًا، حَتَّى قَدِمْنَا أَرْضَ بَنِي سَعْدٍ، وَمَا أَعْلَمُ أَرْضًا مِنْ أَرْضِ اللَّهِ عَزَّ وَجَلَّ أَجْدَبَ مِنْهَا، فَإِنْ كَانَتْ غَنَمِي لَتَسْرَحُ، ثُمَّ تَرُوحُ شِبَاعًا لَبَنًا، فَنَحْلِبُ مَا شِئْنَا وَمَا حَوْلَنَا أَحَدٌ تَبِضُّ لَهُ شَاةٌ بِقَطْرَةِ لَبَنٍ، وَإِنَّ أَغْنَامَهُمْ لَتَرُوحُ جِيَاعًا، حَتَّى إِنَّهُمْ لَيَقُولُونَ لِرُعَاتِهِمْ: انْظُرُوا حَيْثُ تَسْرَحُ غَنَمُ ابْنَةِ أَبِي ذُؤَيْبٍ، فَاسْرَحُوا مَعَهُمْ، فَيَسْرَحُونَ مَعَ غَنَمِي حَيْثُ تَسْرَحُ، فَيُرِيحُونَ أَغْنَامَهُمْ جِيَاعًا، وَمَا فِيهَا قَطْرَةُ لَبَنٍ، وَتَرُوحُ غَنَمِي شِبَاعًا لَبَنًا، فَنَحْلِبُ مَا شِئْنَا، فَلَمْ يَزَلِ اللَّهُ عَزَّ وَجَلَّ يُرِينَا الْبَرَكَةَ، وَنَتَعَرَّفُهَا حَتَّى بَلَغَ سَنَتَيْنِ، فَكَانَ يَشِبُّ شَبَابًا لَا يُشْبِهُ الْغِلْمَانَ، فَوَاللَّهِ مَا بَلَغَ السَّنَتَيْنِ حَتَّى كَانَ غُلَامًا جَفْرًا، فَقَدِمْنَا بِهِ عَلَى أُمِّهِ، وَنَحْنُ أَضَنُّ أَضَنُّ شَيْءٍ بِهِ، مِمَّا رَأَيْنَا فِيهِ مِنَ الْبَرَكَةِ، فَلَمَّا رَأَتْهُ أُمُّهُ، قُلْنَا لَهَا: يَا ظِئْرُ، دَعِينَا بِابْنِنَا هَذِهِ السَّنَةَ الْأُخْرَى، فَإِنَّا نَخْشَى عَلَيْهِ أَوْبَاءَ مَكَّةَ، فَوَاللَّهِ مَازِلْنَا بِهَا حَتَّى قَالَتْ: فَنَعَمْ، فَسَرَّحَتْهُ مَعَنَا، فَأَقَمْنَا بِهِ شَهْرَيْنِ أَوْ ثَلَاثَةً، فَبَيْنَا هُوَ خَلْفَ بُيُوتِنَا مَعَ أَخٍ لَهُ مِنَ الرَّضَاعَةِ فِي بَهْمٍ لَنَا، فَجَاءَنَا أَخُوهُ يَشْتَدُّ، فَقَالَ: أَخِي ذَلِكَ الْقُرَشِيُّ، قَدْ جَاءَهُ رَجُلَانِ عَلَيْهِمَا بَيَاضٌ، فَأَضْجَعَاهُ فَشَقَّا بَطْنَهُ، فَخَرَجْتُ أَنَا وَأَبُوهُ نَشْتَدُّ نَحْوَهُ فَنَجِدُهُ قَائِمًا مُنْتَقِعًا لَوْنُهُ فَاعْتَنَقَهُ أَبُوهُ، وَقَالَ: أَيْ بُنَيَّ، مَا شَأْنُكَ؟ قَالَ: جَاءَنِي رَجُلَانِ عَلَيْهِمَا ثِيَابٌ بَيَاضٌ فَأَضْجَعَانِي فَشَقَّا بَطْنِي، ثُمَّ اسْتَخْرَجَا مِنْهُ شَيْئًا فَطَرَحَاهُ، ثُمَّ رَدَّاهُ كَمَا كَانَ، فَرَجَعْنَا بِهِ مَعَنَا، فَقَالَ أَبُوهُ: يَا حَلِيمَةُ، لَقَدْ خَشِيتُ أَنْ يَكُونَ ابْنِي قَدْ أُصِيبَ، انْطَلِقِي بِنَا فَلْنَرُدَّهُ إِلَى أَهْلِهِ قَبْلَ أَنْ يَظْهَرَ بِهِ مَا نَتَخَوَّفُ قَالَتْ: فَاحْتَمَلْنَاهُ، فَلَمْ تُرْعَ أُمُّهُ إِلَّا بِهِ، قَدْ قَدِمْنَا بِهِ عَلَيْهَا، فَقَالَتْ: مَا رَدَّكُمَا بِهِ فَقَدْ كُنْتُمَا عَلَيْهِ حَرِيصَيْنِ؟ فَقُلْنَا: لَا وَاللَّهِ يَا ظِئْرُ، إِلَّا أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَدَّى عَنَّا، وَقَضَيْنَا الَّذِي عَلَيْنَا، وَقُلْنَا: نَخْشَى الْإِتْلَافَ وَالْأَحْدَاثَ، فَقُلْنَا: نَرُدَّهُ عَلَى أَهْلِهِ، فَقَالَتْ: مَا ذَاكَ بِكُمَا؟ فَاصْدُقَانِي شَأْنَكُمَا، فَلَمْ تَدَعْنَا حَتَّى أَخْبَرْنَاهَا خَبَرَهُ فَقَالَتْ: أَخَشِيتُمَا عَلَيْهِ الشَّيْطَانَ؟ كَلَّا، وَاللَّهِ، مَا لِلشَّيْطَانِ عَلَيْهِ سَبِيلٌ، وَإِنَّهُ لكائنٌ لِابْنِي هَذَا شَأْنٌ، أَلَا أُخْبِرُكُمَا خَبَرَهُ؟ قُلْنَا: بَلَى قَالَتْ: حَمَلْتُ بِهِ، فَمَا حَمَلْتُ حَمْلٌ قَطُّ أَخَفَّ مِنْهُ فَأُرِيتُ فِي النَّوْمِ حِينَ حَمَلْتُ بِهِ: كَأَنَّهُ خَرَجَ مِنِّي نُورٌ أَضَاءَتْ لَهُ قُصُورُ الشَّامِ، ثُمَّ وَقَعَ حَيْثُ وَلَدْتُهُ وُقُوعًا مَا يَقَعُهُ الْمَوْلُودُ مُعْتَمِدًا عَلَى يَدَيْهِ، رَافِعًا رَأْسَهُ إِلَى السَّمَاءِ، فَدَعَاهُ عَنْكُمَا.

1103. Abū ʻAlī Al-Husayn ibn Zakariyyā As-Sukkarī narrated to us and said: Ahmad ibn ʻAbdil-Jabbār Al-ʻUtāridī narrated to us and said: Yūnus ibn Bukayr narrated to us, from Muhammad ibn Ishāq who said: Ibn Abī Jahm – the *mawlā* of a woman from Banū Tamīm who were with Al-Hārith ibn Hātib, and it used to be said: The *mawlā* of Al-Hārith ibn Hātib – narrated to me and said: Someone narrated to me who heard ʻAbdullāh ibn Jaʻfar ibn Abī Tālib say: It was narrated to me, from Halīmah bint Al-Hārith, the mother of the Messenger of Allāh ﷺ who suckled (or breastfed) him, that she said: *"I came to Makkah along with some women from Banū Saʻd bin Bakr. We were searching for children to breastfeed in a year of drought. I came on an extremely white female donkey which was criticized for its (slow) riding, and I had one of my sons and an old camel of ours with me. By Allāh, we would not sleep during the night with that son of ours, who could not find (enough milk) in my breast to suffice him, nor in our camel what would feed him. Then we arrived in Makkah. By Allah, I did not know of any woman, except that the Messenger of Allāh ﷺ was presented to her. But when it was said: 'He is an orphan', we left him and we said: 'What can his mother do (i.e. pay) for us? We seek the good (i.e. payment) from the father of the child. But as for the mother, then what can she do for us?' So by Allāh, none of my female companions remained, except that she found a child to breastfeed, except me. So when I could not find anyone else than him, I said to my husband Al-Hārith ibn ʻAbdil-ʻUzzā: 'By Allāh, I verily hate to return with my female companions and I do not have a child to breastfeed with me. I will verily go to that orphan, and I will take him.' So he said: 'There is no (blame) upon you (for that).' So I went and took him. And by Allāh, I only took him because I could not find others than him. But as soon as I took him and brought him to my place of stay, my breasts provided him as much milk as Allāh wanted. So he drank until he was full, and his brother drank until he was full. And my husband got up to our old camel, and then it was full of milk. So he milked what he drank, and I also drank, until we were full. And we spent the best of nights (without crying or hunger). So my husband said: 'O Halīmah, by Allāh, I verily see that you have taken a blessed soul. Do you see not how we spent the night in goodness ever since we took him.' And Allāh ﷻ continued to increase us in goodness. Then we took off to return to our land. And by Allāh, my donkey surpassed the (other) riders, until no donkey could keep up with it. And even my companions said to me: 'Woe to you, O Bint Abū Dhuayb! Is this the same donkey which you took off with along with us?!' And I would say: 'Yes, by Allāh. It is verily the same.' So they would say: 'By Allāh, something is verily going on.' Until we arrived in the land of Banū Saʻd. And I do not know any land from the lands of Allāh ﷻ which is more barren than it. But my sheep would go out to pasture, and then they would come home full and full of milk. So we would milk as much as we wanted, while no-one around us had a sheep which would give one drop of milk. And their sheep would come back hungry, so they would say to their shepherds: 'Look where the sheep of the daughter of Abū Dhuayb are pasturing, and go and pasture with them.' So they would pasture with my sheep when they would pasture, but their sheep would return hungry and they would not be any drop of milk in them, while my sheep would return full*

and full of milk. And we would milk them as much as we wanted. And Allāh ﷻ continued to show us the blessings, and we realized it when he became two years old. For he would grow to become a youth different from how boys (normally) become youths. By Allah, he did not become two years old before he was able to eat regular foods. So we brought him to his mother while we were reluctant with him (i.e. about giving him back) due to what we had seen of blessings. Then when his mother saw him we said to her: 'O wetnurse, let us return with our son for another year. Because we verily fear the diseases of Makkah for him.' And by Allāh, we continued with (persuading) her until she said: 'Yes then.' And she let him go with us, and we stayed with him for two or three months. Then while he was behind our houses with one of his brothers from breastfeeding, with some of our sheep, his brother came to us alarmed. He said: 'That qurayshī brother of mine; two men came to him wearing white clothes. Then they laid him down and split open his stomach.' So me and his father went out hastening towards him. And we found him standing while his colour had changed. So his father embraced him and said: 'O my son, what happened to you?!' He said: 'Two men wearing white clothes came to me. Then they laid me down and split open my stomach. Then they took something out from it and threw it away. Then they returned it back to how it was.' So we returned with him, and his father said: 'O Halīmah, I verily fear that my son has been afflicted. Come and let us go and return him to his family before what we fear happens to him.'" She said: *"So we took him (back to his family), and his mother only became afraid due to us bringing him back to her (before time). So she said: 'What made you bring him back, when you before were eager to have him?!' So we said: 'No by Allah, O wetnurse. It is only that Allah ﷻ has fulfilled for us, and we have performed what was upon us. And we said (to ourselves) that we fear any loss or (bad) incidents, so we said: We return him to his family.'*

So she said: 'That is not what it is with you, so be truthful with me in your affair.' And she would not leave us before we informed her about his story. Then she said: 'Did you fear the Shaytān for him? No, by Allāh, the Shaytān has no way to him. And something major will verily happen to this son of mine. Should I not inform you about him?' We said: 'Yes, verily.' She said: 'I was pregnant with him, and I never had such an easy pregnancy as with him. And I was shown in my sleep when I was pregnant with him, as if a light emerged from me that lit up the castles of Shām for him. Then when I gave birth to him he fell in a way that a newborn does not fall; purposefully on his hands, while raising his head towards the heaven. So leave him from you.'"[329]

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[329] Narrated by Ibn Hibbān (6335) and Abū Ya'lā (7163). And its *isnād* is *munqati'*.
And in its *isnād* is Jahm ibn Abī Al-Jahm. Adh-Dhahabī said in "Al-Mīzān" (1/426): *"He is not known. He has the story of Halīmah As-Sa'diyyah."*

1104 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ أَبُو بَكْرٍ، وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ الْبُنَانِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ عَنْهُ: أَنَّ رَسُولَ اللَّهِ ﷺ: «أَتَاهُ جِبْرِيلُ عليه السلام، وَهُوَ يَلْعَبُ مَعَ الصِّبْيَانِ، فَصَرَعَهُ، فَشَقَّ عَنْ قَلْبِهِ فَاسْتَخْرَجَ الْقَلْبَ، فَاسْتَخْرَجَ مِنْهُ عَلَقَةً ثُمَّ قَالَ: هَذَا حَظُّ الشَّيْطَانِ مِنْكَ، ثُمَّ غَسَلَهُ فِي طَسْتٍ مِنْ ذَهَبٍ بِمَاءِ زَمْزَمَ، ثُمَّ لَأَمَهُ، ثُمَّ أَعَادَهُ فِي مَكَانِهِ، وَجَاءَ الْغِلْمَانُ يَسْعَوْنَ إِلَى أُمِّهِ يَعْنِي ظِئْرَهُ فَقَالُوا: إِنَّ مُحَمَّدًا قَدْ قُتِلَ، فَاسْتَقْبَلُوهُ وَهُوَ مُنْتَقِعُ اللَّوْنِ قَالَ أَنَسٌ: كُنْتُ أَرَى أَثَرَ الْمِخْيَطِ فِي صَدْرِهِ ﷺ»

1104. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻUbaydullāh ibn Muhammad Al-Qaysi and Shaybān ibn Abī Shaybah both narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit Al-Bunānī, from Anas ibn Mālik (*radiAllāhu ʻanhu*) that Jibrīl (*ʻalayhis-salām)* came to the Messenger of Allāh ﷺ while he was playing with the young boys. Then he knocked him to the ground and split open to his heart and brought out his heart. Then he took out a clot from it. Then he said: *"This is the share of Shaytān from you."* Then he washed it in a tub made of gold filled with *Zamzam* water. Then he cured (or dressed) it and returned it back to its place. And the young boys came running to his mother – meaning: the wetnurse – and said: *"Verily, Muhammad has been killed."* So they went and found him while his colour had changed.

Anas said: I used to see the scars of the needle on his chest ﷺ.[330]

[330] Narrated by Muslim (162).

Benefit: The *ahādīth* have pointed out, that the incident of the opening of the chest of the Messenger of Allāh ﷺ repeated itself during his life several times. And from this is:

The first: While he was in the care of Halīmah, as stated in this *hadīth* of Anas (*radiAllahu ʼanhu*).

The second: When he was twenty years old. This was narrated by ʼAbdullāh ibn Ahmad in his "Zawāid ʻalā Al-Musnad" (21261).

The third: When Jibrīl (*ʻalayhis-salām*) came with the revelation when he became a prophet.

The fourth: On the night of *isrā*, just as this is established in the two "Sahīh", as it will come in the chapter about he *isrā*.

84. Chapter: The mention of his ﷺ sending

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1105 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ نَبِيَّنَا مُحَمَّدًا ﷺ لَمْ يَزَلْ نَبِيًّا مِنْ قَبْلِ خَلْقِ آدَمَ عليه الصلاة والسلام يَتَقَلَّبُ فِي أَصْلَابِ الْأَنْبِيَاءِ، وَأَبْنَاءِ الْأَنْبِيَاءِ بِالنِّكَاحِ الصَّحِيحِ حَتَّى أَخْرَجَهُ اللَّهُ تَعَالَى مِنْ بَطْنِ أُمِّهِ، يَحْفَظُهُ مَوْلَاهُ الْكَرِيمُ وَيَكْلُؤُهُ وَيَحُوطُهُ إِلَى أَنْ بَلَغَ، وَبَغَّضَ اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ أَوْثَانَ قُرَيْشٍ، وَمَا كَانُوا عَلَيْهِ مِنَ الْكُفْرِ، وَلَمْ يُعَلِّمْهُ مَوْلَاهُ الشِّعْرَ، وَلَا شَيْئًا مِنْ أَخْلَاقِ الْجَاهِلِيَّةِ بَلْ أَلْهَمَهُ مَوْلَاهُ عِبَادَتَهُ وَحْدَهُ لَا شَرِيكَ لَهُ، لَيْسَ لِلشَّيْطَانِ عَلَيْهِ سَبِيلٌ، يَتَعَبَّدُ لِمَوْلَاهُ الْكَرِيمِ خَالِصًا، حَتَّى نَزَلَ عَلَيْهِ الْوَحْيُ، وَأُمِرَ بِالرِّسَالَةِ، وَبُعِثَ إِلَى الْخَلْقِ كَافَّةً، إِلَى الْإِنْسِ وَالْجِنِّ، بُعِثَ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً مِنْ مَوْلِدِهِ، أَقَامَ بِمَكَّةَ عَشْرًا يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ، يُؤْذُونَهُ فَيَصْبِرُ، وَيَجْهَلُونَ عَلَيْهِ فَيَحْلُمُ، ثُمَّ أَذِنَ اللَّهُ عَزَّ وَجَلَّ لَهُ فِي الْهِجْرَةِ إِلَى الْمَدِينَةِ، فَهَاجَرَ إِلَيْهَا، فَأَقَامَ بِهَا عَشْرًا، وَتُوُفِّيَ بَعْدَ السِّتِّينَ ﷺ.

1105. Know – may Allāh have mercy upon us and you – that our Prophet Muhammad ﷺ always was a prophet before the creation of Ādam (*'alayhis-salām*) moving around in the loins of the prophets and the children of the prophets, by correct marriage, until Allāh – the Exalted – brought him out from the stomach of his mother. His Generous Master protected, preserved and watched over him until he became an adult. And Allāh made the idols of Quraysh hated to him, and (also) what they were upon of *kufr*. And His Master did not teach him poetry, nor any of the things from the characteristics of *jāhiliyyah*. Rather, His Master inspired him to worship Him alone who has no partners. The *Shaytān* had no way to get to him (and) he was worshipping His Generous Master sincerely[331], until the revelation came down upon him and he was commanded to the Message. And he was sent to all of the creation; to the *jinn* and the humans. He was sent forty years after his birth. He lived in *Makkah* for ten years inviting them Allāh ﷻ. They would harm him and he would have patience. And they would behave foolishly towards him and he would be lenient.

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[331] Ibn Battah – *rahimahullāh* – said in "Al-Ibānah As-Sughrā" (307): *"And whoever claims that he ﷺ was upon the religion of his people before he was sent (as a prophet), then he has invented a great lie about the Messenger of Allāh ﷺ. And the one who says this is not spoken to and one does not sit with him."*
- And in "As-Sunnah" by Al-Khallāl (212) Hanbal ibn Ishāq said: I said to Abū 'Abdillāh Ahmad ibn Hanbal: *"The one who claims that the Prophet ﷺ was upon the religion of his people before he was sent?"* So he said: *"This is an evil statement. There should be warned against the words of the one who says this, and he should not be sat with."*
I said to him: *"Verily, our neighbour An-Nāqid Abū Al-'Abbās he says these words?"*
He said: *"May Allāh kill him. And what did he leave (without saying something evil about it) if he claims that the Messenger of Allāh ﷺ was upon the religion of his people while they were worshipping the statues? Allāh ﷻ said when He gave 'Īsā the glad tidings of him: 'His name is Ahmad.'"*
I said to him: *"And he claims that Khadījah was upon this when the Prophet ﷺ married her in (the time of) jāhiliyyah."*

Then Allāh ﷻ allowed for him to perform *hijrah* (i.e. emigrate) to *Al-Madīnah*. So he emigrated to it and lived there for ten (years). Then he died after sixty ﷺ.

1106 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْمِصِّيصِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ، أَنَّ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ حَدَّثَهُ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ قَالَ: "بُعِثَ نَبِيُّ اللَّهِ ﷺ وَهُوَ ابْنُ أَرْبَعِينَ سَنَةً، فَمَكَثَ بِمَكَّةَ عَشْرًا، وَبِالْمَدِينَةِ عَشْرًا، وَتُوُفِّيَ وَهُوَ ابْنُ سِتِّينَ سَنَةً.

1106. Abū ʻAbdillāh Ahmad ibn Al-Hasan ibn ʻAbdil-Jabbār As-Sūfī narrated to us and said: Muhammad ibn Yūsuf Al-Ghadīdī narrated to us and said: ʻAbdullāh ibn Wahb narrated to us, from Qurrah ibn ʻAbdir-Rahmān that Rabīʼah ibn Abī ʻAbdir-Rahmān narrated to him and said: I heard Anas ibn Mālik (*radiAllāhu ʻanhu*) who said: *"The Prophet of Allāh ﷺ was sent when he was forty years old. Then he lived in Makkah for ten (years), and in Al-Madīnah for ten (years), and he died when he was sixty years old."*

1107 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ الْقَعْنَبِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ بِلَالٍ الْمَدَنِيُّ، عَنْ رَبِيعَةَ بْنِ أَبِي عَبْدِ الرَّحْمَنِ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «بُعِثَ النَّبِيُّ ﷺ عَلَى رَأْسِ أَرْبَعِينَ سَنَةً، فَكَانَ بِمَكَّةَ عَشْرَ سِنِينَ، وَبِالْمَدِينَةِ عَشْرَ سِنِينَ، وَتُوُفِّيَ رَسُولُ اللَّهِ ﷺ عَلَى رَأْسِ السِّتِّينَ، وَلَيْسَ فِي رَأْسِهِ وَلِحْيَتِهِ عِشْرُونَ شَعْرَةً بَيْضَاءُ»

1107. And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: ʻAbdullāh ibn Maslamah Al-Quʼaynī narrated to us and said: Sulaymān ibn Bilāl Al-Madanī narrated to us, from Rabīʼah ibn Abī ʻAbdir-Rahmān that he heard Anas ibn Mālik (*radiAllāhu ʻanhu*) say: *"The Prophet ﷺ was sent when he was forty years old. Then he was in Makkah for ten years, and in Al-Madīnah for ten years. And the Messenger of Allāh ﷺ died when he was sixty years, and on his head and his beard there were not twenty white hairs."*[332]

[332] Narrated by Al-Bukhārī (3547, 5900) and Muslim (2347),
And Al-Bukhārī (3851) narrated from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"It (i.e. the Qurān) was revealed to the Messenger of Allāh ﷺ when he was forty years old. Then he stayed in Makkah for thirteen years. Then he was commanded to the hijrah, so he emigrated to Al-Madīnah, and he stayed there for ten years. Then he died ﷺ."*

85. Chapter: How the revelation came down to him ﷺ

1108 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يُونُسُ بْنُ حَبِيبٍ الْأَصْبَهَانِيُّ قَالَ: حَدَّثَنَا أَبُو دَاوُدَ يَعْنِي الطَّيَالِسِيَّ قَالَ: حَدَّثَنَا صَالِحُ بْنُ أَبِي الْأَخْضَرِ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ، عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ قَالَتْ: «أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ فِي الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ قَالَتْ: وَحُبِّبَ إِلَى رَسُولِ اللَّهِ ﷺ الْخَلَاءُ، فَكَانَ يَمْكُثُ الْأَيَّامَ فِي غَارِ حِرَاءَ يَتَعَبَّدُ، حَتَّى جَاءَهُ الْوَحْيُ، ﷺ»

1108. Abū Bakr ibn Abī Dāwūd narrated to us and said: Yūnus ibn Habīb Al-Asbahānī narrated to us and said: Abū Dāwūd (i.e. At-Tiyālisī) narrated to us and said: Sālih ibn Abī Al-Akhdar narrated to us, from Az-Zuhrī, from ‘Urwah, from ‘Āishah – *rahimahāllāh* – who said: *“The first thing from the revelation that occurred to the Messenger of Allāh ﷺ was a truthful dream (which would become reality).”*

She said: *“And solitude was made beloved to the Messenger of Allāh ﷺ, so he used to spend the days in the Hirā cave worshipping. Until the revelation came to him ﷺ.”*[333]

1109 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُهَيْلِ بْنِ عَسْكَرٍ، وَمُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ، وَالْحَسَنُ بْنُ أَبِي الرَّبِيعِ، وَأَحْمَدُ بْنُ مَنْصُورٍ، وَاللَّفْظُ لِابْنِ عَسْكَرٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي عُرْوَةُ بْنُ الزُّبَيْرِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: «أَوَّلُ مَا بُدِئَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ الرُّؤْيَا الصَّادِقَةُ فِي النَّوْمِ فَكَانَ لَا يَرَى رُؤْيَا إِلَّا جَاءَتْ مِثْلَ فَلَقِ الصُّبْحِ، ثُمَّ حُبِّبَ إِلَيْهِ الْخَلَاءُ، فَكَانَ يَأْتِي حِرَاءَ، فَيَتَحَنَّثُ فِيهِ: وَهُوَ التَّعَبُّدُ اللَّيَالِيَ ذَوَاتِ الْعَدَدِ وَيَتَزَوَّدُ لِذَلِكَ، ثُمَّ يَرْجِعُ إِلَى خَدِيجَةَ رضي الله عنها، فَتُزَوِّدُهُ لِمِثْلِهَا حَتَّى فَجَأَهُ الْوَحْيُ، وَهُوَ فِي غَارِ حِرَاءَ، وَجَاءَ الْمَلَكُ فِيهِ، فَقَالَ: اقْرَأْ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَقُلْتُ: إِنِّي لَسْتُ بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَأَخَذَنِي فَغَطَّنِي الثَّانِيَةَ، حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي فَقَالَ: اقْرَأْ، فَقُلْتُ: مَا أَنَا بِقَارِئٍ، فَغَطَّنِي الثَّالِثَةَ، حَتَّى بَلَغَ مِنِّي الْجَهْدُ، ثُمَّ أَرْسَلَنِي، فَقَالَ:**

1109. Abū Muhammad Yahyā ibn Muhammad ibn Sā’id narrated to us and said: Muhammad ibn Sahl ibn ‘Askar and Muhammad ibn ‘Abdil-Malik ibn Zanjūyah and Al-Hasan ibn Abī Ar-Rabī’ and Ahmad ibn Mansūr – and the wording is from Ibn ‘Askar – narrated to us and said: ‘Abdur-Razzāq narrated to us and said: Ma’mar narrated to us, from Az-Zuhrī who said: ‘Urwah ibn Az-Zubayr narrated to us, from ‘Āishah (*radiAllāhu ‘anhā*) who said: The first thing that occurred to the Messenger of Allāh ﷺ from the revelation was the truthful dream during sleep. So he would not have any dream, except that it was fulfilled like the daybreak of morning. Then solitude was made beloved to him, so he would go to *Hirā* and devote himself to worship – and that is worshipping during many nights – and he would bring provisions for this. Then he would return to Khadījah (*radiAllāhu ‘anhā*) and then he would bring provisions for the same (amount of nights) again.

[333] See the one after it.

Until the revelation came to him as a surprise while he was in the *Hirā* cave, and the angel came to him in it. And he said: *"Read."* So the Messenger of Allāh ﷺ said: ***"So I said: 'I cannot read.' So he grabbed me and squeezed me as much as I could possibly bear. Then he let me go, and he said: 'Read.' So I said: 'I cannot read.' So he grabbed me and squeezed me a second time as much as I could possibly bear. Then he let me go, and he said: 'Read.' So I said: 'I cannot read.' So he grabbed me and squeezed me a third time as much as I could possibly bear. Then he let me go, and he said:***

﴿ ٱقۡرَأۡ بِٱسۡمِ رَبِّكَ ٱلَّذِي خَلَقَ ﴾ حَتَّى بَلَغَ: ﴿ عَلَّمَ ٱلۡإِنسَٰنَ مَا لَمۡ يَعۡلَمۡ ﴾

"Read in the Name of your Lord who created." Until he reached:
"He taught the human what he did not know." (Al-'Alaq 96:1-5)*"*

فَرَجَعَ تَرْجُفُ بَوَادِرُهُ حَتَّى دَخَلَ عَلَى خَدِيجَةَ، فَقَالَ: «**زَمِّلُونِي زَمِّلُونِي**» فَزَمَّلُوهُ، حَتَّى ذَهَبَ عَنْهُ الرَّوْعُ، فَقَالَ: «**يَا خَدِيجَةُ مَالِي؟**» وَأَخْبَرَهَا الْخَبَرَ وَقَالَ: «**قَدْ خَشِيتُ عَلَيَّ**» قَالَتْ: كَلَّا، أَبْشِرْ فَوَاللَّهِ لَا يُخْزِيكَ اللَّهُ أَبَدًا، إِنَّكَ لَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، وَتَحْمِلُ الْكَلَّ، وَتَقْرِي الضَّيْفَ، وَتُعِينُ عَلَى نَوَائِبِ الْحَقِّ»

Then he returned while his *bawādir*[334] were shaking, until he entered upon Khadījah. Then he said: ***"Wrap me, wrap me."*** So they wrapped him (in a garment) until he no longer was afraid. Then he said: ***"O Khadījah, what is wrong with me?"*** And he told her the story, and he said: ***"I verily feared for myself."*** She said: *"No, rather rejoice. For by Allāh, Allāh will never humiliate you. You verily uphold the tie of kinship, you are truthful when you speak, you carry (the responsibility of) the family, you show hospitality to the guest, and you help in incidents of rights."*[335]

1110 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى بْنِ فَارِسٍ، وَخُشَيْشُ بْنُ أَصْرَمَ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يُحَدِّثُ عَنْ فَتْرَةِ الْوَحْيِ فَقَالَ فِي حَدِيثِهِ: «**فَبَيْنَا أَنَا أَمْشِي، فَسَمِعْتُ صَوْتًا، مِنَ السَّمَاءِ، فَرَفَعْتُ رَأْسِي، فَإِذَا أَنَا بِالْمَلَكِ الَّذِي، جَاءَنِي بِحِرَاءَ جَالِسٌ عَلَى كُرْسِيٍّ بَيْنَ السَّمَاءِ وَالْأَرْضِ، فَجُئِثْتُ مِنْهُ رُعْبًا، فَرَجَعْتُ فَقُلْتُ: زَمِّلُونِي، زَمِّلُونِي، دَثِّرُونِي دَثِّرُونِي**» فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

1110. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Yahyā ibn Fāris and Khushaysh ibn Asram both narrated to us and said: 'Abdur-Razzāq narrated to us, from Ma'mar, from Az-Zuhrī who said: Abū Salamah ibn 'Abdir-Rahmān informed me, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) who said: I heard the Messenger of Allāh ﷺ tell about the period of (the beginning of) the revelation. And he said in his story: ***"Then while I was walking, I heard a voice***

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[334] In "An-Nihāyah" (1/106): (*Bawādir*) is the plural of *bādirah*. And that is a some meat between the shoulder and the neck.

[335] Narrated by 'Abdur-Razzāq (9719), Ahmad (25959), Al-Bukhārī (3) and Muslim (160).

from the heaven. So I raised my head, and then there was the (same) angel who came to me in Hirā, sitting on a chair between the heaven and the earth. So I became very afraid of him, and I returned (home). Then I said: 'Wrap me, wrap me. Cover me, cover me.'" So Allah ﷻ revealed:

﴿ يَـٰٓأَيُّهَا ٱلْمُدَّثِّرُ ۝١ قُمْ فَأَنذِرْ ۝٢ وَرَبَّكَ فَكَبِّرْ ۝٣ وَثِيَابَكَ فَطَهِّرْ ۝٤ وَٱلرُّجْزَ فَٱهْجُرْ ﴾

"O you who are covered. Get up and warn. And magnify your Lord. And purify your clothes. And keep away from the *rujz*." (Al-Muddaththir 74:1-5)

وَهَىَ الْأَوْثَانُ قَبْلَ أَنْ تُفْرَضَ الصَّلَاةُ.

And they (i.e. the *rujz*) are the idols, before the *salāh* was made obligatory.[336]

1111 – أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي وَهْبُ بْنُ كَيْسَانَ مَوْلَى الزُّبَيْرِ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ الزُّبَيْرِ، يَقُولُ لِعُبَيْدِ بْنِ عُمَيْرٍ: حَدِّثْنَا يَا عُبَيْدُ كَيْفَ كَانَ بَدْءُ مَا ابْتَدَأَ بِهِ رَسُولُ اللَّهِ ﷺ مِنَ النُّبُوَّةِ حِينَ جَاءَهُ جِبْرِيلُ عليه السلام فَذَكَرَ بَدْءَ ذَلِكَ، فَقَالَ النَّبِيُّ ﷺ: «**فَخَرَجْتُ، حَتَّى إِذَا كُنْتُ فِي وَسَطِ الْجَبَلِ فَسَمِعْتُ صَوْتًا مِنَ السَّمَاءِ يَقُولُ: يَا مُحَمَّدُ، أَنْتَ رَسُولُ اللَّهِ، وَأَنَا جِبْرِيلُ، فَرَفَعْتُ رَأْسِي إِلَى السَّمَاءِ لِأَنْظُرَ، فَإِذَا جِبْرِيلُ فِي صُورَةِ رَجُلٍ صَافٍّ قَدَمَيْهِ فِي أُفُقِ السَّمَاءِ يَقُولُ: يَا مُحَمَّدُ أَنْتَ رَسُولُ اللَّهِ، وَأَنَا جِبْرِيلُ، فَوَقَفْتُ أَنْظُرُ إِلَيْهِ، فَمَا أَتَقَدَّمُ وَلَا أَتَأَخَّرُ، وَجَعَلْتُ أَصْرِفُ وَجْهِي فِي آفَاقِ السَّمَاءِ، وَلَا أَنْظُرُ فِي نَاحِيَةٍ مِنْهَا إِلَّا رَأَيْتُهُ كَذَلِكَ، فَمَا زِلْتُ كَذَلِكَ وَاقِفًا حَتَّى بَعَثَتْ خَدِيجَةُ رُسُلَهَا فِي طَلَبِي وَرَجَعُوا إِلَيْهَا وَأَنَا وَاقِفٌ فِي مَكَانِي ذَلِكَ، ثُمَّ انْصَرَفُوا عَنِّي، وَانْصَرَفْتُ رَاجِعًا إِلَى أَهْلِي، حَتَّى أَتَيْتُ خَدِيجَةَ، فَقَالَتْ لِي: أَيْنَ كُنْتَ؟ فَقُلْتُ: «إِنَّ الْأَبْعَدَ لَشَاعِرٌ أَوْ مَجْنُونٌ»، فَقَالَتْ: أُعِيذُكَ بِاللَّهِ مِنْ ذَلِكَ، وَمَاذَا يَا ابْنَ عَمِّ؟ لَعَلَّكَ رَأَيْتَ شَيْئًا؟ قُلْتُ: «نَعَمْ» ثُمَّ حَدَّثْتُهَا بِالْحَدِيثِ، فَقَالَتْ: أَبْشِرْ يَا ابْنَ عَمِّ، فَوَالَّذِي نَفْسُ خَدِيجَةَ بِيَدِهِ إِنِّي لَأَرْجُو أَنْ تَكُونَ نَبِيَّ هَذِهِ الْأُمَّةِ»**

1111. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Bakr ibn Sulaymān narrated to us, from Muhammad ibn Ishāq who said: Wahb ibn Kaysān the *mawlā* of Az-Zubayr narrated to me and said: I heard 'Abdullāh ibn Az-Zubayr say to 'Ubayd ibn 'Umayr: *"Narrate to us, O 'Ubayd, how the beginning of what first occurred to the Messenger of Allāh ﷺ of prophet-hood was, when Jibrīl ('alayhis-salām) came to him."* So he mentioned the beginning of this. And the Prophet ﷺ said: ***"So I went out until I was in the middle of the mountains. Then I heard a voice from the heaven saying: 'O Muhammad, you are the Messenger of Allāh and I am Jibrīl.' So I raised my head towards the heaven to look, and there was Jibrīl in the image of a man, and his two feet were aligned with the horizon of the heaven. He was saying: 'O Muhammad, you are the Messenger of Allāh and I am Jibrīl.' So I stopped and looked at him, so I would not move forward, nor move backwards. And I began turning my face (right and***

[336] Narrated by 'Abdur-Razzāq (9719), Ahmad (15035), Al-Bukhārī (4926) and Muslim (161).

left) on the horizon of the heaven, and I would not look to any side, except that I saw him there. And I continued standing like this until Khadījah sent her messenger looking after me. And they returned to her while I was standing in that place of mine. Then they left me, and I left and returned back to my family, until I came to Khadījah.

Then she said to me: 'Where were you?' So I said: 'The most distant one (i.e. myself) is verily a poet or crazy.' She said: 'I verily seek refuge with Allāh for you from that. And what is it, O cousin? Perhaps you have seen something?' I said: 'Yes. Then I told her the story.' So she said: 'Rejoice, O cousin. For by the One in whose Hand the soul of Khadījah is in, I verily hope that you are the prophet of this ummah.'"[337]

1112 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو أُمَيَّةَ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ خَلَّادٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ عُرْوَةَ، عَنْ هِشَامٍ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: قَالَ وَرَقَةُ لَمَّا ذَكَرَتْ لَهُ خَدِيجَةُ رَحِمَهَا اللهُ أَنَّهُ ذَكَرَ لَهَا جِبْرِيلَ عليه السلام، فَقَالَ: سَبُّوحًا سَبُّوحًا، وَمَا لِجِبْرِيلَ يُذْكَرُ فِي هَذِهِ الْأَرْضِ الَّتِي تُعْبَدُ فِيهَا الْأَوْثَانُ؟ جِبْرِيلُ أَمِينُ اللهِ عَزَّ وَجَلَّ بَيْنَهُ وَبَيْنَ رُسُلِهِ؟ اذْهَبِي بِهِ إِلَى الْمَكَانِ الَّذِي رَأَى فِيهِ مَا رَأَى، فَإِذَا رَآهُ فَتَحَسَّرِي فَإِنْ يَكُ مِنْ عِنْدِ اللهِ، لَا يَرَاهُ، فَفَعَلْتُ قَالَ: فَلَمَّا تَحَسَّرَتْ تَغَيَّبَ جِبْرِيلُ عليه السلام فَلَمْ يَرَهُ فَرَجَعْتُ فَأَخْبَرْتُ وَرَقَةَ، فَقَالَ: إِنَّهُ لَيَأْتِيهِ النَّامُوسُ الْأَكْبَرُ الَّذِي لَا يُعَلِّمُهُ بَنُو إِسْرَائِيلَ أَبْنَائَهُمْ إِلَّا بِثَمَنٍ ثُمَّ أَقَامَ وَرَقَةُ يَنْتَظِرُ إِظْهَارَ الدَّعْوَةِ، وَقَالَ فِي ذَلِكَ.

1112. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū Umayyah 'Abdullāh ibn Muhammad ibn Khallād narrated to us and said: Ya'qūb ibn Muhammad narrated to us and said: 'Abdullāh ibn Muhammad ibn Yahyā ibn 'Urwah narrated to us, from Hishām, from his father, from 'Āishah (*radiAllāhu 'anhā*) who said: When Khadījah – *rahimahāllāh* – mentioned to Waraqah, that he (i.e. the Prophet) mentioned Jibrīl (*'alayhis-salām*) to her, he said: *"Subbūhan Subbūhan.*[338] *And why is Jibrīl mentioned on this earth on which the idols are worshipped?! Jibril is the trustworthy of Allah ﷻ between Him and His messengers. Go to the place where he saw what he saw. And when he sees him, then uncover (your head). Then if it is from Allāh, then he will not see him (while you are uncovered)."* So she did that. He said: Then when she uncovered, Jibril (*'alayhis-salām*) became absent and he no longer could see him. Then she returned and informed Waraqah, so he said: *"Verily, the Great Nāmūs is verily coming to him, whom Banū Isrāīl would not teach their children about, except with a price."* Then Waraqah began waiting for the *da'wah* to be made public. And regarding this he said (some poetry).[339]

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[337] Narrated by Ibn Ishāq in "As-Siyar", as in "Sīrah Ibn Hishām" (1/235). And by way of him At-Tabarī in "At-Tārīkh" (2/300). And in its *isnād* is Bakr ibn Sulaymān, and he is unknown.

[338] **Translator:** *As-Subbūh* is a name from the Names of Allah which means: The One who is declared free from all imperfections and deficiencies.

[339] **Translator:** The lines of poetry are present in the Arabic version, but have not been translated.

1113 – حَدَّثَنَا أَبُو عَلِيٍّ الْحُسَيْنُ بْنُ زَكَرِيَّا السُّكَّرِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الْعُطَارِدِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ يُونُسَ بْنِ عَمْرٍو، عَنْ أَبِيهِ، عَنْ أَبِي مَيْسَرَةَ عَمْرِو بْنِ شُرَحْبِيلَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ لِخَدِيجَةَ رَضِيَ اللَّهُ عَنْهَا: «إِنِّي إِذَا خَلَوْتُ سَمِعْتُ نِدَاءً، وَقَدْ وَاللَّهِ خَشِيتُ أَنْ يَكُونَ هَذَا أَمْرًا»، فَقَالَتْ: مَعَاذَ اللَّهِ، مَا كَانَ اللَّهُ لِيَفْعَلَ بِكَ ذَلِكَ فَوَاللَّهِ إِنَّكَ لَتُؤَدِّي الْأَمَانَةَ، وَتَصِلُ الرَّحِمَ، وَتَصْدُقُ الْحَدِيثَ، فَلَمَّا دَخَلَ أَبُو بَكْرٍ رضي الله عنه وَلَيْسَ رَسُولُ اللَّهِ ﷺ ثَمَّ ذَكَرَتْ خَدِيجَةُ حَدِيثَهُ لَهُ، وَقَالَتْ: يَا عَتِيقُ، اذْهَبْ مَعَ مُحَمَّدٍ إِلَى وَرَقَةَ، فَلَمَّا دَخَلَ رَسُولُ اللَّهِ ﷺ أَخَذَ أَبُو بَكْرٍ بِيَدِهِ، فَقَالَ: انْطَلِقْ بِنَا إِلَى وَرَقَةَ، فَقَالَ: «وَمَنْ أَخْبَرَكَ»؟ قَالَ: خَدِيجَةُ، فَانْطَلَقَا إِلَيْهِ، فَقَصَّا عَلَيْهِ، فَقَالَ: «إِذَا خَلَوْتُ وَحْدِي سَمِعْتُ نِدَاءً خَلْفِي: يَا مُحَمَّدُ، وَأَنْطَلِقُ هَارِبًا فِي الْأَرْضِ»، فَقَالَ لَهُ: لَا تَفْعَلْ، إِذَا أَتَاكَ فَاثْبُتْ، حَتَّى تَسْمَعَ مَا يَقُولُ، ثُمَّ ائْتِنِي فَأَخْبِرْنِي، فَلَمَّا خَلَا نَادَاهُ يَا مُحَمَّدُ، قُلْ:

1113. Abū ʻAlī Al-Husayn ibn Zakariyyā As-Sukkarī narrated to us and said: Ahmad ibn ʻAbdil-Jabbār Al-ʻUtāridī narrated to us and said: Yūnus ibn Bukayr narrated to us, from Yūnus ibn ʻAmr, from his father, from Abū Maysarah ʻAmr ibn Shurahbīl that the Messenger of Allāh ﷺ said to Khadījah (*radiAllāhu ʻanhā*): ***"Verily, when I was alone I heard a calling. And I verily, by Allāh, feared that it would be a (dangerous or evil) matter."***

So she said: *"Refuge is sought with Allāh. Allāh would never do that to you. For by Allāh, you verily return the trust (to its owner), you uphold the ties of kinship, and you are truthful when you speak."*

Then when Abū Bakr (*radiAllāhu ʻanhu*) entered, and the Messenger of Allāh ﷺ was not present, Khadījah mentioned his story to him, and she said: *"O ʻAtīq, go with Muhammad to Waraqah."* Then when the Messenger of Allāh ﷺ entered, Abū Bakr grabbed his hand and said: *"Come and let us go to Waraqah."* So he said: ***"And who informed you?"*** He said: *"Khadījah."*

So they went to him and he told him the story. Then he said: ***"When I was alone I heard a calling behind me (saying): 'O Muhammad.' And I would run away fleeing in the land."***

So he said to him: *"Do not do that. When he comes to you then remain where you are until you hear what he says. Then come to me and inform me."* So when he was alone, he called him (saying): *"O Muhammad, say:*

﴿ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ۝١ ٱلْحَمْدُ لِلَّهِ رَبِّ ٱلْعَٰلَمِينَ ﴾ حتى بلغ ﴿ وَلَا ٱلضَّآلِّينَ ﴾

"In the Name of Allāh, the Most Beneficent, the Most Merciful. All praise is due to Allāh, the Lord of all the worlds." Until he reached: **"Nor the misguided ones."** (Al-Fātihah 1:1-7)

قُلْ: لَا إِلَهَ إِلَّا اللَّهُ.

Say: Lā ilāha illā Allāh."

فَأَتَى وَرَقَةَ، فَذَكَرَ ذَلِكَ لَهُ، فَقَالَ لَهُ وَرَقَةُ: أَبْشِرْ، ثُمَّ أَبْشِرْ فَأَنَا أَشْهَدُ أَنَّكَ الَّذِي بَشَّرَ بِهِ ابْنُ مَرْيَمَ، وَأَنَّكَ عَلَى مِثْلِ نَامُوسِ مُوسَى، وَأَنَّكَ لَنَبِيٌّ مُرْسَلٌ وَأَنَّكَ سَتُؤْمَرُ بِالْجِهَادِ بَعْدَ يَوْمِكَ هَذَا، وَلَئِنْ أَدْرَكَنِي ذَلِكَ لَأُجَاهِدَنَّ مَعَكَ، فَلَمَّا تُوُفِّيَ وَرَقَةُ قَالَ رَسُولُ اللَّهِ ﷺ: «**لَقَدْ رَأَيْتُ الْقِسَّ فِي الْجَنَّةِ عَلَيْهِ الثِّيَابُ الْحَرِيرُ، لِأَنَّهُ آمَنَ بِي وَصَدَّقَنِي**» يَعْنِي وَرَقَةَ.

So he went to Waraqah and mentioned this to him. Then Waraqah said to him: "*Rejoice, and then rejoice (again). For I verily bear witness, that you are the one whom the son of Maryam gave the glad tidings of, and that you are upon the same as the Nāmūs of Mūsā, and that you verily are a sent prophet, and that you will be commanded to jihād after this day of yours. And if I live to see this, I will verily perform jihād along with you.*"

Then when Waraqah died, the Messenger of Allāh ﷺ said: ***"I verily saw the priest in Paradise. He was wearing garments of silk. Because he believed in me and affirmed me."*** Meaning: Waraqah.[340]

1114 – وَحَدَّثَنَا أَبُو عَلِيٍّ قَالَ: حَدَّثَنَا أَحْمَدُ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: "وَقَدْ قَالَ وَرَقَةُ بْنُ نَوْفَلِ بْنِ أَسَدِ بْنِ عَبْدِ الْعُزَّى بْنِ قُصَيٍّ فِيمَا كَانَتْ ذَكَرَتْ لَهُ خَدِيجَةُ رضي الله عنها مِنْ أَمْرِ رَسُولِ اللَّهِ ﷺ فِيمَا يَزْعُمُونَ:

1114. And Abū 'Alī narrated to us and said: Ahmad narrated to us and said: Yūnus narrated to us, from Muhammad ibn Ishāq who said: And Waraqah ibn Nawfal ibn Asad ibn 'Abdil-'Uzza ibn Qusayy verily said about what Khadījah (*radiAllāhu 'anhā*) mentioned to him, from the affair of the Messenger of Allāh ﷺ, according to what they claim: (Poetry).[341]

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[340] Narrated by Ibn Abī Shaybah in "Al-Musannaf" (37710), Ibn Ishāq in "As-Sīrah" (1/132) and Al-Bayhaqī in "Dalāil An-Nubuwwah" (2/158) and he said: *"This is munqati'. And if it is established, then it is possible that it is an information about its revelation after:* **"Read in the Name of your Lord"** *and* **"O you who are covered"** *were revealed to him. And Allāh knows best."*

I said: Among the narrators in the chain of narration, there are those were something has been said about their narration.

[341] **Translator:** The lines of poetry are present in the Arabic version, but have not been translated.

86. Chapter: The mention of the description of the Prophet ﷺ and his characterization in the previous books before him

1115 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ نَاجِيَةَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَمِّي يَعْقُوبُ قَالَ: حَدَّثَنَا أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ، عَنِ ابْنِ حَلْحَلَةَ، عَنْ طَلْحَةَ بْنِ عُبَيْدِ اللَّهِ الْخُزَاعِيِّ، أَنَّهُ سَمِعَ أُمَّ سَلَمَةَ زَوْجَ النَّبِيِّ ﷺ تَقُولُ: «إِنَّا لَنَجِدُ صِفَةَ رَسُولِ اللَّهِ ﷺ فِي بَعْضِ الْكُتُبِ: لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ، وَلَا سَخَّابٍ فِي الْأَسْوَاقِ، وَلَا يُوقِدُ بِالسَّيِّئَةِ إِذَا سَمِعَهَا، وَلَكِنْ يُطْفِئُهَا بِعَيْنِهِ، أَعْطَيْتُهُ مَفَاتِيحَ، لِيَفْتَحَ بِهَا عُيُونًا عُمْيًا، وَيُسْمِعَ آذَانًا وُقْرًا، وَيُقِيمُ أَلْسِنَةً مُعْوَجَّةً، حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ»

1115. Abū Muhammad ‘Abdullāh ibn Muhammad ibn Nājiyah informed us and said: ‘Ubaydullāh ibn Sa’d ibn Ibrāhīm narrated to us and said: My uncle Ya’qūb narrated to us and said: My father narrated to us, from Al-Walīd ibn Kathīr, from Ibn Halhalah, from Talhah ibn ‘Ubaydillāh Al-Khuzā’ī that he heard Umm Salamah the wife of the Prophet ﷺ say: *“We can verily find the description of the Messenger of Allāh ﷺ in some of the books: He is not rude, nor is he harsh. And he is not boisterous in the markets. He does not ignite an evil matter when he hears about it. Rather, he puts it out with his eye. I gave him keys, for him to open blind eyes with them, and for him to make deaf ears hear, and straighten out crooked tongues until they bears witness to Lā ilāha illā Allāh.”*[342]

1116 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي، عَنِ الْوَلِيدِ بْنِ كَثِيرٍ الْمَدَنِيِّ، عَنْ مُحَمَّدِ بْنِ عَمْرِو بْنِ حَلْحَلَةَ أَنَّ طَلْحَةَ بْنَ عُبَيْدِ اللَّهِ بْنِ كَرِيزٍ، أَخْبَرَهُ أَنَّهُ، سَمِعَ أُمَّ سَلَمَةَ رضي الله عنها زَوْجَ النَّبِيِّ ﷺ تَقُولُ: «إِنَّا نَجِدُ صِفَةَ النَّبِيِّ ﷺ فِي بَعْضِ الْكُتُبِ اسْمُهُ الْمُتَوَكِّلُ، لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ وَلَا سَخَّابٍ فِي الْأَسْوَاقِ، وَلَا يُوقِدُ بِالسَّيِّئَةِ إِذَا سَمِعَهَا، وَلَكِنْ يُطْفِئُهَا بِعَيْنِهِ، وَأَعْطَيْتُهُ الْمَفَاتِيحَ، لِيَفْتَحَ اللَّهُ عَزَّ وَجَلَّ بِهِ عُيُونًا عُورًا، وَيُسْمِعَ بِهِ آذَانًا وُقْرًا وَيُحْيِيَ بِهِ قُلُوبًا غُلْفًا، وَيُقِيمُ بِهِ الْأَلْسُنَ الْمُعْوَجَّةَ حَتَّى يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ»

1116. And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: Ya’qūb ibn Ibrāhīm ibn Sa’d narrated to us and said: My father narrated to me, from Al-Walīd ibn Kathīr Al-Madanī, from Muhammad ibn ‘Amr ibn Halhalah, that Talhah ibn ‘Ubaydillāh ibn Karīz informed him that he heard Umm Salamah (*radiAllāhu ‘anhā*) the wife of the Prophet ﷺ say: *“We can verily find the description of the Prophet ﷺ in some of the books: His name is Al-Mutawakkil. He is not rude, nor is he harsh. And he is not boisterous in the markets. He does not ignite an evil matter when he hears about it. Rather, he puts it out with his eye. I gave him keys, in order*

[342] Its *isnād* is *sahīh*. And Al-Bukhārī (4838) narrated a similar narration from ‘Abdullāh ibn ‘Amr ibn Al-‘As (*radiAllāhu ‘anhu*).

for Allāh ﷻ to make blind eyes see by him, and for Him to make deaf ears hear by him, and For Him to straighten out crooked tongues by him until they bear witness to Lā ilāha illā Allāh."

1117 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الزُّبَيْدِيُّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عَيَّاشٍ، عَنْ يَحْيَى بْنِ أَبِي عَمْرٍو السَّيْبَانِيِّ، عَنْ أَبِي سَلَّامٍ الدِّمَشْقِيِّ، وَعَمْرِو بْنِ عَبْدِ اللَّهِ السَّيْبَانِيِّ، أَنَّهُمَا سَمِعَا أَبَا أُمَامَةَ الْبَاهِلِيَّ: يُحَدِّثُ عَنْ حَدِيثِ عَمْرِو بْنِ عَبَسَةَ السُّلَمِيِّ قَالَ: رَغِبْتُ عَنْ آلِهَةِ قَوْمِي فِي الْجَاهِلِيَّةِ وَرَأَيْتُ أَنَّهَا آلِهَةٌ بَاطِلَةٌ، يَعْبُدُونَ الْحِجَارَةَ وَرَأَيْتُ الْحِجَارَةَ لَا تَضُرُّ وَلَا تَنْفَعُ قَالَ: فَلَقِيتُ رَجُلًا مِنْ أَهْلِ الْكِتَابِ، فَسَأَلْتُهُ عَنْ أَفْضَلِ الدِّينِ؟ فَقَالَ: يَخْرُجُ رَجُلٌ مِنْ مَكَّةَ، وَيَرْغَبُ عَنْ آلِهَةِ قَوْمِهِ، وَيَدْعُو إِلَى غَيْرِهَا، وَهُوَ يَأْتِي بِأَفْضَلِ الدِّينِ، فَإِذَا سَمِعْتَ بِهِ فَاتَّبِعْهُ، فَلَمْ يَكُنْ لِي هَمٌّ إِلَّا مَكَّةَ، آتِيهَا أَسْأَلُ: هَلْ حَدَثَ فِيهَا أَمْرٌ؟ فَيَقُولُونَ: لَا، فَأَنْصَرِفُ إِلَى أَهْلِي وَأَهْلِي مِنَ الطَّرِيقِ غَيْرُ جَدِّ بَعِيدٍ فَأَعْتَرِضُ الرُّكْبَانَ خَارِجِينَ مِنْ مَكَّةَ، فَأَسْأَلُهُمْ: هَلْ حَدَثَ فِيهَا خَبَرٌ أَوْ أَمْرٌ؟ فَيَقُولُونَ: لَا، فَإِنِّي لَقَاعِدٌ عَلَى الطَّرِيقِ، إِذْ مَرَّ بِي رَاكِبٌ فَقُلْتُ: مِنْ أَيْنَ جِئْتَ؟ قَالَ: مِنْ مَكَّةَ، قُلْتُ: هَلْ حَدَثَ فِيهَا خَبَرٌ؟ قَالَ: نَعَمْ، رَجُلٌ رَغِبَ عَنْ آلِهَةِ قَوْمِهِ، وَدَعَا إِلَى غَيْرِهَا، قُلْتُ: صَاحِبِي الَّذِي أُرِيدُ، فَشَدَدْتُ رَاحِلَتِي، فَجِئْتُ مَنْزِلِي الَّذِي كُنْتُ أَنْزِلُ فِيهِ، فَسَأَلْتُ عَنْهُ؟ فَوَجَدْتُ مُسْتَخْفِيًا شَأْنَهُ، وَوَجَدْتُ قُرَيْشًا عَلَيْهِ جُرَآءَ، فَتَلَطَّفْتُ لَهُ حَتَّى دَخَلْتُ عَلَيْهِ، فَسَلَّمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: مَا أَنْتَ؟ قَالَ: «**نَبِيٌّ**» قُلْتُ: وَمَا النَّبِيُّ؟ قَالَ: «**رَسُولُ اللَّهِ ﷺ**» قُلْتُ: مَنْ أَرْسَلَكَ؟ قَالَ: «**اللَّهُ**» قُلْتُ: بِمَاذَا أَرْسَلَكَ؟ قَالَ: «**أَنْ تُوصَلَ الْأَرْحَامُ، وَتُحْقَنَ الدِّمَاءُ، وَتُؤْمَنَ السُّبُلُ، وَتُكَسَّرَ الْأَوْثَانُ، وَيُعْبَدَ اللَّهُ وَحْدَهُ لَا يُشْرَكُ بِهِ شَيْئًا**» قَالَ: قُلْتُ: نِعْمَ مَا أَرْسَلَكَ بِهِ، أُشْهِدُكَ أَنِّي قَدْ آمَنْتُ بِكَ وَصَدَّقْتُ، أَفَأَمْكُثُ مَعَكَ؟ أَوْ مَا تَرَى؟ قَالَ: «**قَدْ تَرَى كَرَاهِيَةَ النَّاسِ لِمَا جِئْتُ بِهِ، فَامْكُثْ فِي أَهْلِكَ، فَإِذَا سَمِعْتَ بِي خَرَجْتُ مَخْرَجًا فَاتَّبِعْنِي**» فَلَمَّا خَرَجَ إِلَى الْمَدِينَةِ سِرْتُ حَتَّى قَدِمْتُ عَلَيْهِ، ثُمَّ قُلْتُ: يَا نَبِيَّ اللَّهِ، أَتَعْرِفُنِي؟ قَالَ: «**نَعَمْ أَنْتَ السُّلَمِيُّ الَّذِي جِئْتَنِي بِمَكَّةَ، فَقُلْتُ لَكَ: كَذَا وَكَذَا، وَقُلْتَ لِي: كَذَا وَكَذَا**» وَذَكَرَ الْحَدِيثَ.

1117. And Al-Firyābī narrated to us and said: Ibrāhīm ibn Al-'Ala Az-Zubaydī A-Himsī narrated to us and said: Ismā'īl ibn 'Ayyāsh narrated to us, from Yahyā ibn Abī 'Amr As-Saybānī, from Abū Sallām Ad-Dimashqī and 'Amr ibn 'Abdillāh As-Saybānī that they both heard Abū Umāmah Al-Bāhilī (*radiAllāhu 'anhu*) narrate from the *hadīth* of 'Amr ibn 'Abasah As-Sulamī who said: I disliked the *ālihah* (worshipped objects, pl. *ilāh*) of my people in *jāhiliyyah*, and I saw that the *ālihah* were falsehood. They were worshipping rock, and I saw that rocks do not harm, nor benefit. He said: Then I met a man from *Ahlul-Kitāb*, so I asked him about the best religion?

He said: *"A man from Makkah will emerge. He will turn away from the ālihah of his people, and he will invite to something other than them. And he will come with the best religion. So when you hear about him, then follow him."*

So I only cared about *Makkah*. I would go to it and ask: *"Did something happen in it?"* And they would say: *"No."* Then I would return to my family. And my family were on a road not far away. So I would go to the caravans that exited from *Makkah*

and ask them: *"Are there any news from it or did something happen in it?"* And they would say: *"No."*

Then I was verily sitting on the road when a rider passed me by. So I said: *"Where do you come from?"*

He said: *"From Makkah."* I said: *"Are there any news from it?"* He said: *"Yes, a man has turned away from the ālihah of his people, and invited to something other than them."*

I said (to myself): This is the companion I am searching for. So I prepared my riding animal and I went to the place where I used to stay. Then I asked about him, and I found out his affair was (still) hidden. And I found that Quraysh were wronging him. So I was kind with him until I entered upon him. Then I greeted him and then I said: *"What are you?"* He said: ***"A prophet."***

I said: *"And what is a prophet?"*

He said: ***"The Messenger of Allāh ﷺ."***

I said: *"Who sent you?"*

He said: ***"Allāh."***

I said: *"What did He send you with?"*

He said: ***"To uphold the ties of kinship, to prevent bloodshed, to make the roads safe, and to destroy the idols and that Allah should be worshipped without anything being associated with Him as a partner."***

He said: I said: *"How good is what He sent you with! I call you to bear witness that I verily have believed in you and affirmed (what you have said). Should I stay with you? Or what do you think?"*

He said: ***"You can verily see the hatred of the people for what I have come with. So remain with your family. And when you hear I have exited, then follow me."***

So when I heard that he had exited (and left *Makkah*) towards *Al-Madīnah* I hurried and went to him. Then I said: *"O prophet of Allāh, do you recognize me?"*

He said: ***"Yes, you are As-Sulamī who came to me in Makkah, and I said such and such to you. And you said such and such to me…"*** And he mentioned the *hadīth*.[343]

[343] Narrated by Ahmad (17016) and Muslim (832).

87. Chapter: The description of the Messenger of Allāh ﷺ in *At-Tawrāh* and *Al-Injīl*, and they were verily commanded to follow him in their Books

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ تَقَدَّمَ ذِكْرُنَا لِقَوْلِ اللهِ عَزَّ وَجَلَّ:

1118. We have verily already mentioned His ﷻ Words:

﴿...عَذَابِيٓ أُصِيبُ بِهِۦ مَنْ أَشَآءُۖ وَرَحْمَتِي وَسِعَتْ كُلَّ شَيْءٖۚ فَسَأَكْتُبُهَا لِلَّذِينَ يَتَّقُونَ وَيُؤْتُونَ ٱلزَّكَوٰةَ وَٱلَّذِينَ هُم بِـَٔايَٰتِنَا يُؤْمِنُونَ ﴿١٥٦﴾ ٱلَّذِينَ يَتَّبِعُونَ ٱلرَّسُولَ ٱلنَّبِيَّ ٱلْأُمِّيَّ ٱلَّذِي يَجِدُونَهُۥ مَكْتُوبًا عِندَهُمْ فِي ٱلتَّوْرَىٰةِ وَٱلْإِنجِيلِ﴾ الآيَة

"...I afflict with My punishment whomever I want. And My mercy encompasses everything. So I will write it for those who fear (Allāh)**, and they give the *zakāh*, and they believe in our verses. Those who believe in the Messenger; the unlettered Prophet whom they can find written with them in the *Tawrāh* and the *Injīl*."** (Al-A'rāf 7:156-157)

Until the end of the verse.

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَإِذْ قَالَ عِيسَى ٱبْنُ مَرْيَمَ يَٰبَنِيٓ إِسْرَٰٓءِيلَ إِنِّي رَسُولُ ٱللَّهِ إِلَيْكُم مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ ٱلتَّوْرَىٰةِ وَمُبَشِّرًۢا بِرَسُولٍ يَأْتِي مِنۢ بَعْدِي ٱسْمُهُۥٓ أَحْمَدُۖ فَلَمَّا جَآءَهُم بِٱلْبَيِّنَٰتِ قَالُواْ هَٰذَا سِحْرٞ مُّبِينٞ ﴾

"And when 'Īsā ibn Maryam said: 'O Banu Isrāīl, I am verily the Messenger of Allāh to you; a confirmation of what came before me of the *Tawrāh*, and a bearer of glad tidings of a messenger who will come after me, whose name is Ahmad.' But when he came to them with clear evidences, they said: 'This is pure magic.'" (As-Saff 61:6)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ عَلِمَتِ الْيَهُودُ: أَنَّ مُحَمَّدًا ﷺ نَبِيٌّ، وَأَنَّهُ مُرْسَلٌ، وَأَنَّهُ وَاجِبٌ عَلَيْهِمُ اتِّبَاعُهُ، وَتَرْكُ دِينِهِمْ لِدِينِهِ، وَأَوْجَبَ عَلَيْهِمْ بَيَانَ نُبُوَّتِهِ لِمَنْ لَا كِتَابَ عِنْدَهُ مِنَ الْمُشْرِكِينَ، وَكَانُوا قَبْلَ أَنْ يُبْعَثَ النَّبِيُّ ﷺ يُقَاتِلُونَ الْعَرَبَ، فَكَانَتِ الْعَرَبُ تَهْزِمُ الْيَهُودَ، فَقَالَتِ الْيَهُودُ بَعْضُهُمْ لِبَعْضٍ: تَعَالَوْا حَتَّى نَسْتَفْتِحَ قِتَالَنَا لِلْعَرَبِ بِمُحَمَّدٍ، الَّذِي نَجِدُهُ مَكْتُوبًا عِنْدَنَا أَنَّهُ يَخْرُجُ نَبِيًّا مِنَ الْعَرَبِ، وَكَانُوا إِذَا الْتَقَوْا قَالُوا: اللَّهُمَّ بِحَقِّ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الَّذِي وَعَدْتَنَا أَنَّكَ تُخْرِجُهُ إِلَّا نَصَرْتَنَا عَلَيْهِمْ، فَأَجَابَهُمُ اللَّهُ عَزَّ وَجَلَّ فَنَصَرَ الْيَهُودَ عَلَى الْعَرَبِ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ كَفَرُوا بِهِ حَسَدًا مِنْهُمْ لَهُ عَلَى عِلْمٍ مِنْهُمْ أَنَّهُ نَبِيٌّ حَقٌّ، لَا شَكَّ فِيهِ عِنْدَهُمْ، فَلَعَنَهُمُ اللَّهُ عَزَّ وَجَلَّ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

The jews verily knew that Muhammad ﷺ was a prophet and that he was sent, and that it was obligatory upon them to follow him, and to forsake their own religion for his religion. And He obligated upon them to clarify his prophet-hood for those

who did not have a book from the *mushrikūn*. And before the Prophet ﷺ was sent, they used to fight the Arabs. And the Arabs would win over the jews, so the jews would say to each other: *"Come and let us begin our fighting against the Arabs with (mentioning) Muhammad whom we found to be written in our books; that there will come out a prophet from the Arabs."* So when they would meet (their enemy) they would say: *"O Allāh, by the right of Muhammad the unlettered prophet whom You have promised us that You will bring him out, (we ask) that You give us victory over them."*

So Allāh ﷻ answered them and gave victory to the jews over the Arabs. Then when the Prophet ﷺ was sent, they disbelieved in him out of jealousy for him, despite that they knew that he was a true prophet. They did not doubt this at all. So Allāh ﷻ cursed them, and Allāh ﷻ revealed:

﴿ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴾

"And before they used to pray for victory (by the Prophet) **against those who disbelieved – so when what they** (already) **knew came to them, they rejected it. So may the curse of Allāh be upon the *kāfirīn*."** (Al-Baqarah 2:89)

1119 – أَنْبَأَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ هَارُونَ بْنِ عَنْتَرَةَ، عَنْ أَبِيهِ، عَنْ جَدِّهِ، عَنِ ابْنِ عَبَّاسٍ قَالَ: «كَانَتْ يَهُودُ خَيْبَرَ تُقَاتِلُ غَطَفَانَ، فَكُلَّمَا الْتَقَوْا هُزِمَتِ الْيَهُودُ فَعَادَ الْيَهُودُ يَوْمًا فِي الدُّنْيَا، فَقَالُوا: اللَّهُمَّ نَسْأَلُكَ بِحَقِّ مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ، الَّذِي وَعَدْتَنَا أَنَّكَ تُخْرِجُهُ لَنَا فِي آخِرِ الزَّمَانِ إِلَّا نَصَرْتَنَا عَلَيْهِمْ قَالَ: فَكَانُوا إِذَا الْتَقَوْا دَعَوْا بِهَذَا الدُّعَاءِ، فَهَزَمُوا غَطَفَانَ، فَلَمَّا بُعِثَ النَّبِيُّ ﷺ، كَفَرُوا بِهِ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

1119. Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: 'Abdul-Malik ibn Hārūn ibn 'Antarah narrated to us, from his father, from his grandfather, from Ibn 'Abbās (*radiAllāhu 'anhu*) who said: The jews of Khaybar would fight against Ghatafān. But every time they met (in battle) the jews would be defeated. Then one day in *dunyā* the jews returned and said: *"O Allāh, we ask You by the right of Muhammad the unlettered prophet whom You have promised us that You will bring him out for us in the end times, that You give us victory over them."* He said: So when they met (their enemy) they would invoke by the invocation, and so they defeated Ghatafān. Then when the Prophet ﷺ was sent, they disbelieved in him, so Allāh ﷻ revealed:

﴿ وَكَانُوا مِنْ قَبْلُ يَسْتَفْتِحُونَ عَلَى الَّذِينَ كَفَرُوا فَلَمَّا جَاءَهُمْ مَا عَرَفُوا كَفَرُوا بِهِ فَلَعْنَةُ اللَّهِ عَلَى الْكَافِرِينَ ﴾

"And before they used to pray for victory (by the Prophet) **against those who disbelieved – so when what they** (already) **knew came to them, they rejected it. So may the curse of Allāh be upon the *kāfirīn*."** (Al-Baqarah 2:89)[344]

[344] In its *isnād* is 'Abdul-Malik ibn Hārūn. Al-Bukhārī said: *"Munkar in hadīth."* And Ibn Ma'īn said: *"Liar."* ["Ad-Du'afā" by Al-'Uqaylī (3/38)].

1120 – وَأَنْبَأَنَا أَبُو عُبَيْدِ اللَّهِ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ، حَدَّثَنَا وَهْبُ بْنُ جَرِيرٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: سَمِعْتُ مُحَمَّدَ بْنَ إِسْحَاقَ قَالَ: حَدَّثَنِي صَالِحُ بْنُ إِبْرَاهِيمَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ سَلَمَةَ بْنِ سَلَامَةَ بْنِ وَقْشٍ قَالَ: كَانَ بَيْنَ أَبْيَاتِنَا رَجُلٌ يَهُودِيٌّ، فَخَرَجَ عَلَيْنَا ذَاتَ غَدَاةٍ ضُحًى، حَتَّى جَلَسَ إِلَى بَنِي عَبْدِ الْأَشْهَلِ فِي نَادِيهِمْ، وَأَنَا يَوْمَئِذٍ غُلَامٌ شَابٌّ، عَلَى بُرْدَةٍ لِي، مُضْطَجِعٌ بِفِنَاءِ أَهْلِي، فَأَقْبَلَ الْيَهُودِيُّ فَذَكَرَ الْبَعْثَ وَالْقِيَامَةَ، وَالْجَنَّةَ وَالنَّارَ، وَكَانَ الْقَوْمُ أَصْحَابَ وَثَنٍ لَا يَرَوْنَ حَيَاةً تَكُونُ بَعْدَ الْمَوْتِ، فَقَالُوا: وَيْحَكَ يَا فُلَانُ، أَتَرَى هَذَا كَائِنًا: أَنَّ اللَّهَ عَزَّ وَجَلَّ يَبْعَثُ الْعِبَادَ بَعْدَ مَوْتِهِمْ، إِذَا صَارُوا تُرَابًا وَعِظَامًا؟ وَأَنَّ غَيْرَ هَذِهِ الدَّارِ يُجْزَوْنَ فِيهَا بِحُسْنِ أَعْمَالِهِمْ، ثُمَّ يَصِيرُونَ إِلَى جَنَّةٍ وَنَارٍ؟ قَالَ: نَعَمْ، وَالَّذِي نَفْسِي بِيَدِهِ، وَايْمُ اللَّهِ لَوَدِدْتُ أَنَّ حَظِّي مِنْ تِلْكَ النَّارِ أَنْ أَنْجُوَ مِنْهَا: أَنْ يُسْجَرَ لِي تَنُّورٌ فِي دَارِكُمْ، ثُمَّ أُجْعَلُ فِيهِ، ثُمَّ يُطْبَقُ عَلَيَّ، قَالُوا لَهُ: وَمَا عَلَامَةُ ذَلِكَ؟ قَالَ: نَبِيٌّ يُبْعَثُ الْآنَ قَدْ أَظَلَّكُمْ زَمَانُهُ وَيَخْرُجُ مِنْ هَذِهِ الْبِلَادِ وَأَشَارَ إِلَى مَكَّةَ، قَالُوا: وَمَتَى يَكُونُ ذَلِكَ الزَّمَانُ؟ قَالَ: إِنْ يَسْتَنْفِدَ هَذَا الْغُلَامُ عُمْرَهُ يُدْرِكْهُ قَالَ سَلَمَةُ: فَمَا ذَهَبَ اللَّيْلُ وَالنَّهَارُ حَتَّى بَعَثَ اللَّهُ رَسُولَهُ ﷺ، وَإِنَّ الْيَهُودِيَّ لَحَيٌّ بَيْنَ أَظْهُرِنَا، فَآمَنَّا بِرَسُولِ اللَّهِ ﷺ، وَصَدَّقْنَاهُ، وَكَفَرَ بِهِ الْيَهُودِيُّ وَكَذَّبَهُ، فَكُنَّا نَقُولُ لَهُ: وَيْلَكَ يَا فُلَانُ أَيْنَ مَا كُنْتَ تَقُولُ؟ فَيَقُولُ: إِنَّهُ «لَيْسَ بِهِ، بَغْيًا وَحَسَدًا»

1120. And Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash’ath Ahmad ibn Al-Miqdām narrated to us and said: Wahb ibn Jarīr narrated to us and said: My father narrated to me and said: I heard Muhammad ibn Ishāq who said: Sālih ibn Ibrāhīm ibn ‘Abdir-Rahmān ibn ‘Awf, from Mahmud ibn Labid, from Salamah ibn Salamah ibn Waqsh (*radiAllāhu ‘anhu*) who said: Between our houses there was a jew. Then one morning in the forenoon he came out to us, until he sat down with Banū ‘Abdil-Ashhal in their gathering. And at that time I was a young boy wearing a cloak of mine, laying down in the courtyard of my family. Then the jew came and he mentioned the resurrection and the Day of Judgment, and Paradise and Hellfire. And the people were worshippers of idols who did not believe in any life after death. So they said: *“Woe to you, O fulān. Do you believe this will happen; that Allāh ﷻ will resurrect the slaves after their death, when they have become dust and bones?! And there is another abode than this one where they will be rewarded for their good deeds, and then they will end up in Paradise and Hellfire?”*

He said: *“Yes, by the One in whose Hand my soul is in. And by Allāh, I verily wish that my share of that fire – so that I may be saved from it – would be that an oven is heated for me in your house, and then I am placed inside it and it is closed over me.”*

They said: *“And what is the sign of this?”*

He said: *“A prophet who will be sent now. The time for it is verily shadowing you. He will emerge from these lands.”* And he pointed towards *Makkah*.

They said: *“And when will this time be?”*

He said: *“If this young boy lives his full lifespan, then he will witness it.”*

Salamah said: Then the night and day did not pass before Allāh sent His Messenger ﷺ. And the jew was verily still alive among us. So we believed in the Messenger of Allāh ﷺ and affirmed him (in what he came with), and the jew disbelieved in him and called him a liar. So we used to say to him: *"Woe to you, O fulān. Where is what you used to say?!"*

He said: *"It is verily not him."* Out of transgression and jealousy.[345]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَأَكْثَرُ الْيَهُودِ كَفَرُوا، وَالْقَلِيلُ مِنْهُمْ آمَنَ بِرَسُولِ اللَّهِ ﷺ، مِثْلُ عَبْدِ اللَّهِ بْنِ سَلَامٍ، وَبَعْدَهُ كَعْبُ الْأَحْبَارِ.

So most of the jews disbelieved, and a few of them believed in the Messenger of Allāh ﷺ, such as 'Abdullāh ibn Salām, and after him Ka'b Al-Ahbār.

1121 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ سَعِيدِ بْنِ أَبِي هِلَالِ بْنِ أُسَامَةَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ، أَنَّهُ كَانَ يَقُولُ: إِنَّا لَنَجِدُ صِفَةَ رَسُولِ اللَّهِ ﷺ: إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا، وَحِرْزًا لِلْأُمِّيِّينَ أَنْتَ عَبْدِي وَرَسُولِي، سَمَّيْتُهُ الْمُتَوَكِّلَ، لَيْسَ بِفَظٍّ وَلَا غَلِيظٍ وَلَا سَخَّابٍ فِي الْأَسْوَاقِ، وَلَا يَجْزِي بِالسَّيِّئَةِ مِثْلَهَا، وَلَكِنْ يَعْفُو وَيَتَجَاوَزُ، لَنْ أَقْبِضَهُ حَتَّى يُقِيمَ اللَّهُ الْأَلْسِنَةَ الْمُتَعَوِّجَةَ، بِأَنْ يَشْهَدُوا أَنْ لَا إِلَهَ إِلَّا اللَّهُ، يَفْتَحُ اللَّهُ بِهِ أَعْيُنًا عُمْيًا، وَآذَانًا صُمًّا، وَقُلُوبًا غُلْفًا قَالَ عَطَاءُ بْنُ يَسَارٍ: وَأَخْبَرَنِي أَبُو وَاقِدٍ اللَّيْثِيُّ: أَنَّهُ سَمِعَ كَعْبَ الْأَحْبَارِ يَقُولُ: مَا قَالَ ابْنُ سَلَامٍ.

1121. Abū Bakr ibn Abī Dāwūd narrated to us and said: 'Abdul-Malik ibn Shu'ayb ibn Al-Layth narrated to us and said: My father narrated to me, from my grandfather, from Khālid ibn Yazīd, from Sa'īd ibn Abī Hilāl ibn Usāmah, from Atā ibn Yasār, from 'Abdullāh ibn Salām (*radiAllāhu 'anhu*) that he used to say: *"We can verily find the description of the Messenger of Allāh ﷺ (in the Tawrāh); We have verily sent you as a witness, a bearer of glad tidings and a warner. And a fortress for the unlettered. You are My slave and My messenger. I have named him Al-Mutawakkil. He is not rude, nor is he harsh. And he is not boisterous in the markets. And he does not retaliate evil with the same (i.e. evil), rather he forgives and pardons. I will not take him (i.e. his soul), before Allāh straightens the crooked tongues, by them bearing witness to Lā ilāha illā Allāh. By him He will open blind eyes, deaf ears and covered hearts."*[346]

'Atā ibn Yasār said: Abū Wāqid Al-Laythī informed me that he heard Ka'b Al-Ahbār says the same as Ibn Salām said.

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[345] Narrated by Ahmad (15841). And he added in it: *"From Salamah ibn Salamah ibn Waqsh, and he was from the companions of (the battle of) Badr."* And its *isnād* is *hasan*.

[346] Narrated by Al-Bukhārī (2125).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَأَمَّا النَّصَارَى، فَقَدْ أَثْنَى اللَّهُ عَزَّ وَجَلَّ عَلَى مَنْ آمَنَ مِنْهُمْ بِمُحَمَّدٍ ﷺ، لِأَنَّهُ مَكْتُوبٌ عِنْدَهُمْ فِي الْإِنْجِيلِ، فَأَثْنَى عَلَيْهِمْ عَزَّ وَجَلَّ بِأَحْسَنِ مَا يَكُونُ مِنَ الثَّنَاءِ.

And as for the christians, then Allāh ﷻ verily praised those among them who believed in Muhammad ﷺ, because he is written with them in the *Injīl*. So He ﷻ praised them with the best of praise.

1122 – حَدَّثَنَا أَبُو بَكْرٍ عُمَرُ بْنُ سَعْدٍ الْقَرَاطِيسِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورٍ الرَّمَادِيُّ قَالَ: حَدَّثَنَا أَبُو صَالِحٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ عَلِيِّ بْنِ أَبِي طَلْحَةَ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1122. Abū Bakr ‘Amr ibn Sa’d Al-Qarātīsī narrated to us and said: Ahmad ibn Mansūr Ar-Ramādī narrated to us and said: Abū Sālih ‘Abdullāh ibn Sālih narrated to us and said: Mu’āwiyah ibn Sālih narrated to us, from ‘Alī ibn Abī Talhah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) regarding the Words of Allāh ﷻ:

﴿ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً لِّلَّذِينَ ءَامَنُواْ ٱلَّذِينَ قَالُوٓاْ إِنَّا نَصَٰرَىٰ ﴾

“And you will verily find those of them nearest in love to those who believe to be those who said: ‘We are christians.’” (Al-Māidah 5:82)

قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، وَهُوَ بِمَكَّةَ، يَخَافُ عَلَى أَصْحَابِهِ مِنَ الْمُشْرِكِينَ فَبَعَثَ رَسُولُ اللَّهِ ﷺ جَعْفَرَ بْنَ أَبِي طَالِبٍ رضي الله عنه وَابْنَ مَسْعُودٍ، وَعُثْمَانَ بْنَ مَظْعُونٍ فِي رَهْطٍ مِنْ أَصْحَابِهِ إِلَى النَّجَاشِيِّ مَلِكِ الْحَبَشَةِ، فَلَمَّا بَلَغَ ذَلِكَ الْمُشْرِكِينَ، بَعَثُوا عَمْرَو بْنَ الْعَاصِ فِي رَهْطٍ مِنْهُمْ، ذَكَرَ أَنَّهُمْ سَبَقُوا أَصْحَابَ النَّبِيِّ ﷺ إِلَى النَّجَاشِيِّ، فَقَالُوا لَهُ: إِنَّهُ قَدْ خَرَجَ فِينَا رَجُلٌ سَفَّهَ عُقُولَ قُرَيْشٍ وَأَحْلَامَهَا، زَعَمَ أَنَّهُ نَبِيٌّ، وَأَنَّهُ بَعَثَ إِلَيْكَ رَهْطًا لِيُفْسِدُوا عَلَيْكَ قَوْمَكَ، فَأَحْبَبْنَا أَنْ نَأْتِيَكَ وَنُخْبِرَكَ خَبَرَهُمْ، فَقَالَ: إِنْ جَاءُونِي نَظَرْتُ فِيمَا يَقُولُونَ، فَقَدِمَ أَصْحَابُ النَّبِيِّ ﷺ، فَأَتَوْا إِلَى بَابِ النَّجَاشِيِّ فَقَالُوا: اسْتَأْذِنْ لِأَوْلِيَاءِ اللَّهِ، فَقَالَ: ائْذَنْ لَهُمْ، فَمَرْحَبًا بِأَوْلِيَاءِ اللَّهِ، فَلَمَّا دَخَلُوا عَلَيْهِ سَلَّمُوا، فَقَالَ لَهُ الرَّهْطُ مِنَ الْمُشْرِكِينَ: أَلَا تَرَى أَيُّهَا الْمَلِكُ أَنَّا صَدَقْنَاكَ، وَأَنَّهُمْ لَمْ يُحَيُّوكَ بِتَحِيَّتِكَ الَّتِي تُحَيَّى بِهَا؟ فَقَالَ لَهُمْ: مَا مَنَعَكُمْ أَنْ تُحَيُّونِي بِتَحِيَّتِي؟ فَقَالُوا: حَيَّيْنَاكَ بِتَحِيَّةِ أَهْلِ الْجَنَّةِ وَتَحِيَّةِ الْمَلَائِكَةِ، فَقَالَ لَهُمْ: مَا يَقُولُ صَاحِبُكُمْ فِي عِيسَى وَأُمِّهِ؟ قَالُوا: يَقُولُ: هُوَ عَبْدُ اللَّهِ وَكَلِمَةٌ مِنَ اللَّهِ وَرُوحٌ مِنْهُ، أَلْقَاهَا إِلَى مَرْيَمَ، وَيَقُولُ فِي مَرْيَمَ إِنَّهَا الْعَذْرَاءُ الطَّيِّبَةُ الْبَتُولُ قَالَ: فَأَخَذَ عُودًا مِنَ الْأَرْضِ فَقَالَ: مَا زَادَ عِيسَى وَأُمُّهُ عَلَى مَا قَالَ صَاحِبُكُمْ فَوْقَ هَذَا الْعُودِ فَكَرِهَ الْمُشْرِكُونَ قَوْلَهُ، وَتَغَيَّرَتْ لَهُ وُجُوهُهُمْ، فَقَالَ: هَلْ تَعْرِفُونَ شَيْئًا مِمَّا أُنْزِلَ عَلَيْكُمْ؟ قَالُوا: نَعَمْ قَالَ: اقْرَءُوا، فَقَرَءُوا وَحَوْلَهُ الْقِسِّيسُونَ وَالرُّهْبَانُ كُلَّمَا قَرَءُوا انْحَدَرَتْ دُمُوعُهُمْ مِمَّا عَرَفُوا مِنَ الْحَقِّ قَالَ اللَّهُ عَزَّ وَجَلَّ:

He said: When the Messenger of Allāh ﷺ was in *Makkah*, he feared the *mushrikūn* for his companions. So the Messenger of Allāh ﷺ sent Ja’far ibn Abī Tālib (*radiAllāhu ‘anhu*), Ibn Mas’ūd and ‘Uthmān ibn Madh’ūn amongst a group from his companions to An-Najāshī the king of *Al-Habasah*. Then when this reached the *mushrikūn*, they sent ‘Amr ibn Al-‘Ās amongst a group from them. It is mentioned that they came to An-Najāshī before the companions of the Prophet ﷺ. So they said to him: *“A man has verily emerged among us, who has belittled the intellects of Quraysh*

and our minds. And he claimed that he is a prophet, and that he has sent group of people to you for them to corrupt your people for you. So we wanted to come to you and inform you about them." So he said: *"If they come to me I will look into what you are saying."*

Then the companions of the Prophet ﷺ came, and they went to the door of An-Najāshī and said: *"Ask for permission for the allies (or friends) of Allāh."* So he said: *"Allow them (to enter). And welcome to the allies of Allāh."*

Then when they entered upon him they greeted with *salām*. Then the group of *mushrikūn* said to him: *"Do you not see, O king, that we told you the truth, and that they did not greet you with the greeting that you use?"*

So he said to them: *"What prevented you from greeting me with my greeting?"*

So they said: *"We greeted you with the greeting of the people of Paradise, and with the greeting of the angels."*

Then he said to them: *"What does your companion say about 'Īsā and his mother?"*

They said: *"He says that he is the slave of Allāh, and a word from Allāh, and a soul from Him which He cast at Maryam. And he says about Maryam that she is the pure virgin maiden."*

He said: Then he took a stick from the ground and said: *"'Īsā and his mother did not exceed what your companion have said, beyond (the length of) this stick."*

And the *mushrikūn* hated what he said, and their faces changed colour.

Then he said: *"Do you know anything from what has been revealed to you?"*

They said: *"Yes."* He said: *"Recite."* So they recited. And around him were priests and monks. Every time they recited, their tears would fall due to what they recognized from the truth. Allāh ﷻ said:

﴿ ذَٰلِكَ بِأَنَّ مِنْهُمْ قِسِّيسِينَ وَرُهْبَانًا وَأَنَّهُمْ لَا يَسْتَكْبِرُونَ ﴿٨٢﴾ وَإِذَا سَمِعُوا۟ مَآ أُنزِلَ إِلَى ٱلرَّسُولِ تَرَىٰٓ أَعْيُنَهُمْ تَفِيضُ مِنَ ٱلدَّمْعِ مِمَّا عَرَفُوا۟ مِنَ ٱلْحَقِّ ۖ يَقُولُونَ رَبَّنَآ ءَامَنَّا فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴾

"That is because some of them are priests and monks, and that they do not become arrogant. And when they hear what was revealed to the Messenger you see their eyes flowing with tears due to what they recognized from the truth. They say: 'Our Lord, we have believed, so write us among those who testify." (Al-Maidah 5:82-83)

مُحَمَّدٌ رَسُولُ اللهِ ﷺ وَأُمَّتُهُ.

Muhammad is the Messenger of Allāh ﷺ, and his *ummah*.[347]

[347] Narrated by Ibn Jarīr in his "Tafsīr (8/595).

1123 – وَأَنْبَأَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ حُمْرَانَ، عَنْ سَعِيدِ بْنِ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ فِي قَوْلِ اللهِ عَزَّ وَجَلَّ:

1123. And Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: ‘Amr ibn Humrān narrated to us, from Sa’īd ibn Abī ‘Arūbah, from Qatādah regarding the Words of Allāh ﷻ:

﴿ وَلَتَجِدَنَّ أَقْرَبَهُم مَّوَدَّةً ﴾ إِلَى قَوْلِهِ عَزَّ وَجَلَّ: ﴿ فَٱكْتُبْنَا مَعَ ٱلشَّٰهِدِينَ ﴾

“And you will verily find those of them nearest in love.” Until His ﷻ Words: **“So write us among those who testify.”** (Al-Maidah 5:82-83)

قَالَ: "أُنَاسٌ مِنْ أَهْلِ الْكِتَابِ كَانُوا عَلَى شَرِيعَةٍ مِنَ الْحَقِّ مِمَّا جَاءِ بِهِ عِيسَى عليه الصلاة والسلام، يُؤْمِنُونَ بِهِ، وَيَنْتَهُونَ إِلَيْهِ، فَلَمَّا بَعَثَ اللهُ عَزَّ وَجَلَّ مُحَمَّدًا ﷺ، صَدَّقُوهُ وَآمَنُوا بِهِ، وَعَرَفُوا أَنَّ الَّذِي جَاءَ بِهِ الْحَقُّ مِنَ اللهِ عَزَّ وَجَلَّ، فَأَثْنَى اللهُ عَزَّ وَجَلَّ عَلَيْهِمْ بِمَا تَسْمَعُونَ"

He said: *“Some people from Ahlul-Kitāb were upon a sharī’ah (legislation) from the truth, from that what ‘Īsā (‘alayhis-salām) came with. They believed in it and they referred to it. Then when Allāh ﷻ sent Muhammad ﷺ they affirmed him and believed in him. And they knew (or recognized) that what he came with is the truth from Allāh ﷻ. So Allāh ﷻ praised them with what you hear (in these verses).”*

1124 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ شَبِيبٍ الْبَصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُمَرَ الْجُبَيْرِيُّ مِنْ وَلَدِ جُبَيْرِ بْنِ مُطْعِمٍ قَالَ: حَدَّثَتْنِي أُمُّ عُثْمَانَ بِنْتُ سَعِيدِ بْنِ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهَا، عَنْ أَبِيهِ قَالَ: سَمِعْتُ جُبَيْرَ بْنَ مُطْعِمٍ يَقُولُ: "لَمَّا بَعَثَ اللهُ عَزَّ وَجَلَّ نَبِيَّهُ ﷺ، وَظَهَرَ أَمْرُهُ بِمَكَّةَ خَرَجْتُ إِلَى الشَّامِ، فَلَمَّا كُنْتُ بِبُصْرَى أَتَانَا جَمَاعَةٌ مِنَ النَّصَارَى فَقَالُوا: أَمِنْ أَهْلِ الْحَرَمِ أَنْتَ؟ قُلْتُ: نَعَمْ، قَالُوا: أَتَعْرِفُ هَذَا الرَّجُلَ الَّذِي تَنَبَّأَ قِبَلَكُمْ؟ قُلْتُ: نَعَمْ، فَأَدْخَلُونِي دَيْرًا لَهُمْ، وَفِيهِ تَمَاثِيلُ وَصُوَرٌ فَقَالُوا: انْظُرْ، هَلْ تَرَى صُورَةَ هَذَا الرَّجُلِ الَّذِي بُعِثَ فِيكُمْ؟ فَقُلْتُ: لَا أَرَى صُورَتَهُ، فَأَدْخَلُونِي دَيْرًا لَهُمْ هُوَ أَعْظَمُ مِنْ ذَلِكَ الدَّيْرِ، فَقَالُوا: هَلْ تَرَى صُورَتَهُ؟ فَرَأَيْتُ، فَقُلْتُ: لَا أُخْبِرُكُمْ حَتَّى تُخْبِرُونِي، فَإِذَا أَنَا بِصِفَةِ رَسُولِ اللهِ ﷺ وَصُورَتِهِ، وَصِفَةِ أَبِي بَكْرٍ وَصُورَتِهِ وَهُوَ آخِذٌ بِعَقِبِ رَسُولِ اللهِ ﷺ فَقَالُوا: هَلْ تَرَى صُورَتَهُ؟ فَقُلْتُ: نَعَمْ، قُلْتُ: لَا أُخْبِرُكُمْ حَتَّى أَعْرِفَ مَا تَقُولُونَ، قَالُوا: أَهُوَ هَذَا؟ قُلْتُ: نَعَمْ، قَالُوا: أَتَعْرِفُ هَذَا الَّذِي قَدْ أَخَذَ بِعَقِبِهِ؟ قُلْتُ: نَعَمْ قَالُوا: نَشْهَدُ أَنَّ هَذَا صَاحِبُكَ وَأَنَّ هَذَا الْخَلِيفَةُ مِنْ بَعْدِهِ.

1124. And Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: ‘Abdullāh ibn Shabīb Al-Basrī narrated to us and said: Muhammad ibn ‘Umar Al-Jubayrī – from the children of Jubayr ibn Mut’im – narrated to us and said: Umm ‘Uthmān bint Sa’īd ibn Muhammad ibn Jubayr ibn Mut’im narrated to me, from her father, from his father who said: I heard Jubayr ibn Mut’im say: When Allāh ﷻ sent His Prophet ﷺ, and his affair became public in *Makkah*, I went out to *Shām*. Then when I was in *Busrā*, a group of christians came to us and said: *“Are you from the people of Al-Haram?”*

I said: *"Yes."*

They said: *"Do you know this man from you (i.e. your people) who claims that he is a prophet?"*

I said: *"Yes."* So they entered me into their monastery, and there were idols and pictures in it. Then they said: *"Look. Do you see the picture (anywhere) of the man who was sent among you?"*

So I said: *"I do not see his picture."* So they entered me into an even bigger monastery of theirs, and they said: *"Do you see his picture?"* So I looked and I said: *"I will not tell you before you tell me."* And there in front of me was the description of the Messenger of Allāh ﷺ and his picture, and the description of Abū Bakr and his picture. And he was grabbing the heel (or foot) of the Messenger of Allāh ﷺ.

So they said: *"Do you see his picture?"*

Then I said: *"Yes."* I said: *"I will not inform you before I know what you say."*

They said: *"Is that him?"*

I said: *"Yes."*

They said: *"Do you know the one who is grabbing his heel?"*

I said: *"Yes."*

They said: *"We bear witness that this man is your companion, and that this (other) man is the khalīfah after him."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ ذَكَرْتُ قِصَّةَ هِرَقْلَ مَلِكِ الرُّومِ، وَمُسَاءَلَتِهِ لِأَبِي سُفْيَانَ رحمه الله، عَنْ صِفَةِ رَسُولِ اللَّهِ ﷺ، فَعَلِمَ أَنَّهُ حَقٌّ، وَقِصَّةَ دِحْيَةَ الْكَلْبِيِّ لَمَّا بَعَثَهُ النَّبِيُّ ﷺ، إِلَى قَيْصَرَ صَاحِبِ الرُّومِ، ثُمَّ أُحْضِرَ لَهُ أُسْقُفٌ مِنْ عُظَمَاءِ النَّصَارَى، فَلَمَّا وَصَفَهُ دِحْيَةُ: آمَنَ بِهِ الْقِسُّ، وَعَلِمَ أَنَّهُ النَّبِيُّ، الَّذِي يَجِدُونَهُ فِي الْإِنْجِيلِ، فَقَتَلَتْهُ النَّصَارَى، وَعَلِمَ قَيْصَرُ أَنَّهُ النَّبِيُّ فَجَشَعَتْ نَفْسُهُ مِنَ الْقَتْلِ، فَقَالَ لِدِحْيَةَ: أَبْلِغْ صَاحِبَكَ أَنَّهُ نَبِيٌّ، وَلَكِنْ لَا أَتْرُكُ مُلْكِي وَقَدْ ذَكَرْتُ قِصَّةَ سَلْمَانَ الْفَارِسِيِّ، رحمه الله وَخِدْمَتَهُ لِلرُّهْبَانِ، وَقِصَّةَ الرَّاهِبِ الَّذِي عَرَّفَهُ صِفَةَ رَسُولِ اللَّهِ ﷺ، أَنَّهُ يُبْعَثُ مِنْ مَكَّةَ وَأَمَرَهُ أَنْ يَتْبَعَهُ، فَكَانَ كَذَلِكَ ثُمَّ أَسْلَمَ سَلْمَانُ رحمه الله وَقَدْ ذَكَرْتُ جَمِيعَ ذَلِكَ فِي فَضَائِلِهِ ﷺ، وَقَدْ ذَكَرْتُ تَصْدِيقَ الْجِنِّ وَالشَّيَاطِينِ، وَإِخْبَارَهُمْ لِأَوْلِيَائِهِمْ مِنَ الْإِنْسِ بِمَبْعَثِ النَّبِيِّ ﷺ، فَآمَنَ جَمَاعَةٌ مِنَ الْعَرَبِ، وَهَجَرُوا الْأَصْنَامَ، وَحَسُنَ إِسْلَامُهُمْ.

And I verily mentioned the story about Heracles, the king of Rome, and his questioning of Abū Sufyān (*radiAllāhu ʻanhu*) about the description of the Messenger of Allāh ﷺ, and then he knew that it was true.

And the story of about Dihyah Al-Kalbī, when the Prophet ﷺ sent him to the Ceasar the ruler of Rome, and he brought a bishop from the great leaders of the christians to attend with him. Then when Dihyah described him, the priest believed in him and he knew that he is the prophet which they can find in the *Injīl*. So the christians killed him. And Ceaser knew that he was a prophet, so he feared for himself being killed, so he said to Dihyah: *"Convey to your companion that he is a prophet, but I will not leave my rule (or kingdom)."*

And I mentioned the story about Salmān Al-Fārisī (*radiAllāhu ʻanhu*), and how he served the monks. And the story about the monk who taught him the description of the Messenger of Allāh ﷺ, and that he would be sent from *Makkah*. And he commanded him to follow him. And this is what happened. Then Salmān – *rahimahullāh* – accepted Islām.

And I have mentioned of all this in (the book about) his virtues ﷺ.

And I mentioned the belief of the *jinn* and *shayātīn*, and them informing their allies from the humans about the sending of the Prophet ﷺ. Then a group from the Arabs believed in him, and they forsook the statues, and their Islām was good (and sincere).

88. Chapter: The mention of how the revelation used to descend upon the prophets and upon Muhammad our Prophet, may the peace and blessings of Allāh be upon him and upon all of them

1125 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى أَبُو مُوسَى الزَّمَنُ قَالَ: حَدَّثَنَا حَجَّاجُ بْنُ مِنْهَالٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ النُّمَيْرِيُّ، عَنْ يُونُسَ بْنِ يَزِيدَ الْأَيْلِيِّ قَالَ: سَمِعْتُ الزُّهْرِيَّ وَسُئِلَ عَنْ هَذِهِ الْآيَةِ عَنْ قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1125. Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Al-Muthannā Abū Mūsā Az-Zamin narrated to us and said: Al-Hajjāj ibn Minhāl narrated to us and said: ʻAbdullāh ibn ʻUmar An-Numayrī narrated to us, from Yūnus ibn Yazīd Al-Ayli who said: I heard Az-Zuhrī when he was asked about this *āyah*; the Words of Allāh ﷻ:

﴿ وَمَا كَانَ لِبَشَرٍ أَن يُكَلِّمَهُ ٱللَّهُ إِلَّا وَحْيًا أَوْ مِن وَرَآيِٕ حِجَابٍ أَوْ يُرْسِلَ رَسُولًا فَيُوحِيَ بِإِذْنِهِۦ مَا يَشَآءُ ۚ إِنَّهُۥ عَلِيٌّ حَكِيمٌ ﴾

"It is not for any human that Allāh speaks with him, except through revelation, or from behind a veil, or He sends a messenger and he reveals by His permission whatever He wants. He is verily Most High (and) **Wise."**
(Ash-Shūrā 42:51)

قَالَ: "نَزَلَتْ هَذِهِ الْآيَةُ تَعُمُّ مَنْ أُوحِيَ إِلَيْهِ مِنَ النَّبِيِّينَ، وَالْكَلَامُ كَلَامُ اللَّهِ عَزَّ وَجَلَّ الَّذِي كَلَّمَ بِهِ مُوسَى، مِنْ وَرَاءِ حِجَابٍ وَالْوَحْيُ: مَا يُوحِي اللَّهُ عَزَّ وَجَلَّ إِلَى النَّبِيِّ مِنْ أَنْبِيَائِهِ، فَيُثَبِّتُ اللَّهُ عَزَّ وَجَلَّ مَا أَرَادَ مِنْ وَحْيِهِ فِي قَلْبِ النَّبِيِّ ﷺ، يَتَكَلَّمُ بِهِ النَّبِيُّ وَيُثَبِّتُهُ، وَهُوَ كَلَامُ اللَّهِ عَزَّ وَجَلَّ وَوَحْيُهُ، وَمِنْهُ مَا يَكُونُ بَيْنَ اللَّهِ وَرَسُولِهِ، لَا يُكَلِّمُ بِهِ أَحَدٌ مِنَ الْأَنْبِيَاءِ أَحَدًا مِنَ النَّاسِ، وَلَكِنَّهُ سِرٌّ غَيْبٌ بَيْنَ اللَّهِ عَزَّ وَجَلَّ وَبَيْنَ رُسُلِهِ، وَمِنْهُ مَا تَتَكَلَّمُ بِهِ الْأَنْبِيَاءُ، وَلَا يَكْتُبُونَهُ لِأَحَدٍ، وَلَا يَأْمُرُونَ بِكِتَابَتِهِ، وَلَكِنَّهُمْ يُحَدِّثُونَ بِهِ النَّاسَ حَدِيثًا وَيُبَيِّنُونَ لَهُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَهُمْ أَنْ يُبَيِّنُوهُ لِلنَّاسِ وَيُبَلِّغُوهُمْ، وَمِنَ الْوَحْيِ مَا يُرْسِلُ اللَّهُ تَعَالَى مَنْ يَشَاءُ مِمَّنِ اصْطَفَاهُ مِنْ مَلَائِكَتِهِ، فَيُكَلِّمُونَ أَنْبِيَاءَهُ مِنَ النَّاسِ، وَمِنَ الْوَحْيِ مَا يُرْسِلُ بِهِ مَنْ يَشَاءُ فَيُوحُونَ بِهِ وَحْيًا فِي قُلُوبِ مَنْ شَاءَ مِنْ رُسُلِهِ، وَقَدْ بَيَّنَ اللَّهُ عَزَّ وَجَلَّ أَنَّهُ يُرْسِلُ جِبْرِيلَ عليه السلام إِلَى مُحَمَّدٍ ﷺ، قَالَ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ:

He said: *"This āyah was revealed (and) includes those of the prophets to whom (revelation) was revealed. And the Kalām is the Kalām (Words, Speech) of Allāh which He spoke to Mūsā with from behind a veil. And the revelation is what Allāh ﷻ reveals to a prophet from His prophets. So Allāh ﷻ establishes whatever He wants of His revelation in the heart of the Prophet ﷺ, who then utters it and explains it. And it is the Kalām of Allāh ﷻ and His revelation. And some of it occurs between Allāh and His messenger. None of the prophets utter it to anyone from the people. Rather, it is an unseen secret between Allāh ﷻ and His messengers. And some of it the prophets utter, but no-one writes it down. And they do not command for it to be written down. Rather, they narrate it to the people in speech, and they inform to them that Allāh ﷻ commanded them to explain it to the people*

and convey it to them. And from the revelation is that Allāh – the Exalted – sends whomever He wants, among those whom He chose from the angels, and so they speak to the prophets from the people. And from the revelation is what He sends with whomever He wants, and so they reveal it as revelation in the hearts of whomever He wants from His messengers. And Allāh ﷻ verily clarified that He sends Jibrīl ('alayhis-salām) to Muhammad ﷺ. Allāh ﷻ said in His Book:

﴿ قُلْ مَن كَانَ عَدُوًّا لِّجِبْرِيلَ فَإِنَّهُۥ نَزَّلَهُۥ عَلَىٰ قَلْبِكَ بِإِذْنِ ٱللَّهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَهُدًى وَبُشْرَىٰ لِلْمُؤْمِنِينَ ﴾

"Say: 'Whoever is an enemy of Jibrīl, the he verily brought it down upon your heart by the permission of Allāh, as an affirmation of what came before it, and as guidance and glad tidings to the *muminīn*.'" (Al-Baqarah 2:97)

وَذَكَرَ أَنَّهُ الرُّوحُ الْأَمِينُ قَالَ اللَّهُ تَعَالَى:

And He mentioned that he is Ar-Rūh Al-Amīn (the trustworthy spirit). Allāh – the Exalted – said:

﴿ وَإِنَّهُۥ لَتَنزِيلُ رَبِّ ٱلْعَٰلَمِينَ ﴿١٩٢﴾ نَزَلَ بِهِ ٱلرُّوحُ ٱلْأَمِينُ ﴿١٩٣﴾ عَلَىٰ قَلْبِكَ لِتَكُونَ مِنَ ٱلْمُنذِرِينَ ﴿١٩٤﴾ بِلِسَانٍ عَرَبِيٍّ مُّبِينٍ ﴾

"And it is verily revelation from the Lord of all the worlds. *Ar-Rūh Al-Amīn* came down with it. Upon your heart for you to be from the warners. In a clear Arabic language." (Ash-Shu'arā 26:192-195)"

❖ **Muhammad ibn Al-Husayn said:**

هَذَا قَوْلُ الزُّهْرِيِّ فِي مَعْنَى الْآيَةِ، وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ مَا هُوَ أَبْيَنُ مِمَّا قَالَهُ الزُّهْرِيُّ قَالَ ﷺ: وَقَدْ سَأَلَهُ الْحَارِثُ بْنُ هِشَامٍ، كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «**أَحْيَانًا فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ، فَيَفْصِمُ عَنِّي، وَقَدْ فَهِمْتُ وَوَعَيْتُ مَا قَالَ، وَأَحْيَانًا يَأْتِينِي فِي مِثْلِ صُورَةِ الرَّجُلِ فَيُكَلِّمُنِي، فَأَعِي مَا يَقُولُ**» وَعَنِ ابْنِ عَبَّاسٍ، عَنِ النَّبِيِّ ﷺ شَبِيهٌ بِهَذَا.

This is the statement of Az-Zuhrī regarding the meaning of the *āyah*.

And something was verily narrated from the Prophet ﷺ which is more clear than what Az-Zuhrī said. He ﷺ said when Al-Hārith ibn Hishām asked him: *"How does the revelation come to you?"* So he said: ***"Sometimes like the sounds of metal bells, and then it departs from me and I have understood and remembered what it said. And sometimes in the image of a man who speaks to me, so I remember what he says."*** And from Ibn 'Abbās (*radiAllāhu 'anhumā*), from the Prophet ﷺ are similar (words) to this.

1126 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ الطُّفَاوِيُّ، عَنْ هِشَامِ بْنِ عُرْوَةَ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رَحِمَهَا اللَّهُ قَالَتْ: سَأَلَ الْحَارِثُ بْنُ هِشَامٍ النَّبِيَّ ﷺ:

كَيْفَ يَأْتِيكَ الْوَحْيُ؟ فَقَالَ: «أَحْيَانًا فِي مِثْلِ صَلْصَلَةِ الْجَرَسِ فَيَفْصِمُ عَنِّي وَقَدْ فَهِمْتُ وَوَعَيْتُ مَا قَالَ، وَأَحْيَانًا فِي مِثْلِ صُورَةِ الرَّجُلِ، فَيُكَلِّمُنِي فَأَعِي مَا يَقُولُ»

1126. And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: Muhammad ibn ʻAbdir-Rahmān At-Tufāwī narrated to us, from Hishām ibn ʻUrwah, from his father, from ʻĀishah – *rahimahāllāh* – who said: Al-Hārith ibn Hishām asked the Prophet ﷺ: *"How does the revelation come to you?"* So he said: ***"Sometimes like the sounds of metal bells, and then it departs from me and I have understood and remembered what it said. And sometimes in the image of a man who speaks to me, so I remember what he says."***[348]

1127 – حَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ الرَّحْمَنِ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ عُثْمَانَ، عَنِ الْحَكَمِ بْنِ عُتَيْبَةَ، عَنْ مِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «**مِنَ الْأَنْبِيَاءِ مَنْ يَسْمَعُ الصَّوْتَ فَيَكُونُ بِذَلِكَ نَبِيًّا، وَكَانَ مِنْهُمْ مَنْ يُنْفَثُ فِي أُذُنِهِ وَقَلْبِهِ فَيَكُونُ بِذَلِكَ نَبِيًّا، وَإِنَّ جِبْرِيلَ عليه السلام يَأْتِينِي فَيُكَلِّمُنِي كَمَا يُكَلِّمُ أَحَدُكُمْ صَاحِبَهُ**»

1127. Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn ʻAmmār Ad-Dimashqī narrated to us and said: Khālid ibn ʻAbdir-Rahmān narrated to us and said: Ibrāhīm ibn ʻUthmān narrated to us, from Al-Hakam ibn ʻUtaybah, from Miqsam, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*), from the Prophet ﷺ who said: ***"From the prophets is the one who hears a sound, and then by that he becomes a prophet. And among them is the one who is whispered to in his ear, and then by that he becomes a prophet. And Jibril (ʻalayhis-salām) verily comes to me and speak to me, just like any of you speak to his companion."***[349]

1128 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ مُجَالِدٍ، عَنِ الشَّعْبِيِّ، عَنْ أَبِي سَلَمَةَ بْنِ عَبْدِ الرَّحْمَنِ قَالَ: سَمِعْتُ عَائِشَةَ رضي الله عنها تَقُولُ: رَأَيْتُ رَسُولَ اللَّهِ ﷺ وَاضِعًا يَدَهُ عَلَى مَعْرِفَةِ فَرَسٍ قَائِمًا يُكَلِّمُ دِحْيَةَ الْكَلْبِيَّ قَالَتْ: فَقُلْتُ: يَا رَسُولَ اللَّهِ رَأَيْتُكَ وَاضِعًا يَدَكَ عَلَى مَعْرِفَةِ فَرَسٍ قَائِمًا تُكَلِّمُ دِحْيَةَ الْكَلْبِيَّ قَالَ: "**وَقَدْ رَأَيْتِيهِ؟** قُلْتُ: نَعَمْ قَالَ: «**فَذَلِكَ جِبْرِيلُ عليه السلام، وَهُوَ يُقْرِئُكِ السَّلَامَ**»، فَقُلْتُ: وَعَلَيْهِ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ، جَزَاهُ اللَّهُ خَيْرًا مِنْ صَاحِبٍ وَدَخِيلٍ، فَنِعْمَ الصَّاحِبُ وَنِعْمَ الدَّخِيلُ.

1128. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Muhammad ibn Abī 'Umar Al-ʻAdanī narrated to us and said: Sufyān narrated to us, from Mujālid, from Ash-Sha'bī, from Abū Salamah ibn ʻAbdir-Rahmān who said: I heard ʻĀishah

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[348] Narrated by Al-Bukhārī (2) and Muslim (2333).

[349] Narrated by Ibn ʻAbdil-Barr in "At-Tamhīd" (1/284) and Ibn ʻAsākir in "Tārīkh Dimashq" (16/168). And in its *isnād* is Ibrāhīm ibn ʻUthmān. Abū Hātim said: *"He is weak in hadīth. They did not speak about him, and they left his hadīth. And Ahmad and Ibn Ma'īn declared him to be weak."*
See: "Tahdhīb Al-Kamal" (2/146).

(*radiAllāhu 'anhā*) say: I saw the Messenger of Allāh ﷺ with his hand placed on the neck of horse, standing and speaking with Dihyah Al-Kalbī. She said: So I said: *"O Messenger of Allāh, I saw you with your hand placed on the neck of the horse, standing and speaking with Dihyah Al-Kalbī."* He said: ***"And could you see him?!"*** I said: *"Yes."* He said: ***"That was Jibrīl ('alayhis-salām), and he is greeting you with salām."*** So I said: *"And may the peace and mercy and blessings of Allāh be upon him. May Allāh reward him with good as a companion and as a guest. For how good of a companion (he is) and how good of a guest."*[350]

1129 – وحَدَّثَنَا عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا أَبُو هَمَّامٍ الْوَلِيدُ بْنُ شُجَاعٍ قَالَ: حَدَّثَنَا ابْنُ وَهْبٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْقَاسِمِ، عَنْ أَبِيهِ، عَنْ عَائِشَةَ رضي الله عنها أَنَّهَا قَالَتْ: رَأَيْتُ رَجُلًا يَوْمَ الْخَنْدَقِ عَلَى صُورَةِ دِحْيَةَ الْكَلْبِيِّ عَلَى دَابَّةٍ، يُنَاجِي رَسُولَ اللَّهِ ﷺ، وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ قَدْ أَسْدَلَهَا خَلْفَهُ، فَسَأَلْتُ رَسُولَ اللَّهِ عَلَيْهِ وَسَلَّمَ فَقَالَ: **«ذَاكَ جِبْرِيلُ أَمَرَنِي أَنْ أَخْرُجَ إِلَى بَنِي قُرَيْظَةَ»**

1129. And 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Abū Hammam Al-Walīd ibn Shujā' narrated to us and said: Ibn Wahb narrated to us and said: 'Abdullāh ibn 'Umar informed me, from 'Abdur-Rahmān ibn Al-Qāsim, from his father, from 'Āishah (*radiAllāhu 'anhā*) that she said: I saw a man on the day of (the battle of) the trench in the image of Dihyah Al-Kalbī upon a riding animal. He was speaking privately with the Messenger of Allāh ﷺ, and he was wearing a black turban which he let hang down behind him. So I asked the Messenger of Allah ﷺ (about this), so he said: ***"That was Jibrīl. He commanded me to go out to Banū Quraydhah."***[351]

1130 – وحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبَّاسٌ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ، عَنْ حَارِثَةَ بْنِ النُّعْمَانِ قَالَ: مَرَرْتُ عَلَى النَّبِيِّ ﷺ وَمَعَهُ رَجُلٌ جَالِسٌ يُحَدِّثُهُ فِي الْمَقَامِ، فَسَلَّمْتُ عَلَيْهِ ثُمَّ جُزْتُ، فَلَمَّا رَجَعْتُ انْصَرَفَ النَّبِيُّ ﷺ، فَقَالَ: **هَلْ رَأَيْتَ الرَّجُلَ الَّذِي كَانَ مَعِي؟** قُلْتُ: نَعَمْ يَا رَسُولَ اللَّهِ قَالَ: «**فَإِنَّهُ جِبْرِيلُ وَقَدْ رَدَّ عَلَيْكَ السَّلَامَ**»

1130. And Al-Firyābī narrated to us and said: 'Abbās Al-'Anbarī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Az-Zuhrī, from 'Abdullāh ibn 'Āmir, from Hārithah ibn An-Nu'mān who said: I passed by the Prophet ﷺ and a man was sitting and speaking with him in the *Maqām* (of Ibrahim). So I greeted him, then I passed by. Then when I returned the

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[350] Narrated by Ahmad (24462). And Al-Bukhārī (32179) and Muslim (2447) with the wording: From Abū Salamah, from 'Āishah (*radiAllāhu 'anhā*) that the Prophet ﷺ said to her: ***"O 'Āishah, this is Jibrīl and he is greeting you with salām."*** So she said: *"And may the peace and mercy and blessings of Allāh be upon him. You see what I do not see."* She meant the Prophet ﷺ.

[351] Narrated by Ahmad (25154) and Al-Hākim (7412).
And Ibn Kathīr mentioned similar to it in "Al-Bidāyah wan-Nihāyah" (6/75) and he said: *"This hadīth has good ways, from 'Āishah (radiAllāhu 'anhā) and others than her."*

Prophet ﷺ was finished, so he said: ***"Did you see the man who was with me?"*** I said: *"Yes, O Messenger of Allāh."* He said: ***"It was verily Jibrīl, and he returned your greeting."***[352]

1131 – وحَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ يَعْنِي ابْنَ عَمْرٍو، عَنْ إِسْحَاقَ بْنِ رَاشِدٍ، عَنِ الزُّهْرِيِّ، عَنْ عُرْوَةَ وَسَعِيدِ بْنِ الْمُسَيِّبِ وَعَلْقَمَةَ بْنِ وَقَّاصٍ، وَعُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ، كُلِّهِمْ عَنْ عَائِشَةَ قِصَّةَ حَدِيثِ الْإِفْكِ بِطُولِهِ إِلَى قَوْلِهَا: فَاضْطَجَعْتُ عَلَى فِرَاشِي، وَاللَّهُ يَعْلَمُ أَنِّي بَرِيئَةٌ، وَاللَّهُ يُبَرِّئُنِي بِبَرَاءَتِي، وَلَكِنْ لَمْ أَكُنْ أَرْجُو أَنْ يُنَزِّلَ اللَّهُ عَزَّ وَجَلَّ فِي شَأْنِي وَحْيًا يُتْلَى، لَشَأْنِي كَانَ أَحْقَرَ فِي نَفْسِي مِنْ أَنْ يَتَكَلَّمَ اللَّهُ عَزَّ وَجَلَّ فِيَّ بِأَمْرٍ يُتْلَى، وَلَكِنْ كُنْتُ أَرْجُو أَنْ يُرِيَ اللَّهُ عَزَّ وَجَلَّ رَسُولَ اللَّهِ ﷺ، فِي مَنَامِهِ رُؤْيَا يُبَرِّئُنِي اللَّهُ عَزَّ وَجَلَّ بِهَا قَالَتْ: فَوَاللَّهِ مَا رَامَ رَسُولُ اللَّهِ ﷺ مِنْ مَجْلِسِهِ وَلَا خَرَجَ أَحَدٌ مِنْ أَهْلِ الْبَيْتِ حَتَّى أَنْزَلَ اللَّهُ عَزَّ وَجَلَّ فَأَخَذَهُ مَا كَانَ يَأْخُذُهُ مِنَ الْبُرَحَاءِ حَتَّى إِنَّهُ لَيَنْحَدِرُ مِنْهُ مِثْلُ الْجُمَانِ مِنَ الْعَرَقِ فِي الْيَوْمِ الشَّاتِي مِنْ ثِقَلِ الْقَوْلِ الَّذِي يَنْزِلُ عَلَيْهِ قَالَتْ: فَلَمَّا سُرِّيَ عَنْ رَسُولِ اللَّهِ ﷺ وَهُوَ يَضْحَكُ فَكَانَ أَوَّلُ كَلِمَةٍ تَكَلَّمَ بِهَا أَنْ قَالَ: «**أَمَّا اللَّهُ عَزَّ وَجَلَّ فَقَدْ بَرَّأَكِ**»

1131. And Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: 'Abdullāh ibn Ja'far Ar-Raqqī narrated to us and said: 'Ubaydullāh (i.e. ibn 'Amr) narrated to us, from Ishāq ibn Rāshid, from Az-Zuhrī, from 'Urwah and Sa'īd ibn Al-Musayyib and 'Alqamah ibn Waqqās and 'Ubaydullāh ibn 'Abdillāh, all of them from 'Āishah (*radiAllāhu 'anhā*) – the story about the *ifk* (lie, slander) in its full length until her words: *"So I laid down on my bed. And Allāh knows that I am innocent, and Allāh will exonerate me by my innocence. But I did not wish that Allāh ﷻ would reveal some revelation regarding my situation which would be recited. My situation was more despised (or unimportant) to me, than Allah ﷻ should speak about me with something that would be recited. But I wished that Allāh ﷻ would show His Messenger ﷺ a dream in his sleep by which Allāh ﷻ would declare my innocence."* She said: *"Then by Allāh, the Messenger of Allāh ﷺ did not leave his seat, nor did anyone from the people of the household exit, before Allāh ﷻ revealed to him. So he experienced what he used to experience of pain and distress, to the extent that pearls of sweat would drop down from him like on a winter day, due to the heaviness of the Words which was revealed to him."* She said: *"Then when (the pain and suffering) was lifted from the Messenger of Allāh, and he was laughing, the first word he uttered was that he said:* ***'As for Allāh ﷻ then He has verily declared your innocence.'***"

وَذَكَرَ قِصَّةَ نُزُولِ الْآيَاتِ فِي الرَّدِّ عَلَى أَهْلِ الْإِفْكِ وَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ.

And he mentioned the story about the revelation of the verses regarding the refutation of the people of the *ifk*, and he mentioned the *hadīth* until its end.[353]

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[352] Narrated by Ma'mar in "Al-Jāmi'" (20545) and Ahmad (23677). And it is a *sahīh hadīth*.

[353] Narrated by Al-Bukhārī (4750) and Muslim (2770).

89. Chapter: The mention of that Allāh ﷻ sealed the prophets with Muhammad ﷺ and He made him the seal of the prophets

1132 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ، عَنْ أَبِي صَالِحٍ السَّمَّانِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**إِنَّ مَثَلِي وَمَثَلَ الْأَنْبِيَاءِ مِنْ قَبْلِي كَمَثَلِ رَجُلٍ بَنَى بَيْتًا فَأَحْسَنَهُ وَأَكْمَلَهُ، إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَاوِيَةٍ مِنْ زَوَايَاهُ فَجَعَلَ النَّاسُ يَطُوفُونَ وَيَعْجَبُونَ لَهُ وَيَقُولُونَ: هَلَّا وُضِعَتْ هَذِهِ اللَّبِنَةُ؟ قَالَ: فَأَنَا اللَّبِنَةُ، وَأَنَا خَاتَمُ النَّبِيِّينَ**»

1132. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Ismā'īl ibn Ja'far narrated to us, from 'Abdullāh ibn Dīnār, from Abū Sālih As-Sammān, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"Verily, the example of me and the example of the prophets before me, is like the example of a man who built a house, and he made it well and complete, except the place of a brick on a corner from its corners. So the people began to walk around it and be surprised and say: 'Why do you not place that (final) brick?'"***

He said: ***"And I am that brick. And I am the seal of the prophets."***[354]

1133 – وحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو مَسْعُودٍ أَحْمَدُ بْنُ أَبِي الْفُرَاتِ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ قَالَ: أَخْبَرَنِي أَبُو سَلَمَةَ، أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ قَبْلِي كَمَثَلِ قَصْرٍ أُحْسِنَ بُنْيَانُهُ، وَتُرِكَ مِنْهُ مَوْضِعُ لَبِنَةٍ، فَيَطُوفُ النَّاظِرُونَ وَيَعْجَبُونَ مِنْ حُسْنِ بِنَائِهِ، إِلَّا مَوْضِعَ اللَّبِنَةِ، لَا يَعِيبُونَ غَيْرَهَا، فَكُنْتُ أَنَا سَدَدْتُ مَوْضِعَ تِلْكَ اللَّبِنَةِ، فَتَمَّ الْبُنْيَانُ، وَخُتِمَ بِيَ الرُّسُلُ**»

1133. And Al-Firyābī narrated to us and said: Abū Mas'ūd Ahmad ibn Al-Furāt narrated to us and said: 'Abdur-Razzāq narrated to us, from Ma'mar, from Az-Zuhrī who said: Abū Salamah informed me that Abū Hurayrah (*radiAllāhu 'anhu*) said: I heard the Messenger of Allāh ﷺ say: ***"The example of me and the example of the prophets is like the example of a well built castle, but he left the place of one brick. So the onlooking people walk around and are surprised by it being built so well, except the place of one brick. They do not criticize anything other than it. And then I am the one who filled the place of that brick, so the building is completed. And He sealed the messengers with me."***[355]

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[354] Narrated by Al-Bukhārī (3535) and Muslim (2286).

[355] Narrated by At-Tabarānī in "Musnad Ash-Shāmiyyīn" (3037) and Ibn Hibbān (6406).

1134 – وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: أَخْبَرَنِي يُونُسُ، عَنِ ابْنِ شِهَابٍ أَنَّ أَبَا سَلَمَةَ أَخْبَرَهُ أَنَّ أَبَا هُرَيْرَةَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ، كَمَثَلِ قَصْرٍ**...» وَذَكَرَ الْحَدِيثَ نَحْوًا مِنْهُ.

1134. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Yūnus informed me, from Ibn Shihāb that Abū Salamah informed him that Abū Hurayrah (*radiAllāhu 'anhu*) said: I heard the Messenger of Allāh ﷺ say: ***"The example of me and the example of the prophets before me, is like the example of a castle..."*** And he mentioned a *hadīth* similar to it.

1135 – وحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنِي ابْنُ أَبِي الزِّنَادِ، وَمَالِكُ بْنُ أَنَسٍ، عَنْ أَبِي الزِّنَادِ، عَنْ عَبْدِ الرَّحْمَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**مَثَلِي وَمَثَلُ الْأَنْبِيَاءِ مِنْ قَبْلِي، كَمَثَلِ رَجُلٍ ابْتَنَى بُنْيَانًا فَأَحْسَنَهُ وَأَكْمَلَهُ إِلَّا مَوْضِعَ لَبِنَةٍ مِنْ زَوَايَاهُ، فَجَعَلَ النَّاسُ يُطِيفُونَ بِهِ وَيَتَعَجَّبُونَ مِنْهُ وَيَقُولُونَ: مَا رَأَيْنَا بُنْيَانًا أَحْسَنَ مِنْ هَذَا إِلَّا مَوْضِعَ هَذِهِ اللَّبِنَةِ، فَكُنْتُ أَنَا اللَّبِنَةُ**»

1135. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Ar-Rabī' ibn Sulaymān narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Ibn Abī Az-Zannād and Mālik ibn Anas narrated to me, from Abū Az-Zannād, from 'Abdur-Rahmān Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The example of me and the example of the prophets, is like the example of a man who built a building, and he made it well and complete, except the place of a brick in one of its corners. So the people begin to walk around it and be surprised due to it, and they say: 'We have never seen a building better than this one, except the place of this brick.' And then I am the brick."***[356]

1136 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُطِيعٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**أُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ**»

1136. Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: 'Abdullāh ibn Mutī' narrated to us and said: Ismā'īl ibn Ja'far narrated to us, from Al-'Alā ibn 'Abdir-Rahmān, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"I was sent to all of the creation, and He sealed the prophets with me."***[357]

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[356] Narrated by Muslim (2286).

[357] Narrated by Muslim (523).

1137 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ النَّاجِرُ التَّاجِرُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عَبْدِ اللَّهِ بْنِ سَرْجِسَ قَالَ: «رَأَيْتُ الَّذِيَ بِظَهْرِ رَسُولِ اللَّهِ ﷺ كَأَنَّهُ جَمْعٌ قَالَ سُفْيَانُ: مِثْلُ الْمِحْجَمَةِ الضَّخْمَةِ يَعْنِي: الْخَاتَمَ الَّذِي بَيْنَ كَتِفَيْهِ ﷺ»

1137. Abū Ahmad Hārūn ibn Yūsuf An-Nājī At-Tājir narrated to us and said: Muhammad ibn Abī 'Umar Al-'Adanī narrated to us and said: Sufyān narrated to us, from 'Āsim Al-Ahwal, from 'Abdullāh ibn Sarjas (*radiAllāhu 'anhu*) who said: *"I saw that (i.e. the seal) which is one the back of the Messenger of Allāh, as if it is (the size of) a fist."*

Sufyān said: Just like a big cup used for *hijāmah* (cupping). Meaning: The seal which is between his two shoulders ﷺ.[358]

1138 – وحَدَّثَنَا إِسْحَاقُ بْنُ أَبِي حَسَّانَ الْأَنْمَاطِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا حَاتِمُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا الْجُعَيْدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ أَوْسٍ قَالَ: سَمِعْتُ السَّائِبَ بْنَ يَزِيدَ يَقُولُ: ذَهَبَتْ بِي خَالَتِي إِلَى رَسُولِ اللَّهِ ﷺ فَقَالَتْ: يَا رَسُولَ اللَّهِ إِنَّ ابْنَ أُخْتِي وَجِعٌ، فَمَسَحَ رَأْسِي وَدَعَا لِي بِالْبَرَكَةِ، ثُمَّ تَوَضَّأَ فَشَرِبْتُ مِنْ وَضُوئِهِ، ثُمَّ قُمْتُ خَلْفَ ظَهْرِهِ فَنَظَرْتُ إِلَى خَاتَمِهِ بَيْنَ كَتِفَيْهِ مِثْلِ زِرِّ الْحَجَلَةِ ﷺ تَسْلِيمًا كَثِيرًا"

1138. And Ishāq ibn Abī Hassān Al-Anmātī narrated to us and said: Hishām ibn 'Ammār Ad-Dimashqī narrated to us and said: Hātim ibn Ismā'īl narrated to us and said: Ja'd ibn 'Abdir-Rahmān ibn Aws narrated to us and said: I heard As-Sāib ibn Yazīd (*radiAllāhu 'anhu*) say: My aunt went with me to the Messenger of Allāh ﷺ and said: *"O Messenger of Allāh, the son of my sister is in pain."* So he stroke my head and invoked for blessing for me. Then he took *wudū* and I drank from (the water from) his *wudū*. Then I stood up behind his back, and I looked at his seal between his two shoulders which looked like the *zirr* (button) on a *hajalah*.[359]

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[358] Narrated by 'Abdur-Razzāq (20540) and Al-Humaydī (891).
And Muslim (2346) narrated it with a slightly different wording.

[359] Narrated by Al-Bukhārī (190) and Muslim (2345).
In "An-Nihāyah" (1/296): *"Al-Hajalah with tahrīk (vowelisation) is a house like a dome which is covered with fabric, and then it has big buttons."*
And he said: (2/3000): *"Az-Zirr (the button), is singular of the azrār (buttons) which are used to fastening the veils and curtains which are on the hajalah of the bride."*

90. Chapter: The mention of how Allāh ﷻ saved the creation with the creation of the Prophet ﷺ and made him a mercy for all of the worlds

1139 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ أَحْمَدَ بْنِ أَبِي شُعَيْبٍ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا مِسْكِينُ بْنُ بُكَيْرٍ، عَنِ الْمَسْعُودِيِّ، عَنْ سَعِيدِ بْنِ الْمَرْزُبَانِ وَهُوَ أَبُو سَعْدٍ الْبَقَّالُ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1139. Abū Hafs ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn Ahmad ibn Abī Shu'ayb Al-Harrānī narrated to us and said: Miskīn ibn Bukayr narrated to us, from Al-Mas'ūdī, from Sa'īd ibn Al-Marzubān – and he is Abū Sa'd Al-Baqqāl – from Sa'īd ibn Jubayr, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) regarding the Words of Allāh ﷻ:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ﴾

"And We only sent you as a mercy to all of the worlds." (Al-Anbiyā 21:107)

قَالَ: «مَنْ آمَنَ بِاللَّهِ وَرَسُولِهِ، تَمَّتْ لَهُ الرَّحْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ لَمْ يُؤْمِنْ بِاللَّهِ وَلَا رَسُولِهِ، عُوفِيَ مِمَّا كَانَ يُصِيبُ الْأُمَمَ الْمَاضِيَةَ، مِنَ الْعَذَابِ فِي عَاجِلِ الدُّنْيَا»

He said: *"Whoever believes in Allāh and His Messenger, then the mercy for him is completed in dunyā and ākhirah.*

And whoever does not believe in Allāh and His Messenger, he is exempted from what used to befall the previous nations of punishment in the current dunyā."

1140 – وحَدَّثَنَا أَبُو مُحَمَّدٍ بَنَانُ بْنُ أَحْمَدَ الْقَطَّانُ قَالَ: حَدَّثَنَا دَاوُدُ بْنُ رُشَيْدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ بَكْرٍ أَبُو إِسْحَاقَ الشَّيْبَانِيُّ قَالَ: حَدَّثَنِي الْمَسْعُودِيُّ، عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1140. And Abū Muhammad Bunān ibn Ahmad Al-Qattān narrated to us and said: Dāwūd ibn Rushayd narrated to us and said: Ibrāhīm ibn Bakr Abū Ishāq Ash-Shaybānī narrated to us and said: Al-Mas'ūdī narrated to me, from Salamah ibn Kuhayl, from Sa'īd ibn Jubayr, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) regarding the Words of Allāh ﷻ:

﴿ وَمَآ أَرۡسَلۡنَٰكَ إِلَّا رَحۡمَةٗ لِّلۡعَٰلَمِينَ ﴾

"And We only sent you as a mercy to all of the worlds." (Al-Anbiyā 21:107)

قَالَ: «مَنْ آمَنَ بِهِ وَصَدَّقَهُ تَمَّتْ لَهُ الرَّحْمَةُ فِي الدُّنْيَا وَالْآخِرَةِ، وَمَنْ لَمْ يُؤْمِنْ بِهِ وَلَمْ يُصَدِّقْهُ لَمْ يُصِبْهُ مَا أَصَابَ الْأُمَمَ مِنَ الْخَسْفِ وَالْقَذْفِ وَالْمَسْخِ»

He said: *"Whoever believes in him and affirms him (in what he came with), then the mercy for him is completed in dunyā and ākhirah.*

And whoever does not believe him and does not affirm him (in what he came with), then he will not be afflicted with what the nations were afflicted with of khasf (i.e. the earth sinking down under them), qadhf (i.e. those who were hit by stones or other things from the sky), and maskh (i.e. those who were changed into monkeys and pigs)."

1141 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ إِهَابٍ قَالَ: حَدَّثَنَا مَالِكُ بْنُ سُعَيْرٍ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا أَنَا رَحْمَةٌ مُهْدَاةٌ**»

1141. And Abū Muhammad 'Abdullāh ibn Al-'Abbās At-Tiyālisī narrated to us and said: Muammal ibn Ihāb narrated to us and said: Mālik ibn Su'ayr narrated to us and said: Al-'Amash narrated to us, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I am verily a bestowed mercy (from Allāh upon the people)."***[360]

1142 – وحَدَّثَنَا أَبُو أَحْمَدَ هَارُونَ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ أَبِي الزِّنَادِ، عَنِ الْأَعْرَجِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا مَثَلِي وَمَثَلُ النَّاسِ كَمَثَلِ رَجُلٍ اسْتَوْقَدَ نَارًا، فَلَمَّا أَضَاءَتْ جَعَلَ الدُّبَابُ وَرُبَّمَا قَالَ الدُّبَابُ وَالْبَعُوضُ يَتَقَحَّمُونَ فِيهَا، فَأَنَا آخِذٌ بِحُجَزِكُمْ عَنِ النَّارِ وَأَنْتُمْ تَقْتَحِمُونَ فِيهَا**»

1142. And Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar narrated to us and said: Sufyān narrated to us, from Abū Az-Zannād, from Al-A'raj, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, the example of me and the example of the people, is like the example of a man who ignites a fire. Then when it lights up, the flies*** – and perhaps he said: ***the flies and the mosquitos – begin to enter into it. And I am grabbing you by your belts (trying to prevent you) from the fire, and you are throwing yourselves into it."***[361]

1143 – وحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ، عَنْ يُونُسَ بْنِ يَزِيدَ، عَنِ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي عُرْوَةُ بْنُ الزُّبَيْرِ أَنَّ عَائِشَةَ رضي الله عنها حَدَّثَتْهُ أَنَّهَا قَالَتْ لِرَسُولِ اللَّهِ ﷺ: يَا رَسُولَ اللَّهِ هَلْ أَتَى عَلَيْكَ يَوْمٌ أَشَدُّ مِنْ يَوْمِ أُحُدٍ؟ قَالَ: "**لَقَدْ لَقِيتُ مِنْ قَوْمِكِ وَكَانَ أَشَدُّ مَا لَقِيتُ مِنْهُمْ يَوْمَ الْعَقَبَةِ، إِذَا عَرَضْتُ نَفْسِي عَلَى ابْنِ عَبْدِ يَالِيلَ بْنِ عَبْدِ كُلَالٍ، فَلَمْ يُجِبْنِي إِلَى مَا أَرَدْتُ، فَانْطَلَقْتُ مَهْمُومٌ عَلَى وَجْهِي، فَلَمْ أَسْتَفِقْ إِلَّا وَأَنَا بِقَرْنِ الثَّعَالِبِ، فَإِذَا أَنَا بِسَحَابَةٍ قَدْ أَظَلَّتْنِي فَنَظَرْتُ، فَإِذَا فِيهَا جِبْرِيلُ عليه السلام، فَنَادَانِي، فَقَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَمَا رَدُّوا عَلَيْكَ، وَقَدْ بَعَثَ إِلَيْكَ مَلَكَ الْجِبَالِ لِتَأْمُرَ فِيهِمْ بِمَا شِئْتَ، فَنَادَانِي مَلَكُ الْجِبَالِ فَسَلَّمَ عَلَيَّ، ثُمَّ قَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ قَدْ سَمِعَ قَوْلَ قَوْمِكَ لَكَ، وَأَنَا مَلَكُ الْجِبَالِ، وَقَدْ بَعَثَنِي رَبُّكَ إِلَيْكَ لِتَأْمُرَنِي بِأَمْرِكَ بِمَا شِئْتَ، إِنْ شِئْتَ أَنْ أُطْبِقَ**

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[360] Narrated by Al-Bazzār (9205), At-Tabarānī in "Al-Awsat" (2981) and Al-Hākim (100).
And it was narrated by Ibn Abī Shaybah (32442) and Ad-Dārimī (15) from Abū Sālih as *mursal*.
And the correct is the *mursal*.

[361] Narrated by Al-Bukhārī (6483) and Muslim (2284).

عَلَيْهِمُ الْأَخْشَبَيْنِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «بَلْ أَرْجُو أَنْ يُخْرِجَ اللَّهُ عَزَّ وَجَلَّ مِنْ أَصْلَابِهِمْ مَنْ يَعْبُدُ اللَّهَ وَحْدَهُ، لَا يُشْرِكُ بِهِ شَيْئًا»

1143. And Al-Firyābī narrated to us and said: Ahmad ibn ʻĪsā narrated to us and said: ʻAbdullāh ibn Wahb narrated to us, from Yūnus ibn Yazīd, from Ibn Shihāb who said: ʻUrwah ibn Az-Zubayr informed me that ʻĀishah (*radiAllāhu ʻanhā*) narrated to him that she said to the Messenger of Allāh ﷺ: *"O Messenger of Allāh, did a day worse than the day of Uhud ever occur to you?"*

He said: ***"I verily experienced (something) from your people, and the worst I experienced from them was on the day of ʻaqabah, when I presented myself to Ibn ʻAbdi Yālīl ibn ʻAbdi Kulāb. But he did not answer me in what I wanted. So I left while worry could be seen on my face. And I did not wake up (from my worries) until I was at Qarn Ath-Thaʻālib.***[362] ***And then there was a cloud overshadowing me, so I looked up and in it was Jibrīl (ʻalayhis-salām). So he called me and said: ʻVerily, your Lord ﷻ has verily heard what your people said to you, and what they answered you with, and He has verily sent the angels of the mountains to you, for you to command regarding them (i.e. the people) whatever you want.ʼ Then the angel of the mountains called me and greeted me. Then he said: ʻO Muhammad, Allāh verily heard what your people said to you, and I am the angel of the mountains, and your Lord has verily sent me to you, for you to command me with your command of whatever you want. If you want for me to slam them with Al-Akhshabayn.ʼ"***[363] Then the Messenger of Allāh ﷺ said: ***"Rather, I hope that Allāh ﷻ will bring out from their loins people who worship Allāh – the Exalted – alone and do not associate anything as a partner with Him."***[364]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1144 – وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ:

1144. And Allāh ﷻ verily said:

﴿ وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

"And He is the one who withheld their hands from you and your hands from them within *Makkah*, after He granted you victory over them. And Allāh sees what you are doing." (Al-Fath 48:24)

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[362] **Translator:** *Qarn Ath-Thaʻālib*: A place which is a day and a nights journey from *Makkah*.

[363] In "An-Nihāyah" (2/32): *Al-Akhshabayn* are the two mountains that surround *Makkah*. And they are Abū Qubays and Al-Ahmar (Quʻayqān).

[364] Narrated by Al-Bukhārī (3231) and Muslim (1795).

وَفِي هَذِهِ الْآيَةِ تَفَضُّلُ النَّبِيِّ ﷺ عَلَى جَمَاعَةٍ مِنْ أَهْلِ مَكَّةَ، ظَفَرَ بِهِمُ النَّبِيُّ ﷺ، بَعْدَ أَنْ كَانُوا قَدْ مَكَرُوا بِهِ، فَلَمْ يُبَلِّغْهُمُ اللَّهُ عَزَّ وَجَلَّ مَا أَرَادُوا مِنَ الْمَكْرِ، فَظَفِرَ بِهِمْ، فَعَفَا عَنْهُمْ رَأْفَةً مِنْهُ وَرَحْمَةً بِهِمْ.

And in this *āyah* the Prophet ﷺ did a favor to a group from the people of *Makkah*. The Prophet ﷺ was victorious over them after they plotted against him, but Allāh ﷻ did not let them achieve what they wanted with their plotting. So he defeated them, and then he pardoned them as a kindness from him and a mercy to them.

وَأَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ بِشْرِ بْنِ الْحَكَمِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ الْحُسَيْنِ بْنِ وَاقِدٍ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنِي ثَابِتٌ قَالَ: حَدَّثَنِي عَبْدُ اللَّهِ بْنُ مُغَفَّلٍ الْمُزَنِيُّ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ بِالْحُدَيْبِيَةِ فِي أَصْلِ الشَّجَرَةِ الَّتِي قَالَ اللَّهُ عَزَّ وَجَلَّ فِي الْقُرْآنِ، وَكَأَنِّي بِغُصْنٍ مِنْ أَغْصَانِ تِلْكَ الشَّجَرَةِ عَلَى ظَهْرِ رَسُولِ اللَّهِ ﷺ، فَرَفَعْتُهُ عَنْ ظَهْرِهِ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، وَسُهَيْلُ بْنُ عَمْرٍو جَالِسَانِ بَيْنَ يَدَيِ النَّبِيِّ ﷺ، فَقَالَ رَسُولُ اللَّهِ ﷺ لِعَلِيٍّ: «**اكْتُبْ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**» فَأَخَذَ سُهَيْلُ بْنُ عَمْرٍو بِيَدِهِ وَقَالَ: مَا نَعْرِفُ الرَّحْمَنَ الرَّحِيمَ، اكْتُبْ فِي قَضِيَّتِنَا مَا نَعْرِفُ، فَقَالَ: «**اكْتُبْ بِاسْمِكَ اللَّهُمَّ، هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدٌ رَسُولُ اللَّهِ أَهْلَ مَكَّةَ**»، فَأَمْسَكَ سُهَيْلٌ بِيَدِهِ وَقَالَ: لَقَدْ ظَلَمْنَاكَ إِنْ كُنْتَ رَسُولَهُ، اكْتُبْ فِي قَضِيَّتِكَ مَا نَعْرِفُ قَالَ: «**اكْتُبْ هَذَا مَا صَالَحَ عَلَيْهِ مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ عَبْدِ الْمُطَّلِبِ، وَأَنَا رَسُولُ اللَّهِ**»، فَبَيْنَمَا نَحْنُ كَذَلِكَ، إِذَا خَرَجَ عَلَيْنَا ثَلَاثُونَ شَابًّا عَلَيْهِمُ السِّلَاحُ، فَثَارُوا فِي وُجُوهِنَا، فَدَعَا عَلَيْهِمُ النَّبِيُّ ﷺ، فَأَخَذَهُمُ اللَّهُ تَعَالَى بِأَبْصَارِهِمْ، فَقُمْنَا إِلَيْهِمْ فَأَخَذْنَاهُمْ، فَقَالَ لَهُمْ رَسُولُ اللَّهِ ﷺ: «**هَلْ جِئْتُمْ فِي عَهْدٍ أَحَدٍ؟ وَهَلْ جَعَلَ لَكُمْ أَحَدٌ أَمَانًا؟**» فَقَالُوا: اللَّهُمَّ لَا، فَخَلَّى سَبِيلَهُمْ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

1145. Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: ʻAbdur-Rahmān ibn Bishr ibn Al-Hakam narrated to us and said: ʻAlī ibn Al-Hasan ibn Wāqid narrated to me and said: My father narrated to me and said: Thābit narrated to me and said: ʻAbdullāh ibn Mughaffal Al-Muzanī (*radiAllāhu ʻanhu*) narrated to me and said: We were with the Messenger of Allāh ﷺ in *Al-Hudaybiyah* at the trunk of the tree which Allāh ﷻ mentioned in the Qurān. And it was as if I saw a branch from the branches of this tree on the back of the Messenger of Allāh ﷺ. So I removed it from his back. And ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and Suhayl ibn ʻAmr were sitting in front of the Prophet ﷺ. Then the Messenger of Allāh ﷺ said to ʻAlī: ***"Write: '"In the Name of Allāh, Ar-Rahmān Ar-Rahīm.'"***

Then Suhayl ibn ʻAmr grabbed his hand and said: *"We do not know Ar-Rahmān Ar-Rahīm. Write in our case what we know."*

So he said: ***"Write: 'In your Name, O Allāh. This is what Muhammad the Messenger of Allāh has agreed with the people of Makkah on.'"***

So Suhayl grabbed his hand and said: *"We have verily been unjust to you if you (really) were His messenger. Write in your case what we know."*

He said: ***"Write: 'This is what Muhammad ibn 'Abdillāh ibn 'Abdil-Muttalib has agreed upon.' And I am the Messenger of Allāh (regardless)."***

Then while we were as such, thirty young men came out to us wearing their weapons. And they rushed in our faces (to attack us), so the Prophet ﷺ invoked against them. So Allāh – the Exalted – took away their sights. Then we got up after them and we took them. So the Messenger of Allāh ﷺ said: ***"Have you come in agreement with anyone? And has anyone granted you safety?"***

So they said: *"By Allāh, no."*

So he let them go. Then Allāh ﷻ revealed:

﴿ وَهُوَ ٱلَّذِى كَفَّ أَيْدِيَهُمْ عَنكُمْ وَأَيْدِيَكُمْ عَنْهُم بِبَطْنِ مَكَّةَ مِنۢ بَعْدِ أَنْ أَظْفَرَكُمْ عَلَيْهِمْ ۚ وَكَانَ ٱللَّهُ بِمَا تَعْمَلُونَ بَصِيرًا ﴾

"And He is the one who withheld their hands from you and your hands from them within *Makkah*, after He granted you victory over them. And Allāh sees what you are doing." (Al-Fath 48:24)[365]

1146 – حَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا هَارُونُ بْنُ مُوسَى الْفَرْوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُلَيْحٍ، عَنْ مُوسَى بْنِ عُقْبَةَ، عَنِ ابْنِ شِهَابٍ قَالَ: قَالَ سَهْلُ بْنُ سَعْدٍ السَّاعِدِيُّ: قَالَ رَسُولُ اللهِ ﷺ: «**اللَّهُمَّ اغْفِرْ لِقَوْمِي، فَإِنَّهُمْ لَايَعْلَمُونَ**» يَعْنِي يَوْمَ أُحُدٍ.

1146. Abū Muhammad ibn Sā'id narrated to us and said: Hārūn ibn Mūsā Al-Farwī narrated to us and said: Muhammad ibn Fulayh narrated to us, from Mūsā ibn 'Uqbah, from Ibn Shihāb who said: Sahli ibn Sa'd As-Sā'idī (*radiAllāhu 'anhu)* said: The Messenger of Allāh ﷺ said: ***"O Allāh, forgive my people, for they verily do not know."*** Meaning: On the day of *Uhud*.[366]

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[365] Narrated by Ahmad (16800). And it was narrated by Muslim (1784, 1808) from the *hadīth* of Anas (*radiAllāhu 'anhu*). And it also has a *shāhid* with Al-Bukhārī (2731), from Al-Musawwar ibn Makhramah and Marwān.

[366] Narrated by Ibn Abī 'Āsim in "Al-Āhād wal-Mathānī" (2096), Ibn Hibbān (973) and At-Tabarānī in "Al-Kabīr" (5694).

And what Muslim (1792) narrated testifies to it, from 'Abdullāh (*radiAllāhu 'anhu*) who said: It is as if I am looking at the Messenger of Allāh ﷺ speaking about a prophet from the prophets whose people beat him. And he is wiping the blood from his face and saying: ***"My Lord, forgive my people, for they verily do not know."***

91. Chapter: What was narrated about that our Prophet ﷺ will have the most followers on the Day of Resurrection of all the prophets

1147 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحِيمِ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْمُخْتَارُ بْنُ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ، وَذُكِرَ عِنْدَهُ الْأَنْبِيَاءُ فَقَالَ: «**أَنَا أَكْثَرُ الْأَنْبِيَاءِ يَوْمَ الْقِيَامَةِ تَبَعًا، إِنَّ مِنَ الْأَنْبِيَاءِ لَمَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَمَا مَعَهُ مُصَدِّقٌ غَيْرُ رَجُلٍ وَاحِدٍ**»

1147. Mūsā ibn Hārūn narrated to us and said: 'Abdullāh ibn 'Umar ibn Abān narrated to us and said: 'Abdur-Rahmān ibn Sulaymān narrated to us and said: Al-Mukhtār ibn Fulful narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said, when the prophets were mentioned in front of him: ***"I will have the most followers of all the prophets on the Day of Resurrection. Verily, from the prophets there will be someone who will come on the Day of Resurrection, and he only has one man with him who believed."***[367]

1148 – وحَدَّثَنَا مُوسَى بْنُ هَارُونَ أَيْضًا قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ، قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مَالِكٍ الْمُزَنِيُّ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ، إِنَّ مِنَ الْأَنْبِيَاءِ لَمَنْ يَأْتِي يَوْمَ الْقِيَامَةِ وَمَا مَعَهُ مُصَدِّقٌ غَيْرُ وَاحِدٍ**»

1148. And Mūsā ibn Hārūn also narrated to us and said: Al-Hasan ibn 'Arafah narrated to us and said: Al-Qāsim ibn Mālik Al-Muzanī narrated to me, from Al-Mukhtār ibn Fulful, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I will have the most followers of all the prophets on the Day of Resurrection. Verily, from the prophets there will be someone who will come on the Day of Resurrection, and he only has one (man) with him who believed."***[368]

1149 – وحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا حُسَيْنٌ الْجُعْفِيُّ، عَنْ زَائِدَةَ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ وَذَكَرَ الْحَدِيثَ نَحْوَهُ.

1149. And it was narrated to us by Abū Ahmad Hārūn ibn Yūsuf who said: Ibn Abī 'Umar narrated to us and said: Husayn Al-Ju'fī narrated to us, from Zāidah, from Al-Mukhtār ibn Fulful… and he mentioned a *hadīth* similar to it.

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[367] Narrated by Muslim (196).

[368] It has gone forth in the one before it.

1150 – وحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ، عَنْ عَطِيَّةَ، عَنْ أَبِي سَعِيدٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**إِنِّي أَنَا أَكْثَرُ الْأَنْبِيَاءِ تَبَعًا يَوْمَ الْقِيَامَةِ**»

1150. And Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawi narrated to us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: ʻĪsā ibn Yūnus narrated to us, from Zakariyyah ibn Zāidah, from ʻAtiyyah, from Abū Sa'īd (*radiAllāhu ʻanhu*) that the Prophet ﷺ said: ***"I will verily have the most followers of all the prophets on the Day of Resurrection."***[369]

1151 – وحَدَّثَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ بْنِ أَبَانَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ سُلَيْمَانَ، عَنْ مُوسَى بْنِ عُبَيْدَةَ، عَنْ أَيُّوبَ بْنِ خَالِدٍ، عَنْ عَبْدِ اللَّهِ بْنِ رَافِعٍ، عَنْ أَبِي هُرَيْرَةَ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**يَأْتِي مَعِي مِنْ أُمَّتِي يَوْمَ الْقِيَامَةِ مِثْلُ اللَّيْلِ وَالسَّيْلِ، يَخْطِمُ النَّاسَ حَطْمَةً وَاحِدَةً، تَقُولُ الْمَلَائِكَةُ: لِمَا جَاءَ مَعَ مُحَمَّدٍ مِنْ أُمَّتِهِ أَكْثَرُ مِمَّا جَاءَ مَعَ سَائِرِ الْأَنْبِيَاءِ**»

1151. And Abū Al-Qāsim also narrated to us and said: ʻAbdullāh ibn ʻUmar ibn Aban narrated to us and said: Ishāq ibn Sulaymān narrated to us, from Mūsā ibn ʻUbaydah, from Ayyūb ibn Khālid, from ʻAbdullāh ibn Rafi', from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"My ummah will come with me on the Day of Resurrection as the night and the flood (i.e. extremely many). The people will be broken up with a single blow (when they pass by them like a sweeping current). The angels will say: 'Those who came with Muhammad from his ummah are verily more in numbers than those who came with the rest of the prophets (altogether).'"***[370]

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[369] Narrated by Ibn Abī Shaybah in "Al-Musannaf" (35239), and by way of him Ibn Majāh (4301), ʻAbd ibn Humayd as stated in "Al-Muntakhab" (904) and Ibn Abī ʻĀsim in "As-Sunnah" (723).

[370] Narrated by Ibn Al-Mubārak in his "Musnad" (104), ʻAbd ibn Humyad as stated in "Al-Muntakhab" (1453) and Al-Bazzār as stated in "Kashf Al-Astār" (3432). And in its *isnād* is Mūsā ibn ʻUbaydah, and he is weak.

92. Chapter: The mention of the number of names of the Messenger of Allāh ﷺ in which Allāh ﷻ singled him out

1152 – حَدَّثَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الشَّاذَكُونِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا مُحَمَّدٌ وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَأَنَا نَبِيُّ الْمَلَاحِمِ، وَأَنَا الْمُقَفَّى**»

1152. Abū Muslim Ibrāhīm ibn ʻAbdillāh Al-Kashshī narrated to us and said: Sulaymān ibn Dāwūd Ash-Shādhakūnī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us and said: ʻĀsim ibn Abī An-Najūd narrated to us, from Zirr, from Hudayfah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I am Muhammad, and I am Ahmad, and I am the prophet of mercy, and I am the prophet of fierce battles, and I am Al-Muqaffī."***[371]

1153 – وحَدَّثَنَا أَبُو الْعَبَّاسِ حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عُمَرَ الْوَكِيعِيُّ قَالَ: سَمِعْتُ أَبَا بَكْرِ بْنَ عَيَّاشٍ يُحَدِّثُ عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ حُذَيْفَةَ قَالَ: كُنْتُ أَمْشِي مَعَ النَّبِيِّ ﷺ، فِي سِكَكِ الْمَدِينَةِ فَسَمِعْتُهُ يَقُولُ: «**أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا نَبِيُّ الرَّحْمَةِ، وَأَنَا نَبِيُّ التَّوْبَةِ، وَأَنَا نَبِيُّ الْمَلْحَمَةِ، وَأَنَا الْمُقَفَّى، وَأَنَا الْحَاشِرُ**»

1153. And Abū Al-ʼAbbās Hāmid ibn Shuʻayb Al-Balkhī narrated to us and said: Ahmad ibn ʼUmar Al-Wakīʻī narrated to us and said: I heard Abū Bakr ibn ʻAyyāsh narrate from ʻĀsim, from Zirr, from Hudhayfah (*radiAllāhu ʻanhu*) who said: I used to walk with the Prophet ﷺ in the streets of *Al-Madīnah*, and I heard him say: ***"I am Muhammad, and I am Ahmad, and I am the prophet of mercy, and I am the prophet of repentance, and I am the prophet of fierce battle, and I am Al-Muqaffī, and I am Al-Hāshir."***

1154 – وحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ شَبِيبٍ، وَخُشَيْشُ بْنُ أَصْرَمَ قَالَا: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنِ الزُّهْرِيِّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْمَاحِي الَّذِي يَمْحُو اللَّهُ عَزَّ وَجَلَّ بِيَ الْكُفْرَ، وَأَنَا الْحَاشِرُ، الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْعَاقِبُ**» وَحَدَّثَنَا مَعْمَرٌ، قُلْتُ لِلزُّهْرِيِّ: فَمَا الْعَاقِبُ؟ قَالَ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ.

1154. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Salamah ibn Shabīb and Khushaysh ibn Asram both narrated to us and said: ʻAbdur-Razzāq narrated

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[371] Narrated by Ahmad (23443, 23445) and At-Tirmidhī in "Ash-Shamāil" (361).
And Muslim (2355) narrated from Abū Mūsā Al-Ashʻarī (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ used to name himself to us with (certain) names, so he said: ***"I am Muhammad, and Ahmad, and Al-Muqaffī, and Al-Hāshir, and the prophet of tawbah (repentance), and the prophet of rahmah (mercy)."***
Translator: The name Al-Muqaffī means that Muhammad ﷺ is the last in succession of all the prophets and that he ﷺ is following the footsteps of the messengers before him.
The name Al-Hāshir means the one who gathers the people.

to us and said: Ma'mar narrated to us, from Az-Zuhrī, from Muhammad ibn Jubayr ibn Mut'im, from his father who said: I heard the Messenger of Allāh ﷺ say: ***"I have some names: I am Muhammad, and I am Ahmad, and I am Al-Māhī; Allāh will erase the kufr by me. And I am Al-Hāshir; the people will be gathered at my feet. And I am Al-'Āqib (i.e. the last)."***

Ma'mar said: I said to Az-Zuhrī: *"Then what is Al-'Āqib?"* He said: *"The one after whom there is no prophet."*[372]

1155 – وحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيّ قَالَ: حَدَّثَنَا ابْنُ الْمُقْرِئِ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ الزُّهْرِيّ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِي أَسْمَاءً: أَنَا مُحَمَّدٌ، وَأَنَا أَحْمَدُ، وَأَنَا الْحَاشِرُ: الَّذِي يُحْشَرُ النَّاسُ عَلَى قَدَمَيَّ، وَأَنَا الْمَاحِي: الَّذِي مُحِيَ بِيَ الْكُفْرُ، وَأَنَا الْعَاقِبُ: الَّذِي لَيْسَ بَعْدَهُ نَبِيٌّ**»

1155. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ibn Al-Muqri narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Az-Zuhrī, from Muhammad ibn Jubyar ibn Mut'im, from his father who said: The Messenger of Allāh ﷺ said: ***"I verily have some names: I am Muhammad, and I am Ahmad, and I am Al-Hāshir; the one at whose feet the people will gather. And I am Al-Māhī; the one by whom He will erase kufr. And I am Al-'Āqib; the one after whom there is no prophet."***

1156 – حَدَّثَنَا ابْنُ أَبِي دَاوُدَ أَبُو بَكْرٍ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ سُفْيَانَ قَالَ: حَدَّثَنَا آدَمُ، وَأَبُو صَالِحٍ، وَابْنُ بُكَيْرٍ قَالُوا: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدٍ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ عُتْبَةَ بْنِ مُسْلِمٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّهُ دَخَلَ عَلَى عَبْدِ الْمَلِكِ بْنِ مَرْوَانَ فَقَالَ لَهُ عَبْدُ الْمَلِكِ: أَتُحْصِي أَسْمَاءَ رَسُولِ اللَّهِ الَّتِي كَانَ جُبَيْرُ بْنُ مُطْعِمٍ يَعُدُّهَا؟ وَقَالَ نَافِعٌ: هِيَ سِتٌّ: «مُحَمَّدٌ، وَأَحْمَدُ وَخَاتِمٌ وَحَاشِرٌ وَعَاقِبٌ وَمَاحٍ، فَأَمَّا حَاشِرٌ: فَبُعِثَ مَعَ السَّاعَةِ نَذِيرًا لَكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيدٍ، وَأَمَّا الْعَاقِبُ: فَإِنَّهُ عَقِبُ الْأَنْبِيَاءِ، وَأَمَّا مَاحٍ: فَإِنَّ اللَّهَ عَزَّ وَجَلَّ مَحَا بِهِ السَّيِّئَاتِ: سَيِّئَاتِ مَنِ اتَّبَعَهُ»

1156. Ibn Abī Dāwūd Abū Bakr narrated to us and said: Ya'qūb ibn Sufyān narrated to us and said: Ādam and Abū Sālih and Ibn Bukayr all narrated to us and said: Al-Layth ibn Sa'd narrated to us and said: Khālid ibn Yazīd narrated to me and said: Sa'īd ibn Abī Hilāl narrated to us, from 'Uqbah ibn Muslim, from Nāfi' ibn Jubayr ibn Mut'im that he entered upon 'Abdul-Malik ibn Marwān, so 'Abdul-Malik said to him: *"Can you count the names of the Messenger of Allāh ﷺ which Jubayr ibn Mut'im used to count (and mention)?"*

And Nāfi' said: *"They are six: Muhammad, Ahmad, Khātim, Hāshir, 'Āqib and Māhī. As for Hāshir, then along with the Hour a warner was sent, before a severe punishment. And as for Al-'Āqib, then he is the last of the prophets. And as for Māhī, then Allāh ﷻ verily deleted the evil deeds with him. The evil deeds of those who followed him."*

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[372] Narrated by Al-Bukhārī (3532) and Muslim (2354).

1157 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَبُو يَحْيَى التَّيْمِيُّ قَالَ: حَدَّثَنَا سَيْفُ بْنُ وَهْبٍ، عَنْ أَبِي الطُّفَيْلِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ لِي عِنْدَ رَبِّي عَزَّ وَجَلَّ عَشْرَةَ أَسْمَاءٍ**» قَالَ: أَبُو الطُّفَيْلِ: قَدْ حَفِظْتُ مِنْهَا ثَمَانِيَةً: مُحَمَّدٌ، وَأَحْمَدُ، وَأَبُو الْقَاسِمِ، وَالْفَاتِحُ، وَالْخَاتِمُ، وَالْمَاحِي، وَالْعَاقِبُ، وَالْحَاشِرُ قَالَ أَبُو يَحْيَى التَّيْمِيُّ: وَزَعَمَ سَيْفٌ أَنَّ أَبَا جَعْفَرٍ قَالَ لَهُ: إِنَّ الِاسْمَيْنِ الْبَاقِيَيْنِ: طَهْ، وَيَاسِينُ"

1157. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻAbdullāh ibn ʻUmar Al-Kūfī narrated to us and said: Abū Yahyā At-Taymī narrated to us and said: Sayf ibn Wahb narrated to us, from Abū At-Tufayl who said: The Messenger of Allāh ﷺ said: ***"Verily, with my Lord ﷻ I have ten names."***[373]

Abū At-Tufayl said: I verily memorized eight of them: Muhammad, Ahmad, Abū Al-Qāsim, Al-Fātih, Al-Khātim, Al-Māhī, Al-ʻĀqib and Al-Hāshir.

Abū Yahyā At-Taymī said: And Sayf claimed that Abū Ja'far said to him: *"Verily, the two remaining names are Tā-Hā and Yā-sīn."*[374]

The eleventh part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And all praise is due to Allāh in the beginning and in the end, and in the apparent and in the hidden

And may the peace and abundant blessing of Allāh
be upon His Messenger, our leader Muhammad the unlettered Prophet, and his family

It is followed by the twelfth part of the book,
in shā Allāh, and all trust is in Him

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[373] Narrated by Abū Nu'aym in "Dalāil An-Nubuwwah" (20).
And Ibn ʻAdī narrated it in "Al-Kāmil" (4/509) in the biography of Sayf ibn Wahb and he said: *"And Sayf ibn Wahb has few other (narrations) than what I have mentioned. And Yahyā Al-Qattān and Ibn Hanbal verily called him weak."*

[374] It has not been narrated in any *sahīh ahādīth* or *āthār* from the *Salaf* that the Prophet ﷺ has the names Tā-Hā and Yā-sīn.

The twelfth part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

93. Chapter: The mention of the description of the appearance of the Messenger of Allāh ﷺ and his praiseworthy and beautiful manners which Allāh – the Exalted – singled him out in

1158 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَنْبَأَنَا نُوحُ بْنُ قَيْسٍ الْحُدَّانِيُّ قَالَ: حَدَّثَنَا خَالِدُ بْنُ خَالِدٍ، عَنْ يُوسُفَ بْنِ مَازِنٍ، أَنَّ رَجُلًا سَأَلَ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه فَقَالَ: يَا أَمِيرَ الْمُؤْمِنِينَ انْعَتْ لَنَا النَّبِيَّ ﷺ، صِفْهُ لَنَا قَالَ: «كَانَ لَيْسَ بِالذَّاهِبِ طُولًا، وَفَوْقَ الرَّبْعَةِ، إِذَا جَاءَ مَعَ الْقَوْمِ غَمَرَهُمْ، أَبْيَضَ شَدِيدَ الْوَضَحِ، ضَخْمَ الْهَامَةِ، أَغَرَّ أَبْلَجَ، أَهْدَبَ الْأَشْفَارِ شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، وَإِذَا مَشَى يَتَقَلَّعُ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، كَأَنَّ الْعَرَقَ فِي وَجْهِهِ اللُّؤْلُؤُ، لَمْ أَرَ قَبْلَهُ وَلَا بَعْدَهُ مِثْلَهُ ﷺ»

1158. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Nasr ibn ʻAlī narrated to us and said: Nuh ibn Qays Al-Huddānī narrated to us and said: Khālid ibn Khālid narrated to us, from Yūsuf ibn Māzin that a man asked ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and said: *"O Amīr Al-Muminīn, characterize the Prophet ﷺ for us. Describe him to us."*

He said: *"He was not extremely tall, and he was above the average height. When he came with the people, he would be taller than all of them. He was extremely white (skinned), he had a big head, he had a white and shining face, he had long eyelashes, and he had thick hands and feet. When he would walk, he would take strong steps as if he was walking on a downwards slope. The sweat on his face resembled pearls. I never saw anyone before him or after him who was similar to him ﷺ."*[375]

1159 – وحَدَّثَنَا حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا شَرِيكُ بْنُ عَبْدِ اللَّهِ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ نَافِعِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ عَلِيٍّ رضي الله عنه أَنَّهُ وَصَفَ النَّبِيَّ ﷺ، فَقَالَ: "كَانَ عَظِيمَ الْهَامَةِ أَبْيَضَ مُشْرَبًا حُمْرَةً، عَظِيمَ اللِّحْيَةِ، ضَخْمَ الْكَرَادِيسِ، شَثْنَ الْكَفَّيْنِ، طَوِيلَ الْمَسْرُبَةِ، كَثِيرَ شَعْرِ الرَّأْسِ رَجْلَهُ، يَتَكَفَّأُ فِي مِشْيَتِهِ كَأَنَّمَا يَنْحَدِرُ فِي صَبَبٍ، لَا طَوِيلٌ وَلَا قَصِيرٌ، لَمْ أَرَ مِثْلَهُ قَبْلَهُ وَلَا بَعْدَهُ.

1159. And Hāmid ibn Shu'ayb Al-Balkhī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Sharīk ibn ʻAbdillāh narrated to us, from ʻAbdul-

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[375] Narrated by ʻAbdullāh ibn Ahmad in his "Zawāid ʻalā Al-Musnad" (1300).
Abū Hātim Ar-Rāzī – *rahimahullāh* – said: *"Yūsuf ibn Māzin Al-Basrī. He narrated mursal from ʻAlī ibn Abī Tālib (radiAllāhu ʻanhu)."* ["Al-Jarh wat-Ta'dīl" (9/230)].

Malik ibn ‘Umayr, from Nāfi’ ibn Jubayr ibn Mut’im, from ‘Alī (*radiAllāhu ‘anhu*) that he described the Prophet ﷺ and said: *“He had a big head. He was white with a red undertone. He had a big beard, big joints, thick hands, long fine hairs on his stomach, and much wavy hair on his head. When walking he would lean forward as if he was walking on a downward slope. He was not tall and not short. I never saw anyone like him before him or after him.”*[376]

1160 – وحَدَّثَنَا قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا يَعْقُوبُ الدَّوْرَقِيُّ، وَسَلْمُ بْنُ جُنَادَةَ قَالَا: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، عَنْ سُفْيَانَ، عَنْ أَبِي إِسْحَاقَ قَالَ: قَالَ الْبَرَاءُ بْنُ عَازِبٍ: «مَا رَأَيْتُ مِنْ ذِي لِمَّةٍ أَحْسَنَ مِنْ رَسُولِ اللَّهِ ﷺ، فِي حُلَّةٍ حَمْرَاءَ، لَهُ شَعْرٌ يَضْرِبُ مَنْكِبَيْهِ، بَعِيدُ مَا بَيْنَ الْمَنْكِبَيْنِ، لَيْسَ بِالْقَصِيرِ وَلَا بِالطَّوِيلِ»

1160. And Al-Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Ya’qūb Ad-Dawraqī and Salm ibn Junādah both narrated to us and said: Wakī’ ibn Al-Jarrāh narrated to us, from Sufyān, from Abū Ishāq who said: Al-Barā ibn ‘Āzib (*radiAllāhu ‘anhu*) said: *“I never saw anyone with hair to the shoulders who looked better than the Messenger of Allah ﷺ, in a read cloak. He had hair that would reach his shoulders. He had wide shoulders. He was not short and not tall.”*[377]

1161 – حَدَّثَنِي أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ قَالَ: الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ حُمَيْدٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ أَحْسَنَ النَّاسِ قَوَامًا، وَأَحْسَنَ النَّاسِ وَجْهًا، وَأَحْسَنَ النَّاسِ لَوْنًا، وَأَطْيَبَ النَّاسِ رِيحًا، وَأَلْيَنَ النَّاسِ كَفًّا، مَا شَمَمْتُ رَائِحَةً قَطُّ مِسْكَةً وَلَا عَنْبَرَةً أَطْيَبَ مِنْهُ، وَلَا مَسِسْتُ خَزَّةً وَلَا حَرِيرَةً، أَلْيَنَ مِنْ كَفِّهِ، وَكَانَ رَبْعَةً، لَيْسَ بِالطَّوِيلِ وَلَا بِالْقَصِيرِ، وَلَا الْجَعْدِ وَلَا السَّبْطِ، إِذَا مَشَى أَظُنُّهُ قَالَ: يَتَكَفَّأُ»

1161. Abū Hafs ‘Umar ibn Ayyūb As-Saqatī narrated to me and said: ‘Abdul-A’lā ibn Hammād An-Narsī narrated to us and said: Al-Mu’tamir ibn Sulaymān narrated to us, from Humayd, from Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: *“The Messenger of Allāh ﷺ was the best of people in figure and height. And he had the most beautiful face of all people. And the best of the people in colour. And the best of the people in fragrance. And he had the softest palms of all people. I never smelled any fragrance, not musk or perfume, that smelled better than him. And I never touched any damask or silk which was softer than his palms. And he was of average height; not tall and not short. He did not have curly hair and he did not have straight hair. When he walked* – I think he said – *he would lean forward.”*[378]

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[376] Narrated by Ahmad (744) and his son in his “Zawāid ‘alā Al-Musnad” (944), and At-Tirmidhī (3637) who said: *“Hadīth hasan sahīh.”*

[377] Narrated by Ahmad (18558) and Muslim (2337).

[378] Narrated by Al-Bukhārī (1973) and Muslim (2330).

1162 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ التَّاجِرُ قَالَ: حَدَّثَنَا مُكْرَمُ بْنُ مُحْرِزِ بْنِ الْمَهْدِيِّ نِسْبَتُهُ إِلَى الْأَزْدِ وَيُكَنَّى مُكْرَمٌ: بِأَبِي الْقَاسِمِ، حَدَّثَنَا بِهَذَا الْحَدِيثِ فِي سُوقِ قُدَيْدٍ قَالَ مُكْرَمٌ: حَدَّثَنِي أَبِي، عَنْ حِزَامِ بْنِ هِشَامِ بْنِ حُبَيْشٍ صَاحِبِ رَسُولِ اللَّهِ ﷺ، قَتِيلِ الْبَطْحَاءِ يَوْمَ الْفَتْحِ، حِزَامٌ الْمُحَدِّثُ، عَنْ حُبَيْشِ بْنِ خَالِدٍ وَهُوَ أَخُو عَاتِكَةَ بِنْتِ خَالِدٍ الَّتِي كُنْيَتُهَا أُمُّ مَعْبَدٍ، أَنَّ رَسُولَ اللَّهِ ﷺ خَرَجَ حِينَ أُخْرِجَ مِنْ مَكَّةَ: خَرَجَ مِنْهَا مُهَاجِرًا إِلَى الْمَدِينَةِ هُوَ وَأَبُو بَكْرٍ رضي الله عنه، وَمَوْلَى أَبِي بَكْرٍ عَامِرُ بْنُ فُهَيْرَةَ، وَدَلِيلُهُمَا اللَّيْثِيُّ عَبْدُ اللَّهِ بْنُ أُرَيْقِطٍ، مَرُّوا عَلَى خَيْمَتَيْ أُمِّ مَعْبَدٍ الْخُزَاعِيَّةِ، فَسَأَلُوهَا لَحْمًا وَتَمْرًا لِيَشْتَرُوهُ مِنْهَا فَلَمْ يُصِيبُوا عِنْدَهَا شَيْئًا مِنْ ذَلِكَ، وَكَانَ الْقَوْمُ مُرْمِلِينَ مُسْنِتِينَ، فَنَظَرَ رَسُولُ اللَّهِ ﷺ شَاةً فِي كِسْرِ الْخَيْمَةِ، فَقَالَ: «**مَا هَذِهِ الشَّاةُ يَا أُمَّ مَعْبَدٍ؟**» قَالَتْ: شَاةٌ خَلَّفَهَا الْجَهْدُ عَنِ الْغَنَمِ قَالَ: **هَلْ بِهَا مِنْ لَبَنٍ؟** قَالَتْ: هِيَ أَجْهَدُ مِنْ ذَلِكَ قَالَ: **أَتَأْذَنِينَ لِي أَنْ أَحْلُبَهَا؟** قَالَتْ: بِأَبِي أَنْتَ وَأُمِّي نَعَمْ إِنْ رَأَيْتَ بِهَا لَبَنًا فَاحْلُبْهَا، فَدَعَا بِهَا رَسُولُ اللَّهِ ﷺ، فَمَسَحَ بِيَدِهِ ضَرْعَهَا، وَسَمَّى اللَّهَ عَزَّ وَجَلَّ وَدَعَا لَهَا فِي شَاتِهَا، فَتَفَاجَّتْ عَلَيْهِ، وَدَرَّتْ، وَاجْتَرَّتْ، وَدَعَا بِإِنَاءٍ يَرْبِضُ الرَّهْطَ، فَحَلَبَ فِيهِ ثَجًّا حَتَّى عَلَاهُ الْبَهَاءُ، ثُمَّ سَقَاهَا حَتَّى رَوِيَتْ، وَسَقَى أَصْحَابَهُ، حَتَّى رَوَوْا، ثُمَّ شَرِبَ آخِرَهُمْ ﷺ، ثُمَّ أَرَاضُوا، ثُمَّ حَلَبَ فِيهِ ثَانِيًا بَعْدَ بَدْءٍ، حَتَّى مَلَأَ الْإِنَاءَ ثُمَّ غَادَرَهُ عِنْدَهَا، تَابَعَهَا وَارْتَحَلُوا عَنْهَا، فَقَلَّ مَا لَبِثَتْ أَنْ جَاءَ زَوْجُهَا أَبُو مَعْبَدٍ، يَسُوقُ أَعْنُزًا عِجَافًا يَتَشَارَكْنَ هَزْلَى مُخُّهُنَّ قَلِيلٌ، فَلَمَّا رَأَى أَبُو مَعْبَدٍ، اللَّبَنَ عَجِبَ، وَقَالَ: مِنْ أَيْنَ لَكِ هَذَا اللَّبَنُ يَا أُمَّ مَعْبَدٍ، وَالشَّاءُ عَازِبٌ حِيَالٌ وَلَا حَلُوبَ فِي الْبَيْتِ؟ قَالَتْ: لَا وَاللَّهِ، إِلَّا أَنَّهُ مَرَّ بِنَا رَجُلٌ مُبَارَكٌ، مِنْ حَالِهِ كَذَا وَكَذَا قَالَ: صِفِيهِ لِي يَا أُمَّ مَعْبَدٍ قَالَتْ: رَأَيْتُ رَجُلًا ظَاهِرَ الْوَضَاءَةِ أَبْلَجَ الْوَجْهِ، حَسَنَ الْخَلْقِ، لَمْ تَعِبْهُ نُحْلَةٌ، وَلَمْ يُزْرِهِ صُقْلَةٌ، وَسِيمًا قَسِيمًا، فِي عَيْنَيْهِ دَعَجٌ، وَفِي أَشْفَارِهِ غَطَفٌ، وَفِي صَوْتِهِ صَحَلٌ، وَفِي عُنُقِهِ سَطَعٌ، وَفِي لِحْيَتِهِ كَثَاثَةٌ، أَزَجُّ أَقْرَنُ، إِنْ صَمَتَ فَعَلَيْهِ الْوَقَارُ، وَإِنْ تَكَلَّمَ سَمَا وَعَلَاهُ الْبَهَاءُ، أَجْمَلُ النَّاسِ مِنْ بَعِيدٍ، وَأَحْلَاهُ وَأَحْسَنُهُ مِنْ قَرِيبٍ، حُلْوُ الْمَنْطِقِ، فَصْلٌ، لَا نَزْرٌ وَلَا هَذَرٌ، كَأَنَّ مَنْطِقَهُ خَرَزَاتُ نَظْمٍ يَنْحَدِرْنَ، رَبْعَةٌ، لَا بَايِسَ مِنْ طُولٍ، وَلَا تَقْتَحِمْهُ عَيْنٌ مِنْ قِصَرٍ، غُصْنٌ بَيْنَ غُصْنَيْنِ، فَهُوَ أَنْظَرُ الثَّلَاثَةِ مَنْظَرًا وَأَحْسَنُهُمْ قَدْرًا، لَهُ رُفَقَاءُ يَحُفُّونَهُ، إِنْ قَالَ أَنْصَتُوا لِقَوْلِهِ، وَإِنْ أَمَرَ تَبَادَرُوا إِلَى أَمْرِهِ، مَحْفُودٌ مَحْشُودٌ، لَا عَابِسٌ وَلَا مُعْتَدٍ قَالَ أَبُو مَعْبَدٍ: هُوَ وَاللَّهِ صَاحِبُ قُرَيْشٍ الَّذِي ذُكِرَ لَنَا مِنْ أَمْرِهِ مَا ذُكِرَ بِمَكَّةَ، وَلَقَدْ هَمَمْتُ أَنْ أَصْحَبَهُ، وَلَأَفْعَلَنَّ إِنْ وَجَدْتُ إِلَى ذَلِكَ سَبِيلًا. فَأَصْبَحَ صَوْتٌ بِمَكَّةَ عَالِيًا، يَسْمَعُونَ وَلَا يَدْرُونَ مَنْ صَاحِبُهُ؟ وَهُوَ يَقُولُ.

1162. Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād At-Tajir narrated to us and said: Mukram ibn Muhriz ibn Al-Mahdī – his ascription is to *Al-Azd* and the *kunyā* of Mukram is Abū Al-Qāsim. He narrated this *hadīth* to us in the market of *Qudayd* – narrated to us and (Mukram) said: My father narrated to me, from Hizām ibn Hishām ibn Hubaysh the companion of the Messenger of Allāh ﷺ – the one who was killed in *Al-Bathā* on the day of *Al-Fath*, Hizām the *muhaddith* – from his father, from his grandfather Hubaysh ibn Khalid – and he is the brother of ʻĀtikah bint Khālid whose *kunyā* is Umm Maʼbad – that the Messenger of Allāh ﷺ went out when he was forced out of *Makkah*. He went out to perform *hijrah* to *Al-Madīnah*; him, Abū Bakr (*radiAllāhu ʻanhu*), the *mawlā* of Abū Bakr ʻĀmir ibn Fuhayrah, and their guide Al-Laythī ʻAbdullāh ibn Al-Urayqit. They passed by the tents of Umm Maʼbad Al-Khuzāʼiyyah. So they asked her for some meat and dates, for them to buy from her. But they did not get any of that from her. And the people were suffering from poverty and hunger. Then the Prophet ﷺ looked at a sheep in the

corner of the tent. So he said: ***"What is this sheep, O Umm Ma'bad?"*** She said: *"A sheep where exhaustion has caused it to stay behind from the (flock of) sheep?"* He said: ***"Is there any milk in it?"*** She said: *"It is more exhausted than that."* He said: ***"Do you allow for me to milk it?"*** She said: *"May my father and mother be (ransomed) for you. Yes, if you think there is milk in it, then milk it."* So the Messenger of Allāh ﷺ called for it (to be brought to him), and he wiped its udder with his hand. And he mentioned the Name of Allāh ﷻ and invoked for her regarding her sheep. Then it (i.e. the sheep) opened its legs for him, it became filled (with milk), and it started chewing the cud. And he called for a container that could satisfy a group, and he milked a fill into it until it became filled to the top. Then he gave her to drink until she became full (or satisfied), and he gave his companions to drink until they became full. Then he ﷺ drank as the last of them. Then they rested. Then he milked it a second time after the first until he filled up the container, and then he left it with her, and he paid her, and they left from her. Then she only remained for a short while before her husband Abū Ma'bad came driving along some lean goats, which were knocking against one another from weakness; they were emaciated, and their marrow was meagre. Then when Abū Ma'bad saw the milk he became surprised! And he said: *"Where do you have this milk from, O Umm Mabad, when the sheep are far-away from its family and not pregnant, and there is no animal to milk in the house?!"*

She said: *"No, by Allāh. Except that a blessed man passed by us. He did such and such."*

He said: *"Describe him to me, O Umm Ma'bad."*

She said: *"I saw a man of evident radiance. His face was shining. His appearance was good. He was not exhausted by skinniness, nor was he burdened by overweight. He was beautifully proportioned and handsome. There was blackness in his eyes, and he had long and curly eyelashes. There was harshness (or hoarseness) in his voice. His neck was long, and his beard was thick. He had thick and joined eyebrows. If he was silent he was respected, and if he spoke he raised (his head or hand) and he was elevated by elegance. He was the most beautiful of people from a distance, and the most beautiful and best of them up close. He spoke elegantly; a middle (amount of words), not too little and he did not babble (i.e. speak too much). It was as if his words were beads on a necklace falling (one after the other). He was of average height; not awkwardly tall, nor that any eye looks down upon him due to being short. A branch between two branches. So he was the best looking of the three in appearance, and the best of them in status. He had friends who surrounded him. When he spoke they would listen to his words. And if he commanded something, they would hurry to (fulfil) his command. He was served and attended. He did not frown and he was not a transgressor."* Abū Ma'bad said: *"He is, by Allāh, the companion of Quraysh whose case was mentioned to us in Makkah. I verily intended to accompany him, and I will verily do so if I find a way to do it."*

Then they could hear a high voice in *Makkah* while they did not know who it was? And he said: (poetry).[379]

1163 – وَحَدَّثَنَا أَبُو أَحْمَدَ أَيْضًا قَالَ: حَدَّثَنَا مُكْرِمٌ قَالَ: حَدَّثَنِي يَحْيَى بْنُ قُرَّةَ الْخُزَاعِيُّ ثُمَّ الْكَعْبِيُّ قَالَ يَحْيَى: لَمَّا أَنْ هَتَفَ الْهَاتِفُ بِمَكَّةَ بِمَخْرَجِ رَسُولِ اللَّهِ ﷺ، لَمْ يَبْقَ بَيْتٌ مِنْ بُيُوتِ الْمُشْرِكِينَ، إِلَّا انْتَبَهَ بِهَتْفِ الْهَاتِفِ وَاسْتَيْقَظُوا، فَلَمَّا أَنْ أَصْبَحُوا اجْتَمَعُوا ثُمَّ قَالَ بَعْضُهُمْ لِبَعْضِهِمْ: سَمِعْتُمْ مَا كَانَ الْبَارِحَةَ؟ قَالُوا: نَعَمْ، سَمِعْنَا، قَالُوا: قَدْ بَانَ لَكُمْ مَخْرَجُ صَاحِبِكُمْ عَلَى طَرِيقِ الشَّامِ مِنْ حَيْثِ تَأْتِيكُمُ الْمِيرَةُ عَلَى خَيْمَتَيْ أُمِّ مَعْبَدٍ، بِقُدَيْدٍ وَاطْلُبُوهُ، فَرُدُّوهُ مِنْ قَبْلِ أَنْ يَسْتَعِينَ عَلَيْكُمْ بِكِلْبَانِ الْعَرَبِ، فَجَمَعُوا سَرِيَّةً مِنْ خَيْلٍ ضَخْمَةٍ، فَخَرَجَتْ فِي طَلَبِ رَسُولِ اللَّهِ ﷺ، حَتَّى نَزَلُوا بِأُمِّ مَعْبَدٍ، وَقَدْ أَسْلَمَتْ وَحَسُنَ إِسْلَامُهَا فَسَأَلُوهَا عَنْ رَسُولِ اللَّهِ ﷺ، فَأَشْفَقَتْ عَلَيْهِ مِنْهُمْ وَتَعَاجَمَتْ وَقَالَتْ: إِنَّكُمْ لَتَسْأَلُونَ عَنْ أَمْرٍ مَا سَمِعْتُ بِهِ قَبْلَ عَامِي هَذَا، وَهِيَ صَادِقَةٌ لَمْ تَسْمَعْهُ إِلَّا مِنْ رَسُولِ اللَّهِ ﷺ، تُخْبِرُونِي أَنَّ رَجُلًا يُخْبِرُكُمْ بِمَا فِي السَّمَاءِ؟ إِنِّي لَأَسْتَوْحِشُ مِنْكُمْ، وَلَإِنْ لَمْ تَنْصَرِفُوا عَنِّي لَأَصِيحَنَّ فِي قَوْمِي عَلَيْكُمْ، فَانْصَرَفُوا، وَلَمْ يَعْلَمُوا أَيْنَ رَسُولُ اللَّهِ ﷺ تَوَجَّهَ، وَلَوْ قَضَى اللَّهُ الْكَرِيمُ: أَنْ يَسْأَلُوا الشَّاةَ مَنْ حَلَبَكِ؟ لَقَالَتْ: مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ، وَذَلِكَ أَنَّهَا جُعِلَتْ شَاهِدَةً، فَعَمَّى اللَّهُ الْكَرِيمُ عَلَيْهِمْ مُسَاءَلَةَ الشَّاةِ، وَسَأَلُوا أُمَّ مَعْبَدٍ، فَكَتَمَتْهُمْ.

1163. Abū Ahmad also narrated to us and said: Mukram narrated to us and said: Yahyā ibn Qurrah Al-Khuzā'ī and then Al-Ka'bī narrated to me. Yahyā said: When a caller called out in *Makkah* about the exit of the Messenger of Allāh ﷺ, no house from the houses of the *mushrikūn* remained, except that they became aware of the call of the caller. So they woke up. Then when they entered the morning, they gathered. Then they said to each other: *"Did you hear what was (called out) yesterday?"* They said: *"Yes, we heard."* They said: *"It has verily become clear to you that your companion has exited by the way to Shām, since your supplies come from the tents of Umm Ma'bad in Qudayd. So seek after him and return him (to Makkah) before he seeks help against you from the Kalbān from the Arabs."* So they gathered a brigade of big horses, and it went out in the search after the Messenger of Allāh ﷺ. Until they arrived at Umm Ma'bad, and she had verily accepted Islām, and her Islām was sincere. Then they asked her about the Messenger of Allāh ﷺ, so she feared them for him and she started speaking unclearly. She said: *"You are verily asking me about something that I never heard about before this year."* And she was truthful, (because) she did not hear it from anyone besides the Messenger of Allāh. *"You are informing*

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[379] Narrated by Ibn Sa'd in his "Tabaqāt" /1/111), Ibn Abī Hātim in "Al-Jarh wat-Ta'dīl" (4/466), At-Tabarānī in "Al-Kabīr" (3605), Abū Nu'aym in "Dalāil An-Nubuwwah" (238), Al-Hākim in "Al-Mustadrak" (3/9) and Al-Bayhaqī in "Dalāil An-Nubuwwah" (2/491).
- Ibn Al-Athīr said in "Manāl At-Tālib" (174-175): *"The hadīth of Umm Ma'bad is a well-known hadīth among the scholars. It is narrated in their books, and it is from the signs of prophet-hood. It was narrated by a group from the memorizers, from Hubaysh the companion of the Messenger of Allāh ﷺ, and it was (also) narrated from many other ways."*
Translator: The poetry at the end of this *hadīth is specifically related to this incident and has not been translated.* There is also some explanation of the Arabic words, which has not been translated. The translation of the Arabic words mentioned in the description of the Prophet ﷺ is based upon this explanation.

me that a man is informing you of what is in the heaven?! By Allāh, I verily feel an aversion from you. And if you do not leave from me, I will verily scream among my people against you." So they left, and they did not know in which direction the Messenger of Allāh ﷺ went. And if Allāh *Al-Karīm* had decreed that they would ask the sheep: *"Who milked you?"* It would have said: *"Muhammad the Messenger of Allāh ﷺ."* And that is because it was made a witness. But Allāh *Al-Karīm* made them blind to asking the sheep, and they asked Umm Ma'bad (instead) and she concealed them.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ حَدَّثَنَا بِهَذَا الْحَدِيثِ ابْنُ صَاعِدٍ فِي كِتَابِ دَلَائِلِ النُّبُوَّةِ عَنْ مُكْرَمٍ وَغَيْرِهِ، مِنْ طَرَفٍ مُخْتَصَرٍ فِي بَابِ دَلَائِلِ النُّبُوَّةِ.

This *hadīth* was verily narrated to us by Ibn Sā'id in the book "Dalāil An-Nubuwwah" from Mukram and others than him, from shortened ways in "Chapter: Dalāil An-Nubuwwah".

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ تَكَلَّمَ أَبُو عُبَيْدٍ، وَغَيْرُهُ فِي غَرِيبِ حَدِيثِ أُمِّ مَعْبَدٍ، فَأَنَا أَذْكُرُهُ فَإِنَّهُ حَسَنٌ يَزِيدُ النَّاظِرَ فِيهِ عِلْمًا وَمَعْرِفَةً.

And Abū 'Ubayd and others than him spoke about the strange (words) in the *hadīth* Umm Ma'bad. And I will mention it, for it is verily good and it increases the one who looks into it in knowledge and insight.[380]

1165 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعِ بْنِ الْجَرَّاحِ أَبُو مُحَمَّدٍ قَالَ: حَدَّثَنَا جَمِيعُ بْنُ عُمَيْرِ بْنِ عَبْدِ الرَّحْمَنِ أَبُو جَعْفَرٍ الْعِجْلِيُّ، أَمْلَاهُ عَلَيْنَا مِنْ كِتَابِهِ قَالَ: حَدَّثَنِي: رَجُلٌ مِنْ بَنِي تَمِيمٍ، مِنْ وَلَدِ أَبِي هَالَةَ زَوْجِ أُخْتِ خَدِيجَةَ يُكَنَّى أَبَا عَبْدِ اللَّهِ عَنِ ابْنٍ لِأَبِي هَالَةَ عَنِ الْحَسَنِ بْنِ عَلِيٍّ رضي الله عنهما قَالَ سَأَلْتُ خَالِي هِنْدَ بْنَ أَبِي هَالَةَ وَكَانَ وَصَّافًا عَنْ حِلْيَةِ ﷺ، وَأَنَا اشْتَهِي أَنْ يَصِفَ لِي مِنْهَا شَيْئًا أَتَعَلَّقُ بِهِ، فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ، فَخْمًا فَخْمًا، يَتَلَأْلَأُ وَجْهُهُ تَلَأْلُؤَ الْقَمَرِ لَيْلَةَ الْبَدْرِ، أَطْوَلَ مِنَ الْمَرْبُوعِ، وَأَقْصَرَ مِنَ الْمُشَذَّبِ، عَظِيمَ الْهَامَةِ، رَجِلَ الشَّعْرِ إِنِ انْفَرَقَتْ عَقِيقَتُهُ فَرَقَ، وَإِلَّا فَلَا يُجَاوِزُ شَعْرُهُ شَحْمَةَ أُذُنَيْهِ، إِذَا هُوَ وَفْرَةٌ، أَزْهَرَ اللَّوْنِ، وَاسِعَ الْجَبِينِ، أَزَجَّ الْحَوَاجِبِ، سَوَابِغَ فِي غَيْرِ قَرَنٍ بَيْنَهُمْ، عِرْقٌ يُدِرُّهُ الْغَضَبُ، أَقْنَى الْعِرْنِينِ، لَهُ نُورٌ يَعْلُوهُ، يَحْسَبُهُ مَنْ لَمْ يَتَأَمَّلْهُ أَشَمَّ كَثَّ اللِّحْيَةِ، سَهْلَ الْخَدَّيْنِ، ضَلِيعَ الْفَمِ، أَشْنَبَ مُفَلَّجَ الْأَسْنَانِ، دَقِيقَ الْمَسْرُبَةِ، كَأَنَّ عُنُقَهُ جِيدُ دُمْيَةٍ فِي صَفَاءِ الْفِضَّةِ، مُعْتَدِلَ الْخَلْقِ، بَادِنًا مُتَمَاسِكًا، سَوَاءَ الْبَطْنِ وَالصَّدْرِ، عَرِيضَ الصَّدْرِ، بَعِيدَ مَا بَيْنَ الْمَنْكِبَيْنِ، ضَخْمَ الْكَرَادِيسِ، أَنْوَرَ الْمُتَجَرَّدِ، مَوْصُولَ مَا بَيْنَ اللَّبَّةِ وَالسُّرَّةِ بِشَعْرٍ يَجْرِي كَالْخَطِّ، عَارِيَ الثَّدْيَيْنِ وَالْبَطْنِ مِمَّا سِوَى ذَلِكَ، أَشْعَرَ الذِّرَاعَيْنِ، وَالْمَنْكِبَيْنِ وَأَعَالِيَ الصَّدْرِ، طَوِيلَ الزَّنْدَيْنِ، رَحْبَ الرَّاحَةِ، شَثْنَ الْكَفَّيْنِ وَالْقَدَمَيْنِ، سَائِرَ أَوْ سَائِلَ يَعْنِي الْأَطْرَافَ سُفْيَانُ بْنُ وَكِيعٍ، يَشُكُّ خَمْصَانَ الْأَخْمَصَيْنِ، مَسِيحَ الْقَدَمَيْنِ يَنْبُو عَنْهُمَا الْمَاءُ، إِذَا زَالَ زَالَ قَلْعًا، يَخْطُو تَكَفُّؤًا وَيَمْشِي هَوْنًا إِذَا مَشَى كَأَنَّمَا يَنْحَطُّ مِنْ صَبَبٍ وَإِذَا الْتَفَتَ الْتَفَتَ جَمِيعًا، خَافِضَ الطَّرْفِ، نَظَرُهُ إِلَى الْأَرْضِ أَكْثَرُ مِنْ نَظَرِهِ إِلَى السَّمَاءِ، جُلَّ نَظَرِهِ الْمُلَاحَظَةُ، يَسُوقُ أَصْحَابَهُ، يَبْدُرُ مَنْ لَقِيَ بِالسَّلَامِ»

[380] **Translator:** This explanation of the words has not been translated, because its meanings have been included in the translation itself of the narrations.

1165. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Sufyān ibn Wakī' ibn Al-Jarrāh Abū Muhammad narrated to us and said: Jumay' ibn 'Umar ibn 'Abdir-Rahmān Abū Ja'far Al-'Ijli narrated to us – he read it up for us from his book – and said: A man from Banū Tamīm from the children of Abū Hālah the husband of the sister of Khadījah – his *kunyā* is Abū 'Abdillāh – narrated to me, from a son of Abū Hālah, from Al-Hasan ibn 'Alī (*radiAllāhu 'anhumā*) who said: I asked my uncle Hind ibn Abī Hālah – and he was good at describing – about the description of the Prophet ﷺ, and I desired that he would describe some of it to me so I could hold on to (or memorize) it.

So he said: "*The Messenger of Allāh ﷺ was a big and highly esteemed man. His face would shine like the moon shines on the night of full moon. He was taller than the average height and shorter than a very tall man. He had a big head (and) wavy hair. If his hair would separate naturally, he would separate it, or else he would not. His hair would not exceed his earlobes when he let it hang down. He was bright in (skin) colour, he had a wide forehead, he had long and thick eyebrows which were wide without meeting each other (in the middle). There was a vein between them that became visible when he got angry. He had a high-bridged and slightly curved nose, which had a light shining upon it. Whoever did not carefully observe it would think that it was very prominent.*[381] *He had a thick beard, his cheeks were smooth (and) his mouth was big. He had white teeth, and there was a slight spacing between his teeth. He had fine hairs from his chest down to his bellybutton. His neck was like the neck of a statue in the purity (and brightness) of silver. His physique was well-proportioned. He was great in size and had a firm body. His stomach was aligned with his chest, his chest was wide, and he had a wide (distance between his) shoulders. He had big joints. The uncovered parts of his body were very white. A connected line of hair ran from his upper chest and down to his bellybutton. Besides that, he was free of hair on his nipples and stomach. His arms, shoulder and upper chest had hair. He had long forearms, wide palms and thick hands and feet. He had straight fingers and toes. The arches of his feet were high, and he had smooth feet; the water would run off them quickly. When he walked, he would walk at firm pace. He would take long steps and walk with calmness (and humbleness without being proud). When he walked it was as if he was walking on a downwards slope. And when he turned, he would turn with his whole body. He would lower his gaze and look towards the ground more than he would look towards the heaven. Most of his looking was brief and to observe something. He would walk behind his companions, and he would be the first to greet those whom he met.*"

[381] In "Gharīb Al-Hadīth" (1/491) by Ibn Qudamah: *"It is said about someone's beautiful and well-proportioned nose: Before observing it well it is considered prominent (or big)."*

قَالَ: قُلْتُ: صِفْ لِي مَنْطِقَهُ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، «مُتَوَاصِلَ الْأَحْزَانِ، دَائِمَ الْفِكْرِ، لَيْسَتْ لَهُ رَاحَةٌ، طَوِيلَ السَّكْتِ، لَا يَتَكَلَّمُ فِي غَيْرِ حَاجَةٍ، يَفْتَتِحُ الْكَلَامَ وَيَخْتِمُهُ بِأَشْدَاقِهِ، وَيَتَكَلَّمُ بِجَوَامِعِ الْكَلِمِ، فَضُولَ، لَا فَضُولَ وَلَا تَقْصِيرَ، دَمِثَ، لَيْسَ بِالْجَافِي وَلَا الْمُهِينِ، يُعَظِّمُ النِّعْمَةَ، وَإِنْ دَقَّتْ، لَايَذُمُّ مِنْهَا شَيْئًا، غَيْرَ أَنَّهُ لَمْ يَكُنْ يَذُمُّ ذَوَاقًا وَلَا يَمْدَحُهُ، لَا تُغْضِبُهُ الدُّنْيَا، وَلَا مَا كَانَ لَهَا، فَإِذَا تُعُدِّيَ الْحَقُّ، لَمْ يَعْرِفْهُ أَحَدٌ وَلَمْ يَقُمْ لِغَضَبِهِ شَيْءٌ، حَتَّى يَنْتَصِرَ لَهُ، وَلَا يَغْضَبُ لِنَفْسِهِ وَلَا يَنْتَصِرُ لَهَا، إِذَا أَشَارَ أَشَارَ بِكَفِّهِ كُلِّهَا، وَإِذَا تَعَجَّبَ قَلَبَهَا، وَإِذَا تَحَدَّثَ اتَّصَلَ بِهَا يَضْرِبُ بِرَاحَتِهِ الْيُمْنَى بَاطِنَ كَفِّهِ الْيُسْرَى، وَإِذَا غَضِبَ أَعْرَضَ وَأَشَاحَ، وَإِذَا فَرِحَ غَضَّ، جُلُّ ضَحِكِهِ التَّبَسُّمُ وَيَفْتَرُّ عَنْ مِثْلِ حَبِّ الْغَمَامِ ﷺ»، قَالَ الْحَسَنُ بْنُ عَلِيٍّ رضي الله عنهما :فَكَتَمْتُهَا الْحُسَيْنَ زَمَانًا، ثُمَّ حَدَّثْتُهُ فَوَجَدْتُهُ قَدْ سَبَقَنِي إِلَيْهِ، فَسَأَلَهُ عَمَّا سَأَلْتُهُ عَنْهُ، وَوَجَدْتُهُ قَدْ سَأَلَ أَبَاهُ رضي الله عنه، عَنْ مَدْخَلِهِ وَمَخْرَجِهِ وَشَكْلِهِ، فَلَمْ يَدَعْ مِنْهُ شَيْئًا

He said: I said: "*Describe his speech for me?*"

He said: *"The Messenger of Allāh ﷺ was always in continuous sorrows. He was always contemplating. He had no rest. He would remain silent for a long time, and he would only speak if there was a need for it. He would begin and end his speech with the corners of his mouth, and he would speak with comprehensive words. A middle (amount of words); not in excess and not insufficiently. He was easy-going, and he was not rude or humiliating. He would consider the blessing as something major, even if it was small, and he would never criticise any of it. Except that he never criticized any taste (i.e. foods), nor did he praise it. He would not become angry due to dunyā, and not what was related to it. But if the truth was transgressed, no-one could recognize him anymore, and nothing could stand against his anger until he had defended it. And he would not become angry for the sake of himself, nor would he seek revenge for himself. When he pointed, he would point with his whole hand, and when he became surprised he would turn it. And when he spoke he would gesture with it; he would strike his left palm with his right thumb. And if he got angry he would turn away and shun. And when he became happy he would lower his gaze. Most of his laughing was smiling. And when he smiled, his teeth resembled white hailstones (or snow)."*

Al-Hasan ibn 'Alī (*radiAllāhu 'anhu*) said: *"And I hid it for Al-Husyan for some time. Then I narrated it to him, and I found out that he had preceded me to it. So he had asked him about what I (also) had asked him. And I found out that he had asked his father (radiAllāhu 'anhu) about how his entering and exiting and his manners. So he did not leave any of it."*

قَالَ الْحُسَيْنُ رضي الله عنه :فَسَأَلْتُ أَبِي عَنْ دُخُولِ رَسُولِ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ؟ فَقَالَ: «كَانَ دُخُولُهُ لِنَفْسِهِ مَأْذُونًا لَهُ فِي ذَلِكَ، فَكَانَ إِذَا أَوَى إِلَى مَنْزِلِهِ جَزَّأَ دُخُولَهُ ثَلَاثَةَ أَجْزَاءٍ: جُزْءًا لِلَّهِ عَزَّ وَجَلَّ وَجُزْءًا لِأَهْلِهِ، وَجُزْءًا لِنَفْسِهِ، ثُمَّ جَزَّأَ جُزْأَهُ بَيْنَهُ وَبَيْنَ النَّاسِ فَيَرُدُّ ذَلِكَ بِالْخَاصَّةِ عَلَى الْعَامَّةِ وَلَا يَدَّخِرُ عَنْهُمْ شَيْئًا، وَكَانَ مِنْ سِيرَتِهِ فِي جُزْءِ الْأُمَّةِ إِيثَارُ أَهْلِ الْفَضْلِ بِإِذْنِهِ، وَقَسْمِهِ عَلَى قَدْرِ فَضْلِهِمْ فِي الدِّينِ، فَمِنْهُمْ ذُو الْحَاجَةِ وَمِنْهُمْ ذُو الْحَاجَتَيْنِ وَمِنْهُمْ ذُو الْحَوَائِجِ، فَيَتَشَاغَلُ بِهِمْ وَيَشْغَلُهُمْ فِيمَا أَصْلَحَهُمْ وَالْأُمَّةُ كَذَا مِنْ مَسْأَلَتِهِ عَنْهُمْ وَإِيثَارِهِ بِالَّذِي يَنْبَغِي لَهُمْ وَيَقُولُ: **لِيُبَلِّغِ الشَّاهِدُ الْغَائِبَ وَأَبْلِغُونِي حَاجَةَ مَنْ لَا**

يَسْتَطِيعُ إِبْلَاغَهَا، فَإِنَّهُ مَنْ أَبْلَغَ سُلْطَانًا حَاجَةَ مَنْ لَا يَسْتَطِيعُ إِبْلَاغَهَا ثَبَّتَ اللَّهُ قَدَمَيْهِ يَوْمَ الْقِيَامَةِ، لَا يَذْكُرُ عِنْدَهُ إِلَّا ذَلِكَ وَلَا يَقْبَلُ مِنْ أَحَدٍ غَيْرِهِ يَدْخُلُونَ رُوَّادًا وَلَا يَفْتَرِقُونَ إِلَّا عَنْ ذَوَاقٍ وَيَخْرُجُونَ أَدِلَّةً، يَعْنِي عَلَى الْخَيْرِ»،

Al-Husayn (*radiAllāhu ‘anhu*) said: So I asked my father about the entering of the Prophet ﷺ?

So he said: *"It was permitted for him to enter into privacy for himself. And when he would stay in his home, he would divide his time inside into three parts; a part for Allah ﷻ and a part for his family, and a part for himself. Then he would divide his own part between himself and the people. And he would return this (time, effort and rights that he dedicated to the people) through specific individuals to the general public. And he would not hold anything back from them. And it was from his behaviour in the part of the ummah to prefer the people of virtue with his permission and share (of attention), in accordance with their virtue in the dīn. So some of them had one need, some of them had two needs, and some of them had many needs. And he would occupy himself with them, and occupy them with what is good for them and the ummah, by him asking about them and informing them about what was suitable for them. And he would say:* ***'Let the one who is present convey (what I say) to the one who is absent. And convey to me the need of the one who cannot convey it (himself). For verily, whoever conveys the need of the one who cannot convey it to the ruler, then Allāh will make his feet firm on the Day of Resurrection.'*** *Nothing besides this would be mentioned in front of him, and he would not accept anything other than this from anyone. They would enter as seekers, and they would not leave except having tasted (some knowledge or benefit). And they would exit as guides (for others)."* Meaning: Upon goodness.

قَالَ: وَسَأَلْتُهُ عَنْ مَخْرَجِهِ، كَيْفَ كَانَ يَصْنَعُ فِيهِ؟ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ، يَخْزِنُ لِسَانَهُ إِلَّا مِمَّا يَعْنِيهِ، وَيُؤَلِّفُهُمْ وَلَا يُنَفِّرُهُمْ، وَيُكْرِمُ كَرِيمَ كُلِّ قَوْمٍ وَيُوَلِّيهِ عَلَيْهِمْ، وَيَحْذَرُ النَّاسَ وَيَحْتَرِسُ مِنْهُمْ مِنْ غَيْرِ أَنْ يَطْوِيَ عَنْ أَحَدٍ بِشْرَهُ، وَلَا خُلُقَهُ وَيَتَفَقَّدُ أَصْحَابَهُ، وَيَسْأَلُ النَّاسَ عَمَّا فِي النَّاسِ، وَيُحَسِّنُ الْحَسَنَ وَيُقَوِّيهِ، وَيُقَبِّحُ الْقَبِيحَ وَيُوهِنُهُ، مُعْتَدِلُ الْأَمْرِ غَيْرُ مُخْتَلِفٍ، لَا يَغْفُلُ مَخَافَةَ أَنْ يَغْفُلُوا أَوْ يَمَلُّوا، لِكُلِّ حَالٍ عِنْدَهُ عَتَادٌ، لَا يَقْصُرُ عَنِ الْحَقِّ وَلَا يُجَاوِزُهُ، الَّذِينَ يَلُونَهُ مِنَ النَّاسِ خِيَارُهُمْ أَفْضَلُهُمْ عِنْدَهُ نَصِيحَةً وَأَعْظَمُهُمْ عِنْدَهُ مَنْزِلَةً وَأَحْسَنُهُمْ مُوَاسَاةً وَمُؤَازَرَةً»،

He said: And I asked him about his exiting; what would he do during it?

He said: *"The Messenger of Allāh ﷺ would restrain his tongue, except in something that concerned him. And he would bring them together and not scare them away. And he would honour the noble person of every people, and appoint him as a leader over them. And he was cautious of people, and he would be on guard of them without holding back his cheerfulness and good manners back from anyone. And he would always ask about his companions, and he would ask the people about the conditions of the people. And he would praise and strengthen the good, and he would criticize and weaken the repulsive. He was balanced and not inconsistent. He would not become heedless out of fear for them becoming*

heedless or bored. He had (the correct) material to deal with every situation. He would not be neglectful in (performing and establishing) the truth, and he would not exceed it. The people closest to him are the best of people, and the best of them in sincere advice, and the greatest of them in status, (and) the best of them in support and help."

قَالَ: وَسَأَلْتُهُ عَنْ مَجْلِسِهِ كَيْفَ كَانَ يَصْنَعُ فِيهِ؟ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ، لَا يَقُومُ وَلَا يَجْلِسُ إِلَّا عَلَى ذِكْرٍ، وَلَا يُوَطِّنُ الْأَمَاكِنَ، وَيَنْهَى عَنْ إِيطَانِهَا، وَإِذَا انْتَهَى إِلَى قَوْمٍ جَلَسَ حَيْثُ يَنْتَهِي بِهِ الْمَجْلِسُ، وَيَأْمُرُ بِذَلِكَ، يُعْطِي كُلَّ جُلَسَائِهِ بِنَصِيبٍ، لَا يَحْسَبُ جَلِيسُهُ أَنَّ أَحَدًا أَكْرَمَ عَلَيْهِ مِنْهُ، مَنْ جَالَسَهُ أَوْ قَاوَمَهُ لِحَاجَةٍ صَابَرَهُ حَتَّى يَكُونَ هُوَ الْمُنْصَرِفَ، وَمَنْ سَأَلَهُ حَاجَةً لَمْ يَرُدَّهُ إِلَّا بِهَا أَوْ بِمَيْسُورٍ مِنَ الْقَوْلِ قَدْ وَسِعَ النَّاسَ مِنْهُ بَسْطُهُ وَخُلُقُهُ، فَصَارَ لَهُمْ أَبًا وَصَارُوا عِنْدَهُ فِي الْحَقِّ سَوَاءً، مَجْلِسُهُ مَجْلِسُ حِلْمٍ وَحَيَاءٍ وَصَبْرٍ وَأَمَانَةٍ، لَا تُرْفَعُ فِيهِ الْأَصْوَاتُ وَلَا تُؤَبَّنُ فِيهِ الْحُرُمُ، وَلَا تُثَنَّى فَلَتَاتُهُ، مُتَعَادِلِينَ يَتَفَاضَلُونَ فِيهِ بِالتَّقْوَى مُتَوَاضِعِينَ، يُوَقِّرُونَ الْكَبِيرَ وَيَرْحَمُونَ الصَّغِيرَ، وَيُؤْثِرُونَ ذَا الْحَاجَةِ، وَيَحْفَظُونَ الْغَرِيبَ»

He said: And I asked him about his gathering; what would he do during it?

He said: *"The Messenger of Allāh ﷺ would not get up, nor sit down, except with dhikr. He would not reserve specific places (for himself), and he prohibited reserving them. And when he arrived at some people, he would sit down wherever the gathering ended. And he would command (others) to do this. And he would give all of the people he sat with their share (of attention), so the one he sat with would not think that anyone was more honourable to him than him. Whoever sat with him or stood with him due to a need, then he would have patience with him, until he (i.e. that person) would be the one to walk away.*

And whoever asked him for a need, then he would never send him away, except after having fulfilled it, or with some kind words. His cheerfulness and good manners embraced all people, so he became (like) a father for them, and they became equal to him in matters of rights.

His gathering was a gathering of forbearance and shyness, and patience and trust. Voices were not raised in it, and honour and dignity were not insulted, nor were mistakes mentioned and spread in it. They were just, and the people in it (only) differed in taqwā. They were humble. They respected the elder and showed mercy to the young. They gave preference to the needy, and they protected the stranger."

قَالَ: وَسَأَلْتُهُ عَنْ سِيرَتِهِ فِي جُلَسَائِهِ؟ فَقَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ، دَائِمَ الْبِشْرِ، سَهْلَ الْخُلُقِ لَيِّنَ الْجَانِبِ، لَيْسَ بِفَظٍّ، وَلَا غَلِيظٍ، وَلَا سَخَّابٍ، وَلَا عَيَّابٍ، وَلَا مَدَّاحٍ يَتَغَافَلُ عَمَّا لَا يُشْتَهَى فَلَا يُؤْسَ مِنْهُ وَلَا يُخَيِّبُ فِيهِ، قَدْ تَرَكَ نَفْسَهُ مِنْ ثَلَاثٍ: الْمِرَاءِ، وَالْإِكْثَارِ وَمَا لَا يَعْنِيهِ، وَتَرَكَ النَّاسَ مِنْ ثَلَاثٍ: كَانَ لَا يَذُمُّ أَحَدًا وَلَايُعَيِّرُهُ، وَلَا يَطْلُبُ عَوْرَتَهُ، لَا يَتَكَلَّمُ إِلَّا فِيمَا رَجَا ثَوَابَهُ، إِذَا تَكَلَّمَ أَطْرَقَ جُلَسَاؤُهُ كَأَنَّمَا عَلَى رُءُوسِهِمُ الطَّيْرُ، فَإِذَا سَكَتَ تَكَلَّمُوا، وَلَا يَتَنَازَعُونَ عِنْدَهُ الْحَدِيثَ، مَنْ تَكَلَّمَ أَنْصَتُوا لَهُ حَتَّى يَفْرُغَ، حَدِيثُهُمْ عِنْدَهُ حَدِيثُ أَوَّلِهِمْ، يَضْحَكُ مِمَّا يَضْحَكُونَ مِنْهُ، وَيَتَعَجَّبُ مِمَّا يَتَعَجَّبُونَ مِنْهُ وَيَصْبِرُ لِلْغَرِيبِ عَلَى الْجَفْوَةِ فِي مَنْطِقِهِ وَمَسْأَلَتِهِ، حَتَّى إِنْ كَانَ أَصْحَابُهُ يَسْتَجْلِبُونَهُمْ وَيَقُولُ: «إِذَا رَأَيْتُمْ طَالِبَ حَاجَةٍ يَطْلُبُهَا فَأَرْفِدُوهُ» وَلَا يَقْبَلُ الثَّنَاءَ إِلَّا عَنْ مُكَافِئٍ، وَلَا يَقْطَعُ عَلَى أَحَدٍ حَدِيثَهُ حَتَّى يَجُولَ، فَيَقْطَعَهُ بِنَهْيٍ أَوْ قِيَامٍ»

He said: And I asked him about his behaviour with the people he sat with?

He said: *"The Messenger of Allāh ﷺ was always cheerful, easy-going in behaviour and gentle in manners. He was not rude, not harsh, not boisterous, not a faultfinder and not a person who praises (and flatters). He overlooked what he did not desire. No-one would lose hope or becomes disappointed with him.*

He forsook three things for himself: Debating, speaking much, and what did not concern him.

And he forsook three things regarding the people: He never criticized anyone or insult him, he did not search after his private affairs, and he never spoke about anything other than what he hoped the reward for.

When he spoke, those who sat with him lowered their heads in silence, as if there were birds on their head. And when he stopped speaking they would talk. And they would not dispute in their speech in his presence.

Whoever would speak, then they would listen to him until he finished. Their speech in his presence was like the speech of the first of them. He would laugh at what they laughed at, and he would be surprised with what surprised them. And he would be patient with the stranger in the harshness of his words and questions. And his companions would even bring them forwards, and he would say: ***'If you see anyone asking for a need, then give him.'*** *And he did not accept praise, except from some of equal merit. And he never cut anyone off in their speech before he exceeded, and then he would cut him off (or interrupt him) with a prohibition or by standing up."*

وَسَأَلْتُهُ كَيْفَ كَانَ سُكُوتُ النَّبِيِّ ﷺ؟ فَقَالَ: عَلَى أَرْبَعٍ: عَلَى الْحِلْمِ، وَالْحَذَرِ، وَالتَّقْدِيرِ، وَالتَّفْكِيرِ، فَأَمَّا تَقْدِيرُهُ فَفِي تَسْوِيَةِ النَّظَرِ وَالِاسْتِمَاعِ بَيْنَ النَّاسِ، وَأَمَّا تَفَكُّرُهُ فَفِيمَا يَفْنَى وَيَبْقَى، وَجُمِعَ لَهُ الْحِلْمُ فِي الصَّبْرِ، فَكَانَ لَا يُغْضِبُهُ شَيْءٌ وَلَا يَسْتَفِزُّهُ أَحَدٌ، جُمِعَ لَهُ الْحَذَرُ فِي أَرْبَعٍ: أَخْذُهُ بِالْحَسَنِ لِيُقْتَدَى بِهِ، وَتَرْكُهُ الْقَبِيحَ لِيُنْتَهَى عَنْهُ، وَاجْتِهَادُهُ الرَّأْيَ فِيمَا أَصْلَحَ أُمَّتَهُ، وَالْقِيَامُ فِيهَا، وَجَمَعَ لَهُمُ الدُّنْيَا وَالْآخِرَةَ ﷺ"

He said: And I asked him how the silence of the Prophet ﷺ was?

So he said: *"For four (reasons): For forbearance, caution, estimating, and contemplating. As for his estimation, then it was in looking and listening equally much to the people. And as for his contemplation, then it was about what ceases to exist and what will remain.*

And forbearance and patience was gathered in him, so nothing would make him angry, and no-one could provoke him.

And caution was gathered in him, in four (characteristics): Him adhering to the good for it to be followed, and him leaving the repulsive for it to be forsaken, and his striving in

opinion about what is good for his ummah, and establishing that which gathers dunyā and ākhirah for them ﷺ."[382]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1166 – قَدْ ذَكَرْتُ مِنْ صِفَةِ خَلْقِ رَسُولِ اللَّهِ صَلَّىاللَّهُ عَلَيْهِ وَسَلَّمَ، وَحُسْنِ صُورَتِهِ الَّتِي أَكْرَمَهُ اللَّهُ عَزَّ وَجَلَّ بِهَا وَصِفَةِ أَخْلَاقِهِ الشَّرِيفَةِ الَّتِي خَصَّهُ اللَّهُ الْكَرِيمُ بِهَا مَا فِيهِ كِفَايَةٌ لِمَنْ تَعَلَّقَ مِنْ أُمَّتِهِ بِطَرَفٍ مِنْهَا، وَنَسْأَلُ اللَّهَ مَوْلَانَا الْكَرِيمَ الْمَعُونَةَ عَلَى الِاقْتِدَاءِ بِشَرَائِعِ نَبِيِّهِ، وَلَنْ يَسْتَطِيعَ أَحَدٌ مِنَ النَّاسِ أَنْ يَتَخَلَّقَ بِأَخْلَاقِهِ إِلَّا مَنِ اخْتَصَّهُ اللَّهُ الْكَرِيمُ مِمَّنْ أَحَبَّ مِنْ أَهْلِهِ وَوَلَدِهِ وَصَحَابَتِهِ، وَإِلَّا فَمَنْ دُونَهُمْ يَعْجِزُ عَنْ ذَلِكَ، وَلَكِنْ مَنْ كَانَتْ نِيَّتُهُ وَمُرَادُهُ فِي طَلَبِ التَّعَلُّقِ بِأَخْلَاقِ رَسُولِ اللَّهِ ﷺ، رَجَوْتُ لَهُ مِنَ اللَّهِ الْكَرِيمِ أَنْ يُثِيبَهُ عَلَى قَدْرِ نِيَّتِهِ وَمُرَادِهِ وَإِنْ ضَعُفَ عَنْهَا عَمَلُهُ، كَمَا رُوِيَ عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه أَنَّهُ وَصَفَ الْمُؤْمِنَ بِأَخْلَاقٍ كَرِيمَةٍ شَرِيفَةٍ، فَقَالَ فِيمَا وَصَفَهُ بِهِ :إِنْ سَكَتَ تَفَكَّرَ، وَإِنْ تَكَلَّمَ ذَكَرَ، وَإِذَا نَظَرَ اعْتَبَرَ، وَإِذَا اسْتَغْنَى شَكَرَ، وَإِذَا ابْتُلِيَ صَبَرَ، نِيَّتُهُ تَبْلُغُ، وَقُوَّتُهُ تَضْعُفُ، يَنْوِي كَثِيرًا مِنَ الْعَمَلِ، يَعْمَلُ بِطَاقَتِهِ مِنْهُ.

1166. I have verily mentioned from the description of the appearance of the Prophet ﷺ, and his beautiful image which Allāh ﷻ honoured him by, and the description of his honourable manners which Allāh *Al-Karīm* singled him out in, what is sufficient for the one from his *ummah* who holds on to an edge from it, and he asks his Generous Master for assistance in adhering to the *sharāi'* (judgments) of His Prophet ﷺ. And no-one from the people is able to have the same manners as his manners, except those whom Allāh *Al-Karīm* has chosen from those whom He loves from his family, his children and his companions. Otherwise, then everyone besides them are uncapable of this. But whoever has the intention and wish to seek the adherence to the manners of the Messenger of Allāh ﷺ, then I hope for him from Allāh *Al-Karīm* that He makes him firm in accordance with his intention and his wish. Even if his deeds are too weak for this. Just as it was narrated from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) that he described the *mumin* with honourable manners, and he said among that which he described him with: *"When he is silent he thinks. And when he speaks he reminds. And when he looks he takes the lesson. And when he is in no need he is grateful. And when he is tested he is patient. And his intention comes to a climax, while his power becomes weaker. He intends (to perform) a lot of deeds, (but) he (only) performs what he has power to from that."*

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[382] Narrated by Ibn Sa'd in "At-Tabaqāt" (1/422). At-Tirmidhī (8, 225, 336, 351), Ibn Abī 'Āsim in "Al-Āhād wal-Mathānī" (1232) and At-Tabarānī (227/no/414).
Al-Bukhārī said in "At-Tārīkh Al-Kabīr" (8/240): *"Hind ibn Abī Hālah. And he used to describe the Prophet ﷺ. Al-Hasan ibn 'Alī narrated from him. Something is said about his hadīth."*
And it was narrated by Ibn 'Adī in "Al-Kāmil" (2/419) in the biography of Jumay' ibn 'Abdir-Rahmān Al-'Ijlī. Nu'aym said: *"Jumay' (i.e. the one who narrates the description of the Prophet ﷺ) was a fāsiq (sinner)."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said**

أَلَمْ تَسْمَعُوا رَحِمَكُمُ اللَّهُ إِلَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ لِنَبِيِّهِ مُحَمَّدٍ ﷺ:

Have you not heard – may Allāh show you mercy – the Words of Allāh ﷻ to His Prophet Muhammad ﷺ:

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

"And you are verily upon a great (standard of) **character."** (Al-Qalam 68:4)

يُقَالُ: عَلَى أَدَبِ الْقُرْآنِ، فَمَنْ كَانَ اللَّهُ عَزَّ وَجَلَّ مُتَوَلِّيَهُ بِالْأَخْلَاقِ الشَّرِيفَةِ، فَلَيْسَ بَعْدَهُ وَلَا قَبْلَهُ مِثْلُهُ فِي شَرَفِ الْأَخْلَاقِ.

It is said: Upon the manners of the Qurān. So whomever Allah ﷻ takes charge of with honourable manners (and behaviour), then neither after him nor before him will there ever be some equal to him in noble manners.

1167 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ قَالَ: أَنْبَأَنَا الْحَسَنُ، عَنْ سَعْدِ بْنِ هِشَامٍ قَالَ: قُلْتُ لِعَائِشَةَ رضي الله عنها :مَا كَانَ خُلُقُ رَسُولِ اللَّهِ ﷺ؟ فَقَالَتْ: قَالَ اللَّهُ عَزَّ وَجَلَ:

1167. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Ibn Al-Mubārak narrated to us and said: Al-Mubārak ibn Fadālah narrated to us and said: Al-Hasan narrated to us, from Sa'd ibn Hishām who said: I said to 'Āishah *rahimahāllāh*: *"How were the manners of the Messenger of Allāh ﷺ?"* So she said: *"Allāh ﷻ said:*

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

"And you are verily upon a great (standard of) **character."** (Al-Qalam 68:4)

فَخُلُقُهُ الْقُرْآنُ.

So his character is the Qurān."[383]

1168 – وَحَدَّثَنَا ابْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ قَالَ: أَنْبَأَنَا ابْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا الْفُضَيْلُ بْنُ مَرْزُوقٍ، عَنْ عَطِيَّةَ الْعَوْفِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1168. And Ibn Sā'id narrated to us and said: Al-Hasan narrated to us and said: Ibn Al-Mubārak narrated to us and said: Al-Fudayl ibn Marzūq narrated to us, from 'Atiyyah Al-'Awfī regarding the Words of Allāh ﷻ:

[383] Narrated by Ahmad (24601, 25302) and 'Abdur-Razzāq in his "Tafsīr" (2/307). And it is a *sahīh hadīth.*

﴿ وَإِنَّكَ لَعَلَىٰ خُلُقٍ عَظِيمٍ ﴾

"And you are verily upon a great (standard of) **character."** (Al-Qalam 68:4)

قَالَ: أَدَبُ الْقُرْآنِ.

He said: *"The manners of the Qurān."*

1169 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللهِ بْنُ مُحَمَّدٍ الْعَطَشِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى بْنِ مَالِكٍ السُّوسِيُّ قَالَ: حَدَّثَنَا دَاوُدَ بْنُ الْمُحَبَّرِ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ كَثِيرٍ، عَنْ أَبِي إِدْرِيسَ، عَنْ وَهْبِ بْنِ مُنَبِّهٍ قَالَ: قَرَأْتُ أَحَدًا وَسَبْعِينَ كِتَابًا، فَوَجَدْتُ فِي جَمِيعِهَا أَنَّ اللهَ عَزَّ وَجَلَّ لَمْ يُعْطِ جَمِيعَ النَّاسِ، مِنْ بَدْءِ الدُّنْيَا إِلَى انْقِضَائِهَا مِنَ الْعَقْلِ فِي جَنْبِ عَقْلِ مُحَمَّدٍ ﷺ، إِلَّا كَحَبَّةِ رَمْلٍ مِنْ بَيْنَ جَمِيعِ رِمَالِ الدُّنْيَا، وَأَنَّ مُحَمَّدًا ﷺ أَرْجَحُ النَّاسِ عَقْلًا وَأَفْضَلُهُمْ رَأْيًا»

1169. Abū Al-Qāsim 'Abdullāh ibn Muhammad Al-'Atashī narrated to us and said: Ahmad ibn Yahyā ibn Mālik As-Sūsī narrated to us and said: Dāwūd ibn Al-Muhabbir narrated to us and said: 'Abbād ibn Kathīr narrated to us, from Abū Idrīs, from Wahb ibn Munabbih who said: *"I read seventy-one books. And I found in all of them: Verily, Allāh ﷻ did not give intellect to all of the people since the beginning of dunyā and until the end of it, compared to intellect of Muhammad ﷺ, except as (the comparison of) a grain of sand between all of the sands of dunyā. And Muhammad ﷺ verily has the most superior intellect of all people, and the best opinion of all of them."*[384]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1170 – وَأَنَا أُبَيِّنُ مِنَ غَرِيبِ حَدِيثِ أَبِي هَالَةَ، الَّذِي ذَكَرْنَاهُ عَلَى مَا بَيَّنَهُ مَنْ تَقَدَّمَ مِنَ الْعُلَمَاءِ مِثْلِ: أَبِي عُبَيْدٍ، وَغَيْرِهِ، فَإِنَّهُ عِلْمٌ حَسَنٌ لِأَهْلِ الْعِلْمِ وَغَيْرِهِمْ.

1170. And I will explain the strange (words) of the *hadīth* of Abū Hālah which we have mentioned, in accordance with what the scholars who went forth have explained, such as Abū 'Ubayd and others than him. For it is verily some good knowledge for the people of knowledge and others than them.[385]

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[384] In its *isnād* is Dāwūd ibn Al-Muhabbir. Ibn 'Adī said in "Al-Kāmil" (3/574): *"Dāwūd has a book he wrote about the virtues of the intellect, and it contains ahādīth with chains of narration. And all of these narrations, or most of them, are not established."*
And in "Tahdhīb Al-Kamāl" (8/447) Ad-Dāraqutnī said: *"Matrūk Al-Hadīth."*

[385] **Translator:** This explanation of the words has not been translated, because its meanings have been included in the translation itself of the narrations.

94. Chapter: What Allāh ﷻ singled out the Prophet ﷺ in; that he was taken on a night travel (up) to Him

1171 – وَمِمَّا خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ النَّبِيَّ ﷺ، مِمَّا أَكْرَمَهُ بِهِ، وَعَظَّمَ شَأْنَهُ زِيَادَةً مِنْهُ لَهُ فِي الْكَرَامَاتِ أَنَّهُ أُسْرِيَ بِمُحَمَّدٍ ﷺ بِجَسَدِهِ وَعَقْلِهِ حَتَّى وَصَلَ إِلَى بَيْتِ الْمَقْدِسِ ثُمَّ عُرِجَ بِهِ إِلَى السَّمَاوَاتِ فَرَأَى مِنْ آيَاتِ رَبِّهِ الْكُبْرَى، رَأَى مَلَائِكَةَ رَبِّهِ عَزَّ وَجَلَّ وَرَأَى إِخْوَانَهُ مِنَ الْأَنْبِيَاءِ حَتَّى وَصَلَ إِلَى مَوْلَاهُ الْكَرِيمِ فَأَكْرَمَهُ بِأَعْظَمِ الْكَرَامَاتِ، وَفَرَضَ عَلَيْهِ وَعَلَى أُمَّتِهِ خَمْسَ صَلَوَاتٍ وَذَلِكَ بِمَكَّةَ فِي لَيْلَةٍ وَاحِدَةٍ، ثُمَّ أَصْبَحَ بِمَكَّةَ سَرَّ اللَّهُ الْكَرِيمُ بِهِ أَعْيُنَ الْمُؤْمِنِينَ وَأَسْخَنَ بِهِ أَعْيُنَ الْكَافِرِينَ وَجَمِيعَ الْمُلْحِدِينَ، قَالَ اللَّهُ عَزَّ وَجَلَّ:

1171. And among that which Allāh ﷻ singled out the Prophet ﷺ in, from that which He honoured him by and He elevated his status as an addition to him of miracles from Him, is that He took (both) the mind and body of Muhammad ﷺ on a night journey until he reached *Al-Bayt Al-Maqdis*. Then (after that) he was made to ascend to the heavens. And he saw some of the major signs of his Lord. He saw the angels of his Lord ﷻ and he saw his brothers from the prophets, until he reached his Generous Master. Then He honoured him with the greatest of miracles, and He obligated the five prayers upon him and his *ummah*. And that occurred in *Makkah* in one night. Then he entered the morning (while being back) in *Makkah*. Allāh *Al-Karīm* made the *muminūn* happy with this (incident), and he angered the eyes of the *kāfirūn* and all of the atheists. Allāh ﷻ said:

﴿ سُبْحَٰنَ ٱلَّذِىٓ أَسْرَىٰ بِعَبْدِهِۦ لَيْلًا مِّنَ ٱلْمَسْجِدِ ٱلْحَرَامِ إِلَى ٱلْمَسْجِدِ ٱلْأَقْصَا ٱلَّذِى بَٰرَكْنَا حَوْلَهُۥ لِنُرِيَهُۥ مِنْ ءَايَٰتِنَآ ۚ إِنَّهُۥ هُوَ ٱلسَّمِيعُ ٱلْبَصِيرُ ﴾

"Glorified is the One who took His slave on a night journey from *Al-Masjid Al-Harām* to *Al-Masjid Al-Aqsā* which surroundings We have blessed, in order for Us to show him some of Our signs. He is verily the Hearing, the Seeing."
(Al-Isra 17:1)

وَقَدْ بَيَّنَ النَّبِيُّ ﷺ كَيْفَ أُسْرِيَ بِهِ وَكَيْفَ رَكِبَ الْبُرَاقَ وَكَيْفَ عُرِجَ بِهِ وَنَحْنُ نَذْكُرُهُ إِنْ شَاءَ اللَّهُ.

And the Prophet ﷺ verily explained how he was taken on a night journey, and how he rode on Al-Burāq, and how he was ascended. And we will mention it, *in shā Allāh*.

1172 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ خَالِدِ بْنِ مَوْهَبٍ الرَّمْلِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا يُونُسُ بْنُ يَزِيدَ، عَنِ ابْنِ شِهَابٍ الزُّهْرِيِّ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: كَانَ أَبُو ذَرٍّ يُحَدِّثُ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فُرِجَ سَقْفُ بَيْتِي وَأَنَا بِمَكَّةَ، فَنَزَلَ جِبْرِيلُ عليه السلام، فَفَرَجَ صَدْرِي، ثُمَّ غَسَلَهُ مِنْ مَاءِ زَمْزَمَ، ثُمَّ جَاءَ بِطَسْتٍ مِنْ ذَهَبٍ مُمْلُوءٍ حِكْمَةً وَإِيمَانًا مَعًا فَأَفْرَغَهَا فِي صَدْرِي ثُمَّ أَطْبَقَهُ، ثُمَّ أَخَذَ بِيَدِي فَعَرَجَ بِي إِلَى السَّمَاءِ، فَلَمَّا جَاءَ السَّمَاءَ الدُّنْيَا قَالَ: جِبْرِيلُ لِخَازِنِ السَّمَاءِ: افْتَحْ قَالَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ قَالَ: هَلْ مَعَكَ أَحَدٌ؟ قَالَ: نَعَمْ، مُحَمَّدٌ ﷺ قَالَ:**

أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ فَافْتَحْ فَفَتَحَ قَالَ: فَلَمَّا عَلَوْنَا السَّمَاءَ الدُّنْيَا إِذَا رَجُلٌ عَنْ يَمِينِهِ أَسْوِدَةٌ، وَعَنْ يَسَارِهِ أَسْوِدَةٌ، فَإِذَا نَظَرَ قِبَلَ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ قِبَلَ شِمَالِهِ بَكَى فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالِابْنِ الصَّالِحِ قَالَ: قُلْتُ: يَا جِبْرِيلُ مَنْ هَذَا؟ قَالَ: هَذَا آدَمُ، وَهَذِهِ الْأَسْوِدَةُ عَنْ يَمِينِهِ وَعَنْ شِمَالِهِ نَسَمُ بَنِيهِ، فَأَهْلُ الْيَمِينِ مِنْهُمْ أَهْلُ الْجَنَّةِ، وَالْأَسْوِدَةُ عَنْ شِمَالِهِ أَهْلُ النَّارِ فَإِذَا نَظَرَ عَنْ يَمِينِهِ ضَحِكَ، وَإِذَا نَظَرَ عَنْ شِمَالِهِ بَكَى، قَالَ: ثُمَّ عَرَجَ بِي جِبْرِيلُ عليه السلام حَتَّى أَتَيْنَا السَّمَاءَ الثَّانِيَةَ، فَقَالَ: لِخَازِنِهَا: افْتَحْ فَفَتَحَ، فَقَالَ: لَهُ خَازِنُهَا مِثْلَ مَا قَالَ لَهُ خَازِنُ سَمَاءِ الدُّنْيَا فَفَتَحَ»

1172. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Yazīd ibn Khālid ibn Mawhab Ar-Ramli narrated to us and said: 'Abdullāh ibn Wahb narrated to us and said: Yūnus ibn Yazīd narrated to us, from Ibn Shihāb Az-Zuhrī, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: Abū Dharr used to narrate that the Messenger of Allāh ﷺ said: ***"My roof was split open while I was in Makkah, and Jibrīl ('alayhis-salām) descended. Then he split open my chest. Then he washed it with Zamzam water. Then he came with a tub made of gold that was filled with wisdom and īmān. Then he emptied it into my chest and then he closed it. Then he took my hand and ascended with me to the heaven. Then when he arrived at the lowest heaven, Jibrīl said to the keeper of the heaven: 'Open.' He said: 'Who is this?' He said: 'Jibrīl.' He said: 'Is anyone with you?' He said: 'Yes, Muhammad ﷺ.' He said: 'Has revelation come to him?' He said: 'Yes, so open.' So he opened."***

He said: ***"Then when we ascended to the lowest heaven there was a man who had groups of people to his right and groups of people to his left. And when he looked to his right he would laugh, and when he looked to his left he would cry. Then he said: 'Welcome to the righteous prophet, and the righteous son.'"*** He said: ***"I said: 'O Jibrīl, who is this?' He said: 'That is Ādam, and these groups of people to his right and his left are the souls of his children. So the people to the right are the people of Paradise, and the groups of people to his left are the people of Hellfire. So when he looks to his right he laughs, and when he looks to his left he cries.'"***

He said: ***"Then Jibrīl ('alayhis-salām) ascended with me until we reached the second heaven. So he said to its keeper: 'Open.' So its keeper said the same to him as what the keeper of the lowest dunyā said. Then he opened."***

قَالَ أَنَسٌ: فَذَكَرَ أَنَّهُ وَجَدَ فِي السَّمَاوَاتِ آدَمَ، وَإِدْرِيسَ، وَعِيسَى، وَمُوسَى، وَإِبْرَاهِيمَ عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ، وَلَمْ يُثْبِتْ كَيْفَ مَنَازِلَهُمْ غَيْرَ أَنَّهُ قَدْ ذَكَرَ أَنَّهُ وَجَدَ آدَمَ فِي سَمَاءِ الدُّنْيَا، وَإِبْرَاهِيمَ فِي السَّادِسَةِ، وَقَالَ: «**فَلَمَّا مَرَّ جِبْرِيلُ وَرَسُولُ اللَّهِ ﷺ بِإِدْرِيسَ عليه السلام قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قَالَ: «ثُمَّ مَرَرْتُ فَقُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِدْرِيسُ قَالَ: ثُمَّ مَرَرْتُ بِمُوسَى قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا مُوسَى قَالَ: ثُمَّ مَرَرْتُ بِعِيسَى، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ وَالْأَخِ الصَّالِحِ قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا عِيسَى قَالَ: ثُمَّ مَرَرْتُ بِإِبْرَاهِيمَ عليه السلام، فَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، وَالِابْنِ الصَّالِحِ، قُلْتُ: مَنْ هَذَا؟ قَالَ: هَذَا إِبْرَاهِيمُ»**

Anas said: *"So he mentioned that in the heavens he met: Ādam, Idrīs, 'Īsā, Mūsā and Ibrāhīm ('alayhimus-salām). And he did not specify their locations, except that he mentioned that he met Ādam in the lowest heaven and Ibrāhīm in the sixth."*

And he said: ***"Then when Jibrīl and the Messenger of Allāh ﷺ passed by Idrīs ('alayhis-salām) he said: 'Welcome to the righteous prophet and the righteous brother.'"*** He said: ***"Then I passed by and I said: 'Who is this?' He said: 'That is Idrīs.'"***

He said: ***"Then I passed by Mūsā. He said: 'Welcome to the righteous prophet and the righteous brother.' I said: 'Who is this? He said: 'That is Mūsā.'"***

He said: ***"Then I passed by 'Īsā. He said: 'Welcome to the righteous prophet and the righteous brother.' I said: 'Who is this? He said: 'That is 'Īsā.'"***

He said: ***"Then I passed by Ibrāhīm ('alayhis-salām). He said: 'Welcome to the righteous prophet and the righteous son.' I said: 'Who is this? He said: 'That is Ibrāhīm.'"***

قَالَ ابْنُ شِهَابٍ: فَأَخْبَرَنِي ابْنُ حَزْمٍ، أَنَّ ابْنَ عَبَّاسٍ وَأَبَا حَبَّةَ الْأَنْصَارِيَّ كَانَا يَقُولَانِ: قَالَ رَسُولُ اللَّهِ ﷺ: «**ثُمَّ عُرِجَ بِي حَتَّى ظَهَرْتُ بِمُسْتَوَى الْعَرْشِ**» قَالَ ابْنُ حَزْمٍ وَأَنَسُ بْنُ مَالِكٍ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فَفَرَضَ اللَّهُ عَزَّ وَجَلَّ عَلَى أُمَّتِي خَمْسِينَ صَلَاةً**» قَالَ: «**فَرَجَعْتُ بِذَلِكَ حَتَّى مَرَرْتُ بِمُوسَى عليه الصلاة والسلام، فَقَالَ: مُوسَى، مَاذَا فَرَضَ رَبُّكَ عَلَى أُمَّتِكَ؟ قَالَ: قُلْتُ: «فَرَضَ عَلَيْهِمْ خَمْسِينَ صَلَاةً» قَالَ: مُوسَى، رَاجِعْ رَبَّكَ، فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ قَالَ: «فَرَاجَعْتُ رَبِّي عَزَّ وَجَلَّ، فَوَضَعَ شَطْرَهَا» قَالَ: فَرَجَعْتُ إِلَى مُوسَى، فَأَخْبَرْتُهُ قَالَ: رَاجِعْ رَبَّكَ فَإِنَّ أُمَّتَكَ لَا تُطِيقُ ذَلِكَ، قَالَ: «فَرَاجَعْتُ رَبِّي، عَزَّ وَجَلَّ، «فَقَالَ:»هِيَ خَمْسٌ، وَهِيَ خَمْسُونَ مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ، قَالَ: «فَرَجَعْتُ إِلَى مُوسَى» فَقَالَ: رَاجِعْ رَبَّكَ فَقُلْتُ: «قَدِ اسْتَحْيَيْتُ مِنْ رَبِّي عَزَّ وَجَلَّ «قَالَ: «ثُمَّ انْطَلَقَ بِي حَتَّى أَتَى بِي سِدْرَةَ الْمُنْتَهَى فَغَشَّاهَا مَا غَشَّى مِنْ أَلْوَانٍ مَا أَدْرِي مَا هِيَ» قَالَ: «ثُمَّ أُدْخِلْتُ الْجَنَّةَ فَإِذَا فِيهَا جَنَابِذُ اللُّؤْلُؤِ، وَإِذَا تُرَابُهَا الْمِسْكُ»**

Ibn Shihāb said: Then Ibn Hazm informed me that Ibn 'Abbās and Abū Habbah Al-Ansārī both used to say: The Messenger of Allāh ﷺ said: ***"Then I was ascended until I appeared at the level of the Throne."***

Ibn Hazm and Anas ibn Mālik said: The Messenger of Allāh ﷺ said: ***"Then Allāh ﷻ obligated fifty prayers upon my ummah."*** He said: ***"Then I returned with that (obligation) until I passed by Mūsā ('alayhis-salām). Then Mūsā said: 'What did your Lord obligate upon your ummah?'"*** He said: ***"I said: 'He obligated fifty prayers upon them.' Mūsā said: 'Go back to your Lord, for your ummah can verily not bear that.'"*** He said: ***"So I returned to my Lord ﷻ and He reduced it to the half."*** He said: ***"Then I returned to Mūsā and informed him. He said: 'Go back to your Lord, for your ummah can verily not bear this.'"*** He said: ***"So I returned to my Lord ﷻ so He said: 'They are five, and they are fifty (in reward). The words with Me do not change.'"*** He said: ***"So I returned to Mūsā, and he said: 'Go back***

to your Lord.' So I said: 'I am verily shy from my Lord ﷻ.'" He said: *"Then he took off with me until he brought me to Sidrah Al-Muntahā, and it was covered with colours that I did not know what was."* He said: *"Then I was entered into Paradise, and there were domes of pearls and its soils was made of musk."*[386]

1173 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ وَعُبَيْدُ اللَّهِ بْنُ مُعَاذٍ قَالَا: أَنَا مَعْمَرٌ، عَنْ أَبِي هَارُونَ الْعَبْدِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1173. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar Al-Adanī narrated to us and said: 'Abdur-Razzāq and 'Ubaydullāh ibn Mu'ādh both narrated to us and said: Ma'mar narrated to us, from Abū Hārūn Al-'Abdī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) regarding the Words of Allāh ﷻ:

﴿ سُبۡحَٰنَ ٱلَّذِيٓ أَسۡرَىٰ بِعَبۡدِهِۦ لَيۡلٗا مِّنَ ٱلۡمَسۡجِدِ ٱلۡحَرَامِ إِلَى ٱلۡمَسۡجِدِ ٱلۡأَقۡصَا ﴾

"Glorified is the One who took His slave on a night journey from *Al-Masjid Al-Harām* to *Al-Masjid Al-Aqsā*." (Al-Isra 17:1)

قَالَ: حَدَّثَنَا النَّبِيُّ ﷺ عَنْ لَيْلَةِ أُسْرِيَ بِهِ قَالَ نَبِيُّ اللَّهِ ﷺ: «**أُتِيتُ بِدَابَّةٍ هِيَ أَشْبَهُ الدَّوَابِّ بِالْبَغْلِ، لَهُ أُذُنَانِ مُضْطَرِبَتَانِ وَهُوَ الْبُرَاقُ الَّتِي كَانَتِ الْأَنْبِيَاءُ تَرْكَبُهُ قَبْلِي، فَرَكِبْتُهُ فَانْطَلَقَ بِي تَقَعُ يَدَاهُ عِنْدَ مُنْتَهَى بَصَرِهِ، فَسَمِعْتُ نِدَاءً عَنْ يَمِينِي: يَا مُحَمَّدُ، عَلَى رِسْلِكَ أَسْأَلُكَ، فَمَضَيْتُ، فَلَمْ أُعَرِّجْ عَلَيْهِ، ثُمَّ سَمِعْتُ نِدَاءً عَنْ شِمَالِي: يَا مُحَمَّدُ، عَلَى رِسْلِكَ أَسْأَلُكَ، فَمَضَيْتُ وَلَمْ أُعَرِّجْ عَلَيْهِ، ثُمَّ اسْتَقْبَلَتْنِي امْرَأَةٌ عَلَيْهَا مِنْ كُلِّ زِينَةِ الدُّنْيَا رَافِعَةً يَدَيْهَا تَقُولُ: عَلَى رِسْلِكَ أَسْأَلُكَ، فَمَضَيْتُ فَلَمْ أُعَرِّجْ عَلَيْهَا، ثُمَّ أَتَيْتُ بَيْتَ الْمَقْدِسِ أَوْ قَالَ: الْمَسْجِدَ الْأَقْصَى، فَنَزَلْتُ عَنِ الدَّابَّةِ فَأَوْثَقْتُهُ بِالْحَلْقَةِ الَّتِي كَانَتِ الْأَنْبِيَاءُ تُوثِقُ بِهَا، ثُمَّ دَخَلْتُ الْمَسْجِدَ فَصَلَّيْتُ فِيهِ، فَقَالَ لِي جِبْرِيلُ عليه السلام :مَاذَا رَأَيْتَ فِيَ وَجْهِكَ؟ فَقُلْتُ: سَمِعْتُ نِدَاءً عَنْ يَمِينِي: يَا مُحَمَّدُ عَلَى رِسْلِكَ أَسْأَلُكَ، فَمَضَيْتُ وَلَمْ أُعَرِّجْ عَلَيْهِ فَقَالَ: ذَلِكَ دَاعِيَ الْيَهُودِ، أَمَا إِنَّكَ لَوْ وَقَفْتَ عَلَيْهِ لَتَهَوَّدَتْ أُمَّتُكَ قُلْتُ: ثُمَّ سَمِعْتُ نِدَاءً عَنْ يَسَارِي: يَا مُحَمَّدُ عَلَى رِسْلِكَ أَسْأَلُكَ، فَمَضَيْتُ وَلَمْ أُعَرِّجْ عَلَيْهِ فَقَالَ: ذَاكَ دَاعِي النَّصَارَى أَمَا إِنَّكَ لَوْ وَقَفْتَ عَلَيْهِ تَنَصَّرَتْ أُمَّتُكَ قُلْتُ: ثُمَّ اسْتَقْبَلَتْنِي امْرَأَةٌ عَلَيْهَا مِنْ كُلِّ زِينَةِ الدُّنْيَا رَافِعَةً يَدَيْهَا، تَقُولُ: عَلَى رِسْلِكَ، أَسْأَلُكَ، فَمَضَيْتُ وَلَمْ أُعَرِّجْ عَلَيْهَا فَقَالَ: تِلْكَ الدُّنْيَا تَزَيَّنَتْ لَكَ، أَمَا إِنَّكَ لَوْ وَقَفْتَ عَلَيْهَا لَاخْتَرْتَ الدُّنْيَا عَلَى الْآخِرَةِ، قَالَ: ثُمَّ أُتِيتُ بِإِنَاءَيْنِ: أَحَدُهُمَا فِيهِ لَبَنٌ، وَالْآخَرُ: فِيهِ خَمْرٌ، فَقِيلَ لِي: خُذْ فَاشْرَبْ أَيَّهُمَا شِئْتَ، فَأَخَذْتُ اللَّبَنَ فَشَرِبْتُهُ، فَقَالَ لَهُ جِبْرِيلُ: أَصَبْتَ الْفِطْرَةَ أَوْ أَخَذْتَ الْفِطْرَةَ**»

He said: The Prophet ﷺ told us about the night where he was taken on a night journey. The Prophet of Allāh ﷺ said: *"I was brought a riding animal that most of all resembles a mule. It had two flickering ears. And that (animal) was Al-Burāq which the prophets before me used to ride on. So I mounted it, and it took off with me and its front legs would reach as far as my eyes could see. Then I heard a calling to my right: 'O Muhammad, not so fast, I want to ask you (something).' But I*

[386] Narrated by Al-Bukhārī (3342) and Muslim (163).

continued, and I did not stop at it. Then I heard a calling to my left: 'O Muhammad, not so fast.' But I continued, and I did not stop at it. Then a woman came in front of me wearing every type of adornment from dunyā, with her hands raised saying: 'Not so fast, I want to ask you (something).' But I continued, and I did not stop at her. Then I arrived at Al-Bayt Al-Maqdis – or he said: Al-Masjid Al-Aqsā – and I descended from the animal and tied it to the ring that the prophets used to tie (their animals) to. Then I entered the masjid and prayed in it. Then Jibrīl ('alayhis-salām) said to me: 'What did you see during your travel?' So I said: 'I heard a called from my right: 'O Muhammad, not so fast, I want to ask you (something).' But I continued, and I did not stop at it.' So he said: 'That was the caller of the jews. If you had stopped at it, you would have caused your ummah to become jews.' I said: 'Then I heard a calling on my left side: 'O Muhammad, not so fast, I want to ask you (something).' But I continued, and I did not stop at it.' So he said: 'That was the caller of the christians. If you had stopped at it, you would have caused your ummah to become christians.' I said: 'Then a woman came in front of me wearing every type of adornment from dunyā, with her hands raised saying: 'Not so fast, I want to ask you (something).' But I continued, and I did not stop at her.' So he said: 'That was the dunyā who had adorned itself for you. Verily, if you had stopped at it you would have chosen the dunyā over the ākhirah.'"

He said: ***"Then two containers were brought to me. One of them contained milk and there was alcohol in the other. Then it was said to me: 'Take and drink from whichever of them you want.' So I took the milk and drank it. So Jibrīl said to me: 'You have chosen the fitrah*** – or ***you have taken the fitrah.'"***

قَالَ مَعْمَرٌ: وَحَدَّثَنِي الزُّهْرِيُّ، عَنِ ابْنِ الْمُسَيِّبِ، أَنَّهُ قِيلَ لَهُ: **أَمَا إِنَّكَ لَوْ أَخَذْتَ الْخَمْرَ، غَوَتْ أُمَّتُكَ**، وَقَالَ: أَبُو هَارُونَ: عَنْ أَبِي سَعِيدٍ: عَنِ النَّبِيِّ ﷺ: «**ثُمَّ جِيءَ بِالْمِعْرَاجِ الَّذِي تَعْرُجُ فِيهِ أَرْوَاحُ بَنِي آدَمَ فَإِذَا أَحْسَنُ مَا رَأَيْتُ: أَلَمْ تَرَوْا إِلَى الْمَيِّتِ كَيْفَ يُحَدُّ بِبَصَرِهِ إِلَيْهِ؟ فَعُرِجَ بِنَا حَتَّى انْتَهَيْنَا إِلَى بَابِ سَمَاءِ الدُّنْيَا فَاسْتَفْتَحَ جِبْرِيلُ، فَقِيلَ: مَنْ هَذَا؟ قَالَ: جِبْرِيلُ، قَالُوا: وَمَنْ مَعَكَ؟ قَالَ: مُحَمَّدٌ قِيلَ: وَقَدْ أُرْسِلَ إِلَيْهِ؟ قَالَ: نَعَمْ، فَفَتَحُوا لِي وَسَلَّمُوا عَلَيَّ وَإِذَا مَلَكُ يَحْرُسُ السَّمَاءَ، يُقَالُ لَهُ: إِسْمَاعِيلُ، مَعَهُ سَبْعُونَ أَلْفَ مَلَكٍ، مَعَ كُلِّ مَلَكٍ مِنْهُمْ مِائَةُ أَلْفِ مَلَكٍ قَالَ**:

Ma'mar said: And Az-Zuhrī narrated to me, from Ibn Al-Musayyib that it was said to him: ***"If you had chosen the alcohol, you would verily have caused your ummah to deviate (from the truth)."***

And Abū Hārūn said: From Abū Sa'īd (*radiAllāhu 'anhu*), from the Prophet ﷺ: ***"Then the mi'rāj (ladder or staircase) was brought which the souls of the sons of Adam ascend on, and it was the most beautiful I have seen. Have you not seen how the person dying turns his sight towards it? Then he ascended with us until we reached the gate of the first heaven, and Jibrīl asked for it to be opened. Then***

it was said: 'Who is this?' He said: 'Jibrīl.' They said: 'And who is with you?' He said: 'Muhammad?' It was said: 'And has revelation come to him?' He said: 'Yes.' So they opened for me, and they greeted me. And then there was an angel guarding the heaven who was called Ismā'īl, and he had a thousand angels with him. Along with each angel there were a hundred thousand angels." He said:

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾

"And no-one knows the soldiers of your Lord besides Him."
(Al-Muddaththir 74:31)

قَالَ: فَإِذَا أَنَا بِرَجُلٍ كَهَيْئَتِهِ يَوْمَ خَلَقَهُ اللَّهُ عَزَّ وَجَلَّ لَمْ يَتَغَيَّرْ مِنْهُ شَيْءٌ وَإِذَا هُوَ تُعْرَضُ عَلَيْهِ أَرْوَاحُ ذُرِّيَّتِهِ، فَإِذَا كَانَ رُوحُ مُؤْمِنٍ قَالَ: رُوحٌ طَيِّبٌ وَرِيحٌ طَيِّبَةٌ، اجْعَلُوا كِتَابَهُ فِي عِلِّيِّينَ، وَإِذَا كَانَ رُوحُ كَافِرٍ قَالَ: رِيحٌ خَبِيثَةٌ وَرُوحٌ خَبِيثٌ، اجْعَلُوا كِتَابَهُ فِي سِجِّينٍ فَقُلْتُ: يَا جِبْرِيلُ، مَنْ هَذَا؟ قَالَ: هَذَا أَبُوكَ آدَمُ فَسَلَّمَ عَلَيَّ وَرَحَّبَ بِي، ثُمَّ قَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ، ثُمَّ نَظَرْتُ فَإِذَا أَنَا بِقَوْمٍ لَهُمْ مَشَافِرُ كَمَشَافِرِ الْإِبِلِ وَقَدْ وُكِّلَ بِهِمْ مَنْ يَأْخُذُ بِمَشَافِرِهِمْ وَيَجْعَلُ فِي أَفْوَاهِهِمْ صَخْرًا مِنْ نَارٍ، فَتَخْرُجُ مِنْ أَسَافِلِهِمْ، فَقُلْتُ: يَا جِبْرِيلُ، مَنْ هَؤُلَاءِ؟ فَقَالَ: هَؤُلَاءِ:

He said: *"Then I met a man who had the same appearance as the day Allāh ﷻ created him; nothing from him had changed. And he was being presented with the souls from his offspring. Then if it was a mumin soul, he would say: 'A good soul and a pleasant fragrance. Place his book in 'Illiyyīn.' And if it was a kāfir soul, he would say: 'A dirty smell and dirty soul. Place his book in Sijjīn.' So I said: 'O Jibrīl, who is this?' He said: 'That is your father Ādam.' Then he greeted me and welcomed me, and he said: 'Welcome to the righteous prophet.' Then I looked and I saw some people who had lips like the lips of camels, and someone was appointed to them who was grabbing their lips and placing stones of fire in their mouths, which then would exit from below them (i.e. through them). So I said: 'O Jibrīl, who are these people?' So he said: 'These are:*

﴿ إِنَّ ٱلَّذِينَ يَأۡكُلُونَ أَمۡوَٰلَ ٱلۡيَتَٰمَىٰ ظُلۡمًا إِنَّمَا يَأۡكُلُونَ فِي بُطُونِهِمۡ نَارٗاۖ ﴾ الْآيَةَ

"Verily, those who unjustly consume the wealth of the orphan, they are only eating fire in their stomachs." (An-Nisā 4:10)'

ثُمَّ نَظَرْتُ فَإِذَا أَنَا بِقَوْمٍ تُجْبَذُ لُحُومُهُمْ فَتُدَسُّ فِي أَفْوَاهِهِمْ فَيُقَالُ: كُلُوا كَمَا أَكَلْتُمْ فَإِذَا أَكْرَهُ مَا خَلَقَ اللَّهُ عَزَّ وَجَلَّ ذَلِكَ، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ الْهَمَّازُونَ، اللَّمَّازُونَ، الَّذِينَ يَأْكُلُونَ لُحُومَ النَّاسِ، ثُمَّ نَظَرْتُ، فَإِذَا أَنَا بِقَوْمٍ عَلَى مَائِدَةٍ عَلَيْهَا لَحْمٌ مَشْوِيٌّ كَأَحْسَنِ مَا رَأَيْتُ مِنَ اللَّحْمِ وَإِذَا حَوْلَهُمُ الْجِيَفُ، فَجَعَلُوا يُقْبِلُونَ عَلَى الْجِيَفِ، يَأْكُلُونَ مِنْهَا وَيَدَعُونَ ذَلِكَ اللَّحْمَ، فَقُلْتُ: يَا جِبْرِيلُ، مَنْ هَؤُلَاءِ؟ قَالَ: هَؤُلَاءِ الزُّنَاةُ عَمَدُوا إِلَى مَا حَرَّمَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِمْ وَتَرَكُوا مَا أَحَلَّ اللَّهُ عَزَّ وَجَلَّ لَهُمْ، ثُمَّ نَظَرْتُ فَإِذَا أَنَا بِقَوْمٍ لَهُمْ بُطُونٌ كَأَنَّهَا التُّنُورُ وَهُمْ عَلَى سَابِلَةِ آلِ فِرْعَوْنَ، فَإِذَا مَرَّ بِهِمْ آلُ

فِرْعَوْنَ ثَارُوا فَتَمِيلُ بِأَحَدِهِمْ بَطْنُهُ فَيَقَعُ فَيَطَؤُهُمْ آلُ فِرْعَوْنَ بِأَرْجُلِهِمْ وَهُمْ يُعْرَضُونَ عَلَى النَّارِ غُدُوًّا وَعَشِيًّا، فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ أَكَلَةُ الرِّبَا فِي بُطُونِهِمْ فَمَثَلُهُمْ كَمَثَلِ:

Then I looked and there were some people whose flesh was being pulled (off) and stuffed into their mouths. And it was said: 'Eat, just as you ate (unjustly from others).' And that was the most hated thing that Allah ﷻ had created. So I said: 'Who are these people, O Jibril?' He said: 'These are the slanderers and the backbiters; those who eat the flesh of the people.' Then I looked, and I saw some people at a table upon which there was grilled meat, as the best meat I have ever seen. And around them were dead bodies. Then they began approaching the dead bodies and eating from them, and they left that meat. So I said: 'O Jibrīl, who are these people?' He said: 'These are the fornicators. They turned to what Allāh ﷻ prohibited for them, and they left what Allāh ﷻ permitted for them.' Then I looked, and I saw some people who had stomachs that resembles ovens, and they were upon the path of the people of Fir'awn. Then when the people of Fir'awn passed them by, they sprung up but the stomach of each of them would cause them to lean and fall. Then the people of Fir'awn would stomp them with their feet. And they were being presented to Hellfire in the morning and the evening. So I said: 'Who are these people, O Jibrīl?' He said: 'They are those who consumed interests in their stomachs. So their example is like the example of:

﴿ الَّذِى يَتَخَبَّطُهُ الشَّيْطَانُ مِنَ الْمَسِّ ﴾

"The one whom the *Shaytān* confounds from (his) **touch."** (Al-Baqarah 2:275)

ثُمَّ نَظَرْتُ فَإِذَا أَنَا بِنِسَاءٍ مُعَلَّقَاتٍ بِأَرْجُلِهِنَّ فَقُلْتُ: مَنْ هَؤُلَاءِ يَا جِبْرِيلُ؟ قَالَ: هَؤُلَاءِ اللَّاتِي يَزْنِينَ، وَيُقْتَلْنَ أَوْلَادَهُنَّ، ثُمَّ صَعِدْنَا إِلَى السَّمَاءِ الثَّانِيَةِ فَإِذَا أَنَا بِيُوسُفَ، وَحَوْلَهُ تَبَعٌ مِنْ أُمَّتِهِ وَوَجْهُهُ مِثْلُ الْقَمَرِ لَيْلَةَ الْبَدْرِ فَسَلَّمَ عَلَيَّ وَرَحَّبَ بِي، ثُمَّ مَضَيْنَا إِلَى السَّمَاءِ الثَّالِثَةِ فَإِذَا أَنَا بِابْنَيِ الْخَالَةِ، يَحْيَى، وَعِيسَى، شَبِيهٌ أَحَدُهُمْ بِصَاحِبِهِ ثِيَابُهُمَا وَشَعْرُهُمَا فَسَلَّمَا عَلَيَّ وَرَحَّبَا بِي، ثُمَّ مَضَيْنَا إِلَى السَّمَاءِ الرَّابِعَةِ، فَإِذَا أَنَا بِإِدْرِيسَ عليه السلام، فَسَلَّمَ عَلَيَّ وَرَحَّبَ بِي، فَقَالَ النَّبِيُّ ﷺ: وَقَدْ قَالَ اللَّهُ عَزَّ وَجَلَّ :

Then I looked, and I saw some women hanging by their feet, so I said: 'Who are these, O Jibrīl?' He said: 'These are the women who fornicate and kill their children.' Then we ascended to the second heaven. There I met Yūsuf, and around him were followers from his nation. And his face was like the moon on the night of full moon. Then he greeted me and welcomed me.

Then we continued to the third heaven. There I met the two maternal cousins Yahyā and 'Īsā. Each of them looked like his companion; in their clothes and their hair. Then they greeted me and welcomed me.

Then we continued to the fourth heaven, and there I met Idrīs ('alayhis-salām). Then he greeted me and welcomed me." Then the Prophet ﷺ said: *"And Allāh ﷻ verily said:*

﴿ وَرَفَعْنَٰهُ مَكَانًا عَلِيًّا ﴾

"And We elevated him to a high position." (Maryam 19:57

ثُمَّ مَضَيْنَا إِلَى السَّمَاءِ الْخَامِسَةِ فَإِذَا أَنَا بِهَارُونَ الْمُحَبَّبُ فِي قَوْمِهِ وَحَوْلَهُ تَبَعٌ كَثِيرٌ مِنْ أُمَّتِهِ فَوَصَفَهُ النَّبِيُّ ﷺ فَقَالَ: طَوِيلُ اللِّحْيَةِ، تَكَادُ لِحْيَتُهُ تَمَسُّ سُرَّتَهُ، فَسَلَّمَ عَلَيَّ وَرَحَّبَ بِي، ثُمَّ مَضَيْنَا إِلَى السَّمَاءِ السَّادِسَةِ، فَإِذَا أَنَا بِمُوسَى، فَسَلَّمَ عَلَيَّ وَرَحَّبَ بِي، فَوَصَفَهُ النَّبِيُّ ﷺ فَقَالَ: رَجُلٌ كَثِيرُ الشَّعْرِ، لَوْ كَانَ عَلَيْهِ قَمِيصَانِ خَرَجَ شَعْرُهُ مِنْهَا، فَقَالَ مُوسَى: يَزْعُمُ النَّاسُ أَنِّي أَكْرَمُ الْخَلْقِ عَلَى اللَّهِ عَزَّ وَجَلَّ، وَهَذَا أَكْرَمُ عَلَى اللَّهِ مِنِّي، وَلَوْ كَانَ وَحْدَهُ لَمْ أُبَالِ وَلَكِنْ كُلُّ نَبِيٍّ وَمَنِ اتَّبَعَهُ مِنْ أُمَّتِهِ، ثُمَّ مَضَيْنَا إِلَى السَّمَاءِ السَّابِعَةِ فَإِذَا أَنَا بِإِبْرَاهِيمَ عليه السلام، وَهُوَ جَالِسٌ مُسْنِدًا ظَهْرَهُ إِلَى الْبَيْتِ الْمَعْمُورِ، فَسَلَّمَ عَلَيَّ وَقَالَ: مَرْحَبًا بِالنَّبِيِّ الصَّالِحِ فَقِيلَ لِي: هَذَا مَكَانُكَ وَمَكَانُ أُمَّتِكَ، ثُمَّ تَلَا:

Then we continued to the fifth heaven. There I met Hārūn who was made beloved to his people. And around him were many followers form hit nation." Then the Prophet ﷺ described him and said: *"He had a long beard. His beard almost touched his bellybutton. Then he greeted me and welcomed me.*

Then we continued to the sixth heaven, and there I met Mūsā. So he greeted me and welcomed me."

Then the Prophet ﷺ described him and said: *"He was a hairy man. Even if he was wearing two shirts, then his hair would (still) stick out from them. Then Mūsā said: 'The people claim that I am the most honourable from the creation to Allāh ﷻ but this man is more honourable to Allāh than me. And if he was alone, I would not care. But it is every prophet and those who follow him from his nation.'*

Then we continued to the seventh heaven. There I met Ibrāhīm ('alayhis-salām) and he was sitting while leaning his back against Al-Bayt Al-Ma'mūr. Then he greeted me and said: 'Welcome to the righteous prophet.' And it was said to me: 'This is your place and the place of your ummah.'" Then he recited:

﴿ إِنَّ أَوْلَى ٱلنَّاسِ بِإِبْرَٰهِيمَ لَلَّذِينَ ٱتَّبَعُوهُ وَهَٰذَا ٱلنَّبِيُّ وَٱلَّذِينَ ءَامَنُواْۗ وَٱللَّهُ وَلِيُّ ٱلْمُؤْمِنِينَ ﴾

"Verily, those who are most entitled to Ibrāhīm are those who followed him, and that is the Prophet and those who believe. And Allāh is the Ally of the *muminūn*." (Ālu 'Imrān 3:68)

ثُمَّ دَخَلْتُ الْبَيْتَ الْمَعْمُورَ، فَصَلَّيْتُ فِيهِ فَإِذَا هُوَ يَدْخُلُهُ كُلَّ يَوْمٍ سَبْعُونَ أَلْفَ مَلَكٍ، ثُمَّ لَا يَعُودُونَ فِيهِ إِلَى يَوْمِ الْقِيَامَةِ، ثُمَّ نَظَرْتُ، فَإِذَا أَنَا بِشَجَرَةٍ إِنْ كَانَتِ الْوَرَقَةُ مِنْهَا لَمُغَطِّيَةٌ هَذِهِ الْأُمَّةَ وَإِذَا فِي أَصْلِهَا عَيْنٌ تَخْرُجُ فَانْشَعَبَتْ شُعْبَتَيْنِ، فَقُلْتُ: مَا هَذَا يَا جِبْرِيلُ؟ فَقَالَ: أَمَّا هَذَا فَهُوَ نَهَرُ الرَّحْمَةِ، وَأَمَّا هَذَا فَهُوَ الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ عَزَّ وَجَلَّ، فَاغْتَسَلْتُ مِنْ

نَهَرِ الرَّحْمَةِ فَغُفِرَ لِي مَا تَقَدَّمَ مِنْ ذَنْبِي وَمَا تَأَخَّرَ، ثُمَّ أُخِذْتُ عَلَى الْكَوْثَرِ حَتَّى دَخَلْتُ الْجَنَّةَ، فَإِذَا فِيهَا مَا لَا عَيْنٌ رَأَتْ وَلَا خَطَرَ عَلَى قَلْبِ بَشَرٍ، وَإِذَا فِيهَا رُمَّانٌ كَأَنَّهُ جُلُودُ الْإِبِلِ الْمُقَتَّبَةِ، وَإِذَا فِيهَا طَيْرٌ كَأَنَّهَا الْبُخْتُ،

"Then I entered Al-Bayt Al-Ma'mūr and I prayed in it. And every day seventy thousand angels enter it, and then they do not return to it until the Day of Resurrection. Then I looked, and I saw a tree where one of its leaves could cover this (entire) ummah. And at its trunk a spring emerged that became divided into two. So I said: 'What is this, O Jibrīl?' So he said: 'As for this one, then it is the river of mercy. And as for that one, then it is the Kawthar which Allāh ﷻ has given to you.' So I washed myself in the river of mercy, and that which had gone forth of my sins was forgiven, and (also) what will come later. Then I was taken by the Kawthar until I entered Paradise. And in it there was what no eye has ever seen, nor has it occurred upon the mind of any human. And there was a pomegranate there which resembled the skin of a camel under the saddle. And there were birds which resembled the khurāsānī camel."

فَقَالَ أَبُو بَكْرٍ رضي الله عنه :يَا رَسُولَ اللَّهِ إِنَّ هَذِهِ لَطَيْرٌ نَاعِمَةٌ فَقَالَ: آكِلُهَا أَنْعَمُ مِنْهَا يَا أَبَا بَكْرٍ، وَإِنِّي لَأَرْجُو أَنْ تَأْكُلَ مِنْهَا، وَرَأَيْتُ جَارِيَةً فَسَأَلْتُهَا: لِمَنْ أَنْتِ؟ فَقَالَتْ: لِزَيْدِ بْنِ حَارِثَةَ فَبَشَّرَ بِهَا رَسُولُ اللَّهِ ﷺ زَيْدًا قَالَ: ثُمَّ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ أَمَرَنِي بِأَمْرٍ وَفَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً، فَمَرَرْتُ عَلَى مُوسَى فَقَالَ: بِمَ أَمَرَكَ رَبُّكَ؟ قُلْتُ: «فَرَضَ عَلَيَّ خَمْسِينَ صَلَاةً قَالَ: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ، فَإِنَّ أُمَّتَكَ لَنْ يَقُومُوا بِهَذَا فَرَجَعْتُ إِلَى رَبِّي عَزَّ وَجَلَّ فَسَأَلْتُهُ، فَوَضَعَ عَنِّي عَشْرًا، ثُمَّ رَجَعْتُ إِلَى مُوسَى، فَلَمْ أَزَلْ أَرْجِعُ إِلَى رَبِّي إِذَا مَرَرْتُ بِمُوسَى حَتَّى فَرَضَ عَلَيَّ خَمْسَ صَلَوَاتٍ فَقَالَ لِي مُوسَى: ارْجِعْ إِلَى رَبِّكَ فَاسْأَلْهُ التَّخْفِيفَ فَقُلْتُ لَهُ: لَقَدْ رَجَعْتُ حَتَّى اسْتَحْيَيْتُ أَوْ قَالَ: مَا أَنَا بِرَاجِعٍ فَقِيلَ لِي: فَإِنَّ لَكَ بِهَذِهِ الْخَمْسِ خَمْسِينَ صَلَاةً، الْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا وَمَنْ هَمَّ بِالْحَسَنَةِ ثُمَّ لَمْ يَعْمَلْهَا كُتِبَتْ لَهُ حَسَنَةً، وَمَنْ عَمِلَهَا كُتِبَتْ لَهُ عَشْرًا، وَمَنْ هَمَّ بِالسَّيِّئَةِ وَلَمْ يَعْمَلْهَا لَمْ يُكْتَبْ عَلَيْهِ شَيْءٌ، فَإِنْ عَمِلَهَا كُتِبَتْ وَاحِدَةً»

Then Abū Bakr (*radiAllāhu 'anhu*) said: *"O Messenger of Allāh, they must be delicate birds."*

So he said: ***"The one who will eat them is more delicate than them, O Abū Bakr. And I verily hope that you will eat from them. And I saw a maiden, so I asked her: 'To whom do you belong?' So she said: 'To Zayd ibn Hārithah.'"*** So the Messenger of Allāh ﷺ gave Zayd the good news about her.

He said: Then he said: ***"Verily, Allāh ﷻ commanded me with a command, and He obligated fifty prayers upon me. Then I passed by Mūsā, and he said: 'What did you Lord command you?' I said: 'He obligated fifty prayers upon me.' He said: 'Go back to your Lord and ask Him to lessen it, for your ummah can verily not perform this.' So I returned to my Lord ﷻ and asked Him. So He lessened it for me with ten. Then I returned to Mūsā. And I continued to go back to my Lord every time I passed by Mūsā, until He obligated five prayers upon me. Then Mūsā said to me:***

'Go back to your Lord and ask Him to lessen it.' So I said to him: 'I returned (so many times) until I became too shy (to go back again).'" Or he said: ***"'I will not go back.' Then it was said to me: 'And with these five (prayers) there is (the reward of) fifty prayers. And the good deed is (multiplied) with ten of its likes. And whoever intends a good deed, and then does not perform it, then I will write down one good deed for him. And whoever performed it, then I will write down ten for him. And whoever intends a bad deed, and then does not perform it, nothing will be written against him. And if he performs it, I will write down one.'"***[387]

1174 – حَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مَحْفُوظُ بْنُ أَبِي تَوْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: حَدَّثَنَا مَعْمَرٌ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ: «أُتِيَ بِالْبُرَاقِ لَيْلَةَ أُسْرِيَ بِهِ مُسْرَّجًا مُلَجَّمًا فَاسْتَصْعَبَ عَلَيْهِ، فَقَالَ لَهُ جِبْرِيلُ: اسْكُنْ، فَمَا رَكِبَكَ أَحَدٌ أَكْرَمُ عَلَى اللَّهِ عَزَّ وَجَلَّ مِنْهُ فَارْفَضَّ عَرَقًا»

1174. Abū Hafs 'Umar ibn Ayyūb As-Saqatī narrated to us and said: Mahfūdh ibn Abī Tawbah narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*) that Al-Buraq was brought to the Prophet ﷺ on the night where he was taken on a night journey, while it was saddled and bridled. And this was hard for it, so Jibril said to it: *"Calm down. Because no-one more honourable to Allāh ﷻ than him has ever ridden you."* So it broke out in a sweat.[388]

1175 – أَنْبَأَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ عِيسَى قَالَ: حَدَّثَنَا عَوْفٌ قَالَ: حَدَّثَنَا زُرَارَةُ بْنُ أَوْفَى قَالَ: حَدَّثَنَا ابْنُ عَبَّاسٍ رضي الله عنهما قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَمَّا كَانَ لَيْلَةَ أُسْرِيَ بِي قَالَ: ثُمَّ أَصْبَحْتُ بِمَكَّةَ قَالَ: فَضِقْتُ بِأَمْرِي وَعَلِمْتُ أَنَّ النَّاسَ مُكَذِّبِيَّ فَقَعَدْتُ مُعْتَزِلًا حَزِينًا فَمَرَّ بِي عَدُوُّ اللَّهِ أَبُو جَهْلٍ فَجَاءَ حَتَّى جَلَسَ إِلَيَّ، ث ُمَّ** قَالَ كَالْمُسْتَهْزِئِ: هَلْ مِنْ شَيْءٍ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ**» قَالَ: مَا هُوَ؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**أُسْرِيَ بِيَ اللَّيْلَةَ**» قَالَ: فَقَالَ: إِلَى أَيْنَ؟ قُلْتُ: «**إِلَى بَيْتِ الْمَقْدِسِ**» قَالَ: فَقَالَ أَبُو جَهْلٍ: ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا قَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ**» قَالَ: فَلَمْ يُرِهِ أَنَّهُ مُكَذِّبُهُ مَخَافَةَ أَنْ يَجْحَدَ الْحَدِيثَ قَالَ: فَقَالَ: إِنْ دَعَوْتُ إِلَيْكَ قَوْمَكَ أَتُحَدِّثُهُمْ مِثْلَ مَا حَدَّثْتَنِي؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ**» قَالَ: فَقَالَ أَبُو جَهْلٍ: يَا مَعْشَرَ بَنِي كَعْبِ بْنِ لُؤَيٍّ هَلُمُّوا إِلَيَّ قَالَ: فَانْتُقِضَتِ الْمَجَالِسُ فَجَاءُوا حَتَّى جَلَسُوا إِلَيْهِمَا قَالَ: فَقَالَ أَبُو جَهْلٍ لِرَسُولِ اللَّهِ ﷺ: حَدِّثْ قَوْمَكَ مَا حَدَّثْتَنِي، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أُسْرِيَ بِيَ اللَّيْلَةَ**» فَقَالُوا: إِلَى أَيْنَ؟ فَقُلْتُ: «**إِلَى بَيْتِ الْمَقْدِسِ**» قَالُوا: ثُمَّ أَصْبَحْتَ بَيْنَ ظَهْرَانَيْنَا؟ قَالَ رَسُولُ اللَّهِ ﷺ: «**نَعَمْ**» قَالَ: فَبَيْنَ مُصَفِّقٍ وَآخَرَ وَاضِعٍ يَدَهُ عَلَى رَأْسِهِ مُسْتَعْجِبًا لِلْكَذِبِ زَعَمَ، قَالَ: فَقَالَ الْقَوْمُ: تَسْتَطِيعُ

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[387] Narrated by Al-Bayhaqī in "Dalāil An-Nubuwwah" (2/390).
Adh-Dhahabī said in "Tārīkh Al-Islām" (1/640): *"This hadīth is strange and unusual. Approximately half of it has been deleted. It was narrated by… From Abu Hārūn 'Umārah ibn Juwayn Al-'Abdī, and he is weak (and a) shī'ī."* And he said: *"And it was narrated by… All of them from Abū Hārūn. And in the context of a hadīth as this one, then Abū Hārūn becomes matrūk (forsaken)."*

[388] Narrated by 'Abdur-Razzāq in his "Tafsīr" (2/372), Ahmad (12672), At-Tirmidhī (3131) and Ibn Hibbān in his "Sahīh" (46).

أَنْ تَنْعَتَ لَنَا الْمَسْجِدَ؟ قَالَ: وَفِي الْقَوْمِ مَنْ قَدْ سَافَرَ إِلَى ذَلِكَ الْبَلَدِ وَرَأَى الْمَسْجِدَ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**فَذَهَبْتُ أَنْعَتُ فَمَا زِلْتُ أَنْعَتُ حَتَّى لُبِسَ عَلَيَّ بَعْضُ النَّعْتِ** قَالَ: **فَجِيءَ بِالْمَسْجِدِ وَأَنَا أَنْظُرُ إِلَيْهِ حَتَّى وُضِعَ دُونَ دَارِ عَقِيلٍ وَأَنَا أَنْظُرُ إِلَيْهِ**» قَالَ: فَقَالَ الْقَوْمُ: أَمَّا النَّعْتُ فَقَدْ أَصَبْتَ"

1175. Abū Muslim Ibrāhīm ibn ʻAbdillāh Al-Kashshī informed us and said: ʻAlī ibn ʻAbdillāh Al-Madīnī narrated to us and said: Safwān ibn ʻĪsā narrated to us and said: ʻAwf narrated to us and said: Zurārah ibn Awfā narrated to us and said: Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: The Prophet ﷺ said: ***"On the night where I was taken on a night journey."*** He said: ***"Then I entered the morning in Makkah."*** He said: ***"My situation made me distressed, and I knew that the people would call me liar. So I sat down by myself while I was sad. Then the enemy of Allāh, Abū Jahl, passed me by. And he came until he sat down next to me. Then he said while mocking: 'Is there anything (new)?'"*** So the Messenger of Allāh ﷺ said: ***"Yes."*** He said: *"What is it?"* The Messenger of Allāh ﷺ said: ***"Last night I was taken on a night journey."*** He said: So he said: *"Whereto?"* I said: ***"To Bayt Al-Maqdis."*** He said: So Abū Jahl said: *"And then you entered the morning here among us (in Makkah)?!"* The Messenger of Allāh ﷺ said: ***"Yes."*** He said: But he (i.e. Abū Jahl) did not show him that he rejected it out of fear for that he would deny the story. He said: Then he said: *"If I call your people to you, will you then tell them what you told me?"* So the Messenger of Allāh ﷺ said: ***"Yes."***

He said: Then Abū Jahl said: *"O people of Banū Ka'b ibn Luayy, come to me."* He said: Then the gatherings were broken up, and they came and sat down with them. He said: Then Abū Jahl said to the Messenger of Allāh ﷺ: *"Tell your people what you told me."* The Messenger of Allāh ﷺ said: ***"Last night I was taken on a night journey."*** So they said: *"Whereto?"* So I said: ***"To Bayt Al-Maqdis."*** Then they said: *"And then you entered the morning here among us (in Makkah)?!"*The Messenger of Allāh ﷺ said: ***"Yes."***

He said: Then some believed (in the story) and other placed their hands on their heads due to surprise by the lying claim (in their belief). He said: Then the people said: *"Can you then describe the Masjid to us?"* He said: And among the people were those who had travelled to those lands and seen the *Masjid*. He said: Then the Messenger of Allāh ﷺ said: ***"Then I began describing it, and I continued to describe it until I became confused regarding some of the description."*** He said: ***"Then the Masjid was brought and I was looking at it, until it was placed at the house of 'Aqīl and I was looking at it (and describing it)."*** He said: Then the people said: *"As for the description, then you are verily right."*[389]

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[389] Narrated by Ahmad (2819) and Ibn Abī Shaybah (37727).
And Al-Bukhārī (3886) and Muslim (170) narrated a similar *hadīth* in a shorter version, from the *hadīth* of Jābir (*radiAllāhu ʻanhu*).

1176 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ، عَنْ مَعْمَرٍ، عَنِ الزُّهْرِيِّ فِي حَدِيثِهِ عَنْ عُرْوَةَ قَالَ: سَعَى رِجَالٌ مِنَ الْمُشْرِكِينَ إِلَى أَبِي بَكْرٍ رضي الله عنه فَقَالُوا لَهُ: هَذَا صَاحِبُكَ يَزْعُمُ أَنَّهُ قَدْ أُسْرِيَ بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ، ثُمَّ رَجَعَ مِنْ لَيْلَتِهِ، فَقَالَ أَبُو بَكْرٍ رضي الله عنه :أَوَ قَالَ ذَاكَ؟ قَالُوا: نَعَمْ، قَالَ أَبُو بَكْرٍ رضي الله عنه :فَأَنَا أَشْهَدُ إِنْ كَانَ قَالَ ذَاكَ لَقَدْ صَدَقَ، قَالُوا: تُصَدِّقُهُ أَنَّهُ قَدْ جَاءَ الشَّامَ فِي لَيْلَةٍ وَاحِدَةٍ وَرَجَعَ قَبْلَ أَنْ يُصْبِحَ؟ فَقَالَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ: نَعَمْ، أَنَا أُصَدِّقُهُ بِأَبْعَدَ مِنْ ذَلِكَ، أُصَدِّقُهُ بِخَبَرِ السَّمَاءِ غُدْوَةً وَعَشِيَّةً فَلِذَلِكَ سُمِّيَ أَبُو بَكْرٍ رضي الله عنه :الصِّدِّيقَ»

1176. Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Abū Bakr ibn Zanjūyah narrated to us and said: ‘Abdur-Razzāq narrated to us, from Ma’mar, from Az-Zuhrī in his *hadīth* from ‘Urwah. He said: Men from the *mushrikūn* hurried to Abū Bakr (*radiAllāhu ‘anhu*) and said to him: *“Your companion claims that he was taken on a night journey last night to Bayt Al-Maqdis, and then he returned the same night!”* Then Abū Bakr (*radiAllāhu ‘anhu*) said: *“Did he say this?!”* They said: *“Yes.”*

Abū Bakr (*radiAllāhu ‘anhu*) said: *“Then I testify (to it). If he really said this, then he told the truth.”* They said to him: *“Do you believe that he went to Shām in one night and then returned before he entered the morning?!”*

So Abū Bakr (*radiAllāhu ‘anhu*) said: *“Yes. I would believe him in stranger things than that. I believe him in the news from heaven in the morning and evening.”* And due to this Abū Bakr (*radiAllāhu ‘anhu*) was given the name: *As-Siddīq*.[390]

❖ Muhammad ibn Al-Ājurrī – *rahimahullāh* – said

1177 – مَنْ مَيَّزَ جَمِيعَ مَا تَقَدَّمَ ذِكْرِي لَهُ عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَسْرَى بِمُحَمَّدٍ ﷺ، إِلَيْهِ بِجَسَدِهِ وَعَقْلِهِ، لَا أَنَّ الْإِسْرَاءَ كَانَ مَنَامًا وَذَلِكَ أَنَّ الْإِنْسَانَ لَوْ قَالَ: وَهُوَ بِالْمَشْرِقِ رَأَيْتُ الْبَارِحَةَ فِي النَّوْمِ كَأَنِّي بِالْمَغْرِبِ لَمْ يُرَدَّ عَلَيْهِ قَوْلُهُ وَلَمْ يُعَارَضْ وَإِذَا قَالَ: كُنْتُ لَيْلَتِي بِالْمَغْرِبِ، لَكَانَ قَوْلُهُ كَذِبًا، وَكَانَ قَدْ تَقَوَّلَ بِعَظِيمٍ إِذَا كَانَ مِثْلُ ذَلِكَ الْبَلَدِ غَيْرَ وَاصِلٍ إِلَيْهِ فِي لَيْلَتِهِ لَا خِلَافَ فِي هَذَا، فَالنَّبِيُّ ﷺ لَوْ قَالَ: لِأَبِي جَهْلٍ وَلِسَائِرِ قَوْمِهِ:»رَأَيْتُ فِيَ الْمَنَامِ كَأَنِّي بِبَيْتِ الْمَقْدِسِ عَلَى وَجْهِ الْمَنَامِ لَقَبِلُوا مِنْهُ ذَلِكَ وَلَمْ يَتَعَجَّبُوا مِنْ قَوْلِهِ وَلَقَالُوا لَهُ: صَدَقْتَ وَذَلِكَ أَنَّ الْإِنْسَانَ قَدْ يَرَى فِي النَّوْمِ كَأَنَّهُ فِي أَبْعَدِ مِمَّا أَخْبَرْتَنَا وَلَكِنَّهُ لَمَّا قَالَ لَهُمْ ﷺ: «**أُسْرِيَ بِيَ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ**» كَانَ خِلَافًا لِلْمَنَامِ عِنْدَ الْقَوْمِ وَكَانَ هَذَا فِي الْيَقَظَةِ بِجَسَدِهِ وَعَقْلِهِ، فَقَالُوا لَهُ: فِي لَيْلَةٍ وَاحِدَةٍ ذَهَبْتَ إِلَى الشَّامِ وَأَصْبَحْتَ بَيْنَ أَظْهُرِنَا؟

1177. Whoever is aware of what I previously have mentioned, he will know that Allah ﷻ took Muhammad ﷺ on a night journey to Him by his body and his mind. Not that the night journey was a dream. And that is, that if a persons says while he is in the east: *“Yesterday I saw while sleeping, as if I was in the west.”* Then his

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[390] Narrated by Al-Hākim (3/62) and (3/77) and Al-Lālakāī (1336) as *marfū’* from the *hadīth* of ‘Āishah (*radiAllāhu ‘anhā*) and it is not *sahīh*. And the *mursal* version of Al-Ājurrī is the correct. And regarding him being given the name As-Siddīq there are other narrations and opinions.

words would not be rejected from him, and he would not be opposed (in what he said). But if he said: *"Last night I was in the west."* Then his words would be a lie, and he would verily have said something major, if it was not possible to reach that country during his night. There is no disagreement regarding this. So if the Prophet ﷺ had said to Abū Jahl and the rest of his people: *"I saw in my sleep as if I was in Bayt Al-Maqdis."* From the aspect of dreaming, then they would have accepted that from him. And they would not have been surprised by what he said. And they would have said to him: *"You have told the truth. And that is because a person can see in a dream, as if he is even further away than what you have informed us about (in your dream)."* But when he ﷺ said to him: ***"Last night I was taken on a night journey to Bayt Al-Maqdis."*** Then this was not a dream for the people. And this was while being awake, by his body and his mind. So they said to him: *"In one night you went to Shām and you entered the morning while being among us?!"*

ثُمَّ قَوْلُهُمْ: لِأَبِي بَكْرٍ رضي الله عنه :هَذَا صَاحِبُكَ يَزْعُمُ أَنَّهُ أُسْرِيَ بِهِ اللَّيْلَةَ إِلَى بَيْتِ الْمَقْدِسِ ثُمَّ رَجَعَ مِنْ لَيْلَتِهِ وَقَوْلُ أَبِي بَكْرٍ رضي الله عنه لَهُمْ وَمَا رَدَّ عَلَيْهِمْ، كُلُّ هَذَا دَلِيلٌ لِمَنْ عَقَلَ وَمَيَّزَ عَلِمَ أَنَّ اللَّهَ عَزَّ وَجَلَّ خَصَّ نَبِيَّهُ مُحَمَّدًا ﷺ بِأَنَّهُ أَسْرَى بِهِ بِجَسَدِهِ وَعَقْلِهِ وَشَاهَدَ جَمِيعَ مَا فِي السَّمَاوَاتِ، وَدُخُولُهُ الْجَنَّةَ، وَجَمِيعُ مَا رَأَى مِنْ آيَاتِ رَبِّهِ عَزَّ وَجَلَّ، وَفَرَضَ عَلَيْهِ الصَّلَاةَ كُلُّ ذَلِكَ لَا يُقَالُ مَنَامٌ بَلْ بِجَسَدِهِ وَعَقْلِهِ، وَفَضْلَةٌ خَصَّهُ اللَّهُ الْكَرِيمُ بِهَا، فَمَنْ زَعَمَ أَنَّهُ مَنَامٌ، فَقَدْ أَخْطَأَ فِي قَوْلِهِ وَقَصَّرَ فِي حَقِّ نَبِيِّهِ ﷺ، وَرَدَّ الْقُرْآنَ وَالسُّنَّةَ وَتَعَرَّضَ لَعَظِيمٍ وَبِاللَّهِ التَّوْفِيقُ

Then their words to Abū Bakr (*radiAllāhu 'anhu*): *"Your companion claims that he was taken on a night journey last night to Bayt Al-Maqdis, and then he returned the same night!"* And the words of Abū Bakr (*radiAllāhu 'anhu*) to them and what he answered them with. All of this is evidence for the one who understands and distinguishes. He will know that Allāh ﷻ singled out our Prophet ﷺ by taking him on a night journey, by his body and his mind. And he witnessed everything that is in the heavens. And his entrance into Paradise. And everything that he saw from the signs of his Lord ﷻ. And He obligated the *salāh* upon him. It is not said about all of this (that it is) a dream. Rather, by his body and his mind; a virtue that Allāh *Al-Karīm* singled him out in.

So whoever claims that it was a dream, he is verily mistaken in his opinion (or statement), and he is neglectful in the rights of his Prophet ﷺ, he has rejected the Qurān and the *Sunnah*, and he has exposed himself to a major (mistake). And all success is from Allāh.

95. Chapter: The mention of what Allāh ﷻ singled out the Prophet ﷺ in of him seeing his Lord ﷻ

1178 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَهَّابِ الْوَرَّاقُ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ، عَنْ قَيْسِ بْنِ الرَّبِيعِ، عَنْ عَاصِمٍ الْأَحْوَلِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ اصْطَفَى إِبْرَاهِيمَ عليه السلام بِالْخُلَّةِ، وَاصْطَفَى مُوسَى عليه السلام بِالْكَلَامِ، وَاصْطَفَى مُحَمَّدًا ﷺ بِالرُّؤْيَةِ»

1178. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: ‘Abdul-Wahhab Al-Warrāq narrated to us and said: Abū An-Nadr Hāshim ibn Al-Qāsim narrated to us, from Qays ibn Ar-Rabī’, from ‘Āsim ibn Al-Ahwal, from ‘Ikrimah, from Ibn ‘Abbās (*radiAllāhu ‘anhu*) who said: *“Verily Allāh ﷻ chose Ibrāhīm (‘alayhis-salām) with the friendship. And He chose Mūsā (‘alayhis-salām) with the Kalām (Speech). And He chose Muhammad ﷺ with the ruyah (i.e. seeing Allāh).”*[391]

1179 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْكُوفِيُّ الْأُشْنَانِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا عَبْدَةُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ، عَنِ ابْنِ عَبَّاسٍ: ﴿ وَلَقَدْ رَءَاهُ نَزْلَةً أُخْرَىٰ ﴾ قَالَ: «رَأَى رَبَّهُ عَزَّ وَجَلَّ»

1179. Abū Ja’far Muhammad ibn Al-Husayn Al-Kūfī Al-Ushnānī narrated to us and said: Sufyān ibn Wakī’ narrated to us and said: ‘Abdah ibn Sulaymān narrated to us, from Muhammad ibn ‘Amr, from Abū Salamah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*): **“And he verily saw Him on another descent.”** (An-Najm 53:13) He said: *“He saw his Lord ﷻ.”*[392]

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[391] Its *takhrīj* has gone forth in number (796), and it is a *sahīh* narration.

[392] Narrated by Ibn Abī Shaybah (32463) and At-Tirmidhī (3280) and he said: *“Hadīth hasan.”*
- And it was narrated by Muslim (176) from Abū Al-‘Aliyah, from Ibn ‘Abbās (*radiAllāhu ‘anhumā*) who said: **“The heart did not lie (regarding) what it saw.”** (An-Najm 53:11) (and) **“And he verily saw Him on another descent.”** (An-Najm 53:13). He said: *“He saw Him with his heart two times.”*
- Ibn Taymiyyah said in “Talbis Al-Jahmiyyah” (7/250): *“The established narrations from Ibn ‘Abbās (radiAllāhu ‘anhu) regarding Muhammad ﷺ seeing his Lord ﷻ:*
1. *Either they are connected with the fuād (heart, mind) and the qalb (heart), just as Muslim narrated this in his ‘Sahīh’, and Ahmad chose this in the narration of Al-Athram.* **2.** *Or else they are general.*
And I did not find in the ahādīth of Ibn ‘Abbās (radiAllāhu ‘anhumā) that he said: ‘He saw Him with his eyes’, except from deviatory ways, from the narration of someone who is weak and not used as an argument on his own, and who from this aspect contradict that which is more established than it. Then how about if is disagreed with what is well-known (and accepted)!”
- And Ibn Kathīr said in “At-Tafsīr” (7/447): *“And whoever narrates from him (i.e. Ibn ‘Abbās (radiAllāhu ‘anhumā) (that it was) with the eyesight, then he has said something strange.”*
- And it is established with Ibn Khuzaymah in “At-Tawhīd” (429) from Abū Dharr (*radiAllāhu ‘anhu)* that he said: *“He saw Him with his heart, and he did not see Him with his eyes.”*
And he narrated similar to that (430, 431) from Ibrāhīm At-Taymī, from ‘Abdullāh ibn Al-Hārith ibn Nawfal (*radiAllāhu ‘anhu*).

1180 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى بْنِ كَثِيرٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ قَتَادَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**رَأَيْتُ رَبِّي عَزَّ وَجَلَّ**»

1180. Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Hasan ibn Yahyā ibn Kathīr Al-'Anbarī narrated to us and said: My father narrated to us and said: Hammād ibn Salamah narrated to us, from Qatādah, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ said: ***"I saw my Lord ﷻ."***[393]

1181 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادِ بْنِ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ سُلَيْمَانَ قَالَ: أَنْبَأَنَا مُحَمَّدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنِي عَبْدُ الرَّحْمَنِ بْنُ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ، أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ بْنِ الْخَطَّابِ بَعَثَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَسْأَلُهُ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ عَزَّ وَجَلَّ؟ قَالَ: فَأَرْسَلَ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عَبَّاسٍ: أَنْ نَعَمْ، فَرَدَّ إِلَيْهِ عَبْدُ اللَّهِ بْنُ عُمَرَ رَسُولَهُ أَنْ كَيْفَ رَآهُ؟ فَأَرْسَلَ إِلَيْهِ أَنَّهُ رَآهُ فِي رَوْضَةٍ خَضْرَاءَ مِنْ دُونِهِ فِرَاشٌ مِنْ ذَهَبٍ عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ يَحْمِلُهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ: مَلَكٌ فِي صُورَةِ رَجُلٍ، وَمَلَكٌ فِي صُورَةِ نَسْرٍ، وَمَلَكٌ فِي صُورَةِ أَسَدٍ، وَمَلَكٌ فِي صُورَةِ ثَوْرٍ"

1181. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Abbād ibn Ādam narrated to us and said: Abū Bakr ibn Sulaymān narrated to us and said: Muhammad ibn Ishāq narrated to us and said: 'Abdur-Rahmān ibn Al-Hārith ibn Abdillāh ibn 'Ayyāsh narrated to me, from 'Abdullāh ibn Abī Salamah, that 'Abdullāh ibn 'Umar ibn Al-Khattāb sent (a messenger) to 'Abdullāh ibn 'Abbās asking him: *"Did Muhammad ﷺ see his Lord ﷻ?"* So he sent (a messenger) back to him saying: *"Yes."* So 'Abdullāh ibn 'Umar sent his messenger back to him (asking): *"How did he see Him?"* So he sent to him: *"He saw Him – in a green garden and beside Him there was a mattress of gold – upon a Kursī (Footstool) of gold being held by four angels; an angel in the form of a man, an angel in the form of a eagle, an angel in the form of a lion and an angel in the form of an bull."*[394]

1182 – حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ الْأَعْرَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الْعُطَارِدِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ بْنِ عَبْدِ اللَّهِ بْنِ عَيَّاشٍ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي سَلَمَةَ قَالَ: بَعَثَ عَبْدُ اللَّهِ بْنُ عُمَرَ إِلَى عَبْدِ اللَّهِ بْنِ عَبَّاسٍ يَسْأَلُهُ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ عَزَّ وَجَلَّ؟ فَبَعَثَ إِلَيْهِ: أَنْ نَعَمْ، قَدْ رَآهُ فَرَدَّ رَسُولَهُ إِلَيْهِ، فَقَالَ: فَكَيْفَ رَآهُ؟ قَالَ: رَآهُ عَلَى كُرْسِيٍّ مِنْ ذَهَبٍ، تَحْمِلُهُ أَرْبَعَةٌ مِنَ الْمَلَائِكَةِ: مَلَكٌ فِي صُورَةِ رَجُلٍ، وَمَلَكٌ فِي صُورَةِ أَسَدٍ، وَمَلَكٌ فِي صُورَةِ ثَوْرٍ، وَمَلَكٌ فِي صُورَةِ نَسْرٍ فِي رَوْضَةٍ خَضْرَاءَ دُونَهُ فِرَاشٌ مِنْ ذَهَبٍ"

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[393] Narrated by Ahmad (2580, 2634) and his son 'Abdullāh in "As-Sunnah" (1093), Ibn Abī 'Āsim in "As-Sunnah" (442) and Ad-Dāraqutnī in "Ar-Ruyah" (265).

[394] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (203), Ibn Khuzaymah in "At-Tawhīd" (275) and Ibn Abī Shaybah in "Al-'Arsh" (38). And its *isnād* is *sahīh*. And this narrations has many *shawāhid*.

1182. Abū Sa'īd Ahmad ibn Muhammad ibn Ziyād Al-A'rābī narrated to us and said: Ahmad ibn 'Abdil-Jabbār Al-'Utaridi narrated to us and said: Yūnus ibn Bukayr narrated to us, from Muhammad ibn Ishāq, from 'Abdur-Rahmān ibn Al-Hārith ibn Abdillāh ibn 'Ayyāsh, from 'Abdullāh ibn Abī Salamah who said: 'Abdullāh ibn 'Umar sent (a messenger) to 'Abdullāh ibn 'Abbās asking him: *"Did Muhammad ﷺ see his Lord ﷻ?"* So he sent (a messenger) back to him saying: *"Yes he verily saw Him."* So he sent his messenger back to him, and he said: *"Then how did he see Him?"* He said: *"He saw Him upon a Kursī (Footstool) of gold, which was being carried by four angels; an angel in the form of a man, an angel in the form of a lion, an angel in the form of a bull and an angel in the form of an eagle. In a green garden and beside Him there was a mattress of gold."*

1183 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا بَكْرُ بْنُ سُلَيْمَانَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ عُتْبَةَ بْنِ الْمُغِيرَةِ بْنِ الْأَخْنَسِ، عَنْ عِكْرِمَةَ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، أَنَّ رَسُولَ اللَّهِ ﷺ، أَنْشَدَ قَوْلَ: أُمَيَّةَ بْنِ أَبِي الصَّلْتِ الثَّقَفِيِّ :رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ ... وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصَدُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**صَدَقَ**»

1183. Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Bakr ibn Sulaymān narrated to us, from Muhammad ibn Ishāq who said: Ya'qūb ibn 'Utbah ibn Al-Mughirah ibn Al-Akhnas narrated to me, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) that the words (of poetry) of Umayyah ibn Abī As-Salt Ath-Thaqafī were recited for the Messenger of Allāh ﷺ: *"A man and a bull under His Right Foot. And the eagle for the Other, and (also) an anticipating lion."* So the Messenger of Allāh ﷺ said: ***"He has spoken the truth."***[395]

1184 – وَحَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا الْعُطَارِدِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ بُكَيْرٍ، عَنِ ابْنِ إِسْحَاقَ قَالَ: حَدَّثَنِي يَعْقُوبُ بْنُ عُتْبَةَ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: أَنْشَدَ رَسُولُ اللَّهِ ﷺ مِنْ قَوْلِ أُمَيَّةَ بْنِ أَبِي الصَّلْتِ: رَجُلٌ وَثَوْرٌ تَحْتَ رِجْلِ يَمِينِهِ ... وَالنَّسْرُ لِلْأُخْرَى وَلَيْثٌ مُرْصَدُ. فَقَالَ رَسُولُ اللَّهِ ﷺ: «**صَدَقَ**»

1184. And Abū Sa'īd Ahmad ibn Muhammad ibn Ziyād narrated to us and said: Al-'Utāridī narrated to us and said: Yūnus ibn Bukayr narrated to us, from Ishāq who said: Ya'qūb ibn 'Utbah narrated to us, from 'Ikrimah, from Ibn 'Abbād (radiAllāhu 'anhumā) who said: Some of the words (of poetry) of Umayyah ibn Abī As-Salt Ath-Thaqafī were recited for the Messenger of Allāh ﷺ: *"A man and a bull under His Right Foot. And the eagle for the Other, and (also) an anticipating lion."*

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[395] Narrated by Ahmad (2314), Ibn Abī Shaybah in "Al-Adab" (361), 'Abdullāh ibn Ahmad in "As-Sunnah" (1147) and others than them, as I clarified in my *tahqīq* of it (i.e. "As-Sunnah").
- Ibn Mandah – *rahimahullāh* – said in "Ar-Radd 'alā Al-Jahmiyyah" (11): *"And this hadīth is well-known from Muhammad ibn Ishāq. 'Abdah ibn Sulaymān, Yūnus ibn Bukayr and others narrated it."*
Ibn Kathīr said in "Al-Bidāyah wan-Nihāyah" (1/12): *"A hadīth with a sahīh isnād. Its narrators are trustworthy."*

So the Messenger of Allāh ﷺ said: ***"He has spoken the truth."***

1185 – حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الْحُسَيْنِ الْكُوفِيُّ الْأُشْنَانِيُّ قَالَ: ثنا سُفْيَانُ بْنُ وَكِيعٍ قَالَ: حَدَّثَنَا أَبِي، عَنْ عَبَّادِ بْنِ مَنْصُورٍ قَالَ: سَمِعْتُ عِكْرِمَةَ وَسُئِلَ: هَلْ رَأَى مُحَمَّدٌ ﷺ رَبَّهُ عَزَّ وَجَلَّ؟ قَالَ: «نَعَمْ فَمَا زَالَ يَقُولُ: رَآهُ، حَتَّى انْقَطَعَ نَفَسُهُ»

1185. Abū Ja'far Muhammad ibn Al-Husayn Al-Kūfī Al-Ushnānī narrated to us and said: Sufyān ibn Wakī' narrated to us and said: My father narrated to us, from 'Abbād ibn Mansūr who said: I heard 'Ikrimah when he was asked: *"Did Muhammad ﷺ see his Lord ﷻ?"* He said: *"Yes."* And he continued to say: *"He saw him"* (again and again) until he was out of breath.

1186 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ وَإِسْحَاقُ بْنُ رَاهَوَيْهِ قَالَا: حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ قَتَادَةَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، عَنْ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«رَأَيْتُ رَبِّي عَزَّ وَجَلَّ؟، فَقَالَ: يَا مُحَمَّدُ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: «رَبِّ فِي الْكَفَّارَاتِ، الْمَشْيِ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغِ الْوُضُوءِ فِي الْمَكْرُوهَاتِ، وَانْتِظَارِ الصَّلَاةِ بَعْدَ الصَّلَاةِ، فَمَنْ حَافَظَ عَلَيْهِنَّ عَاشَ بِخَيْرٍ، وَمَاتَ بِخَيْرٍ وَكَانَ مِنْ ذُنُوبِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ»**

1186. Al-Firyābī narrated to us and said: 'Ubaydullāh ibn 'Umar Al-Qawārīrī and Ishāq ibn Rāhūyah both narrated to us and said: Mu'ādh ibn Hishām narrated to us and said: My father narrated to me, from Qatādah, from Abū Qilābah, from Khālid Al-Lajlāj, from 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The messenger of Allāh ﷺ said: ***"I saw my Lord ﷻ and He said: 'O Muhammad, what is Al-Mala Al-A'lā (the most honourable of angels) disputing about?' I said: 'My Lord, regarding the kaffārāt[396]; Walking on the feet to the congregational prayers, exaggerating in the ablution in that which is hated (such as the severe cold), and waiting for a salāh after the salāh. So whoever preserves these things, then he will live in (a state of) goodness and die in (a state of) goodness, and his sins will be like the day his mother gave birth to him."***[397]

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[396] **Translator:** A *kaffārah* is an act of worship by which Allāh forgives and deletes bad deeds and sins.

[397] Narrated by Ahmad (23210, 22109, 16621, 3484), At-Tirmidhī (3235), 'Abdullāh ibn Ahmad in "As-Sunnah" (1098) and Ibn Khuzaymah in "At-Tawhīd" (321).
And a big disagreement occurred regarding the *isnād* of this *hadīth*, just as this will come here (in this book) with Al-Ājurrī *rahimahullāh*.
And the *hadīth* was declared *sahīh* by Ahmad, Al-Bukhārī and At-Tirmidhī, just as I have clarified in my *tahqīq* of "As-Sunnah" by 'Abdullāh ibn Ahmad *rahimahullāh*.
- And Ibn Mandah – *rahimahullāh* – said in "Ar-Radd 'ala Al-Jahmiyyah" (75): *"And this hadīth was narrated by Ibn Hanbal. And this hadīth was narrated from ten of the companions of the Prophet ﷺ. And the leaders from the (different) countries, from the people of the east and the west, conveyed it from them."*

1187 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا رَيْحَانُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ مَنْصُورٍ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ خَالِدِ بْنِ اللَّجْلَاجِ، أَنَّ عَبْدَ اللَّهِ بْنَ عَبَّاسٍ حَدَّثَهُ: أَنَّ رَسُولَ اللَّهِ ﷺ، غَدَا يَوْمًا عَلَى أَصْحَابِهِ مُسْتَبْشِرًا يَعْرِفُونَ فِي وَجْهِهِ السُّرُورَ، فَقَالَ لَهُمْ: «**إِنَّ رَبِّي عَزَّ وَجَلَّ أَتَانِي اللَّيْلَةَ فِي أَحْسَنِ صُورَةٍ، فَقَالَ: يَا مُحَمَّدُ، قُلْتُ: لَبَّيْكَ رَبِّي وَسَعْدَيْكَ قَالَ: هَلْ تَعْلَمُ فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: نَعَمْ يَا رَبِّ، يَخْتَصِمُونَ فِي الْكَفَّارَاتِ الْمَشْيِ عَلَى الْأَقْدَامِ إِلَى الْجَمَاعَاتِ، وَإِسْبَاغِ الْوُضُوءِ فِي السَّبَرَاتِ، فَقَالَ: صَدَقْتَ يَا مُحَمَّدُ، مَنْ فَعَلَ ذَلِكَ عَاشَ بِخَيْرٍ وَكَانَ مِنْ خَطِيئَتِهِ كَيَوْمِ وَلَدَتْهُ أُمُّهُ**»

1187. Al-Firyābī narrated to us and said: Ahmad ibn Ibrāhīm narrated to us and said: Rayhān ibn Sa'īd narrated to us and said: 'Abbād ibn Mansūr narrated to us, from Ayyūb, from Abū Qilābah, from Khālid ibn Al-Lajlāj that 'Abdullāh ibn 'Abbās (*radiAllāhu 'anhumā*) narrated to him that the Messenger of Allāh ﷺ came to his companions in the morning while rejoicing. They could recognize the happiness on his face. Then he said to them: ***"My Lord ﷻ verily came to me last night in the most beautiful Sūrah (image, form), and He said: 'O Muhammad.' I said: 'At Your service, my Lord and joyful due to You.' He said: 'Do you know what Al-Mala Al-A'lā (the most honourable of angels) are disputing about?' I said: 'Yes my Lord. They are disputing regarding the kaffārāt; walking on the feet to the congregational prayers and exaggerating in the ablution in the cold mornings.' So He said: 'You have spoken the truth, O Muhammad. Whoever does this, he will live in (a state of) goodness. And his sins will be like the day his mother gave birth to him.'"***[398]

1188 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُمَرَ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ جَابِرٍ قَالَ: سَمِعْتُ خَالِدَ بْنَ اللَّجْلَاجِ، يُحَدِّثُ مَكْحُولًا، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَايِشٍ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**رَأَيْتُ رَبِّي عَزَّ وَجَلَّ فِي أَحْسَنِ صُورَةٍ، فَقَالَ لِي: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى يَا مُحَمَّدُ؟ قُلْتُ أَنْتَ أَعْلَمُ أَيْ رَبِّي قَالَ: فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى؟ قُلْتُ: أَنْتَ أَعْلَمُ أَيْ رَبِّ، فَوَضَعَ كَفَّهُ عَزَّ وَجَلَّ بَيْنَ كَتِفَيَّ فَعَلِمْتُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ. ثُمَّ تَلَا:**

1188. Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī narrated to us and said: Sulaymān ibn 'Umar Ar-Raqqī narrated to us and said: 'Īsā ibn Yūnus narrated to us and said: Al-Awzā'ī narrated to us, from 'Abdur-Rahmān ibn Yazīd ibn Jābir who said: I heard Khālid ibn Al-Lajlāj narrate to Makhūl, from 'Abdur-Rahmān ibn 'Āish (*radiAllāhu 'anhu*) who said: I heard the Prophet ﷺ say: ***"I saw my Lord in the most beautiful Sūrah. Then He said to me: 'What is Al-Mala Al-***

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[398] Narrated by At-Tirmidhī (3234) and he said: *"This hadīth is hasan gharīb from this way. And in this issue there is (ahādīth) from Mu'ādh ibn Jabal and 'Abdur-Rahmān ibn 'Āish, from the Prophet ﷺ. And this hadīth was narrated from Mu'ādh ibn Jabal (radiAllāhu 'anhu), from the Prophet ﷺ in its full length. And he said:* ***'I verily became sleepy, so I was overtaken by sleep. Then I saw my Lord in the most beautiful Sūrah (image, form). Then He said: 'What is Al-Mala Al-A'lā disputing about?'"***

A'lā disputing about, O Muhammad?' I said: 'You know best, O my Lord.' He said: 'What is Al-Mala Al-A'lā disputing about?' I said: 'You know best, O my Lord.' Then He ﷻ placed His Hand between my two shoulders, and I came to know everything in the heavens and what is on earth."

Then he recited:

﴿ وَكَذَٰلِكَ نُرِي إِبْرَاهِيمَ مَلَكُوتَ السَّمَاوَاتِ وَالْأَرْضِ وَلِيَكُونَ مِنَ الْمُوقِنِينَ ﴾

"And as such We show Ibrāhīm the kingdom of the heavens and the earth, so he could be from those who have certain faith." (Al-An'ām 6:75)

ثُمَّ قَالَ لِي: **فِيمَ يَخْتَصِمُ الْمَلَأُ الْأَعْلَى يَا مُحَمَّدُ؟ قُلْتُ: فِي الدَّرَجَاتِ قَالَ: وَمَا الدَّرَجَاتُ؟ قُلْتُ: الْمَشْيُ إِلَى الْجَمَاعَاتِ، وَالْجُلُوسُ فِي الْمَسَاجِدِ خَلْفَ الصَّلَوَاتِ، وَإِسْبَاغُ الْوُضُوءِ فِي السَّبَرَاتِ قَالَ: وَفِيمَ؟ قُلْتُ: فِي الْكَفَّارَاتِ قَالَ: وَمَا هِيَ؟ قُلْتُ: إِطْعَامُ الطَّعَامِ، وَبَذْلُ السَّلَامِ، وَالصَّلَاةُ بِاللَّيْلِ وَالنَّاسُ نِيَامٌ، قَالَ: قُلِ: اللَّهُمَّ إِنِّي أَسْأَلُكَ فِعْلَ الْحَسَنَاتِ، وَتَرْكَ الْمُنْكَرَاتِ، وَحُبَّ الْمَسَاكِينَ، وَأَنْ تَتُوبَ عَلَيَّ، وَتَغْفِرَ لِي، وَتَرْحَمَنِي، وَإِذَا أَرَدْتَ بِقَوْمٍ فِتْنَةً فَتَوَفَّنِي وَأَنَا غَيْرُ مَفْتُونٍ، قَالَ** رَسُولُ اللَّهِ ﷺ: **فَتَعَلَّمُوهُنَّ فَوَالَّذِي نَفْسِي بِيَدِهِ إِنَّهُنَّ لَحَقٌّ»**

"Then He said to me: 'What is Al-Mala Al-A'lā disputing about, O Muhammad?' I said: 'Regarding the darajāt (levels).'

He said: 'And what are the darajāt?' I said: 'Walking to the congregational (or Jumu'ah) prayers, sitting in the masājid after the salāh, and exaggerating in ablution in the cold mornings.' He said: 'And (also) regarding what?' I said: 'The kaffārāt.' He said: 'And what are they?' I said: 'Feeding people, spreading the (greeting of) salām and the salāh during the night when the people are sleeping.'

He said: 'Say: O Allāh, I verily ask You for the performance of good deeds, and forsaking the evil deeds, and for the love of poor people, and that You accept my repentance, forgive me and show me mercy. And if You want to afflict some people, then take my life while I am not afflicted.'"

The Messenger of Allāh ﷺ said: *"So learn these (words). For by the One in whose Hand my soul is in, they are verily true."*[399]

[399] Narrated by 'Abdullāh ibn Ahmad in "As-Sunnah" (1098).

96. Chapter: The mention of what Allāh ﷻ favoured our Prophet ﷺ with in *dunyā* of miracles over all of the prophets (*'alayhimus-salām)*

1189 – حَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللَّهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا مُوسَى بْنُ أَعْيَنَ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ أَبِي جَعْفَرٍ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه :عَنِ النَّبِيِّ ﷺ قَالَ: «**أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ قَبْلِي: أُرْسِلْتُ إِلَى الْأَبْيَضِ وَالْأَسْوَدِ وَالْأَحْمَرِ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تَحِلَّ لِأَحَدٍ قَبْلِي، وَأُعْطِيتُ جَوَامِعَ الْكَلِمِ**»

1189. Abū Shu'ayb 'Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: My grandfather narrated to me and said: Mūsā ibn A'yun narrated to us, from 'Atā ibn As-Sāib, from Abū Ja'far, from his father, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"I was given five (things) that no-one before me was given; I was sent to the white, black and red (people). (All of) earth was made a masjid (i.e. a place of salāh) and clean for me. I was given victory by fear. And the spoils of war were made allowed for me, and they were not allowed for anyone before me. And I was given jawāmi' al-kalim (comprehensive speech)."***[400]

1190 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَبِي بُكَيْرٍ قَالَ: حَدَّثَنَا زُهَيْرُ بْنُ مُحَمَّدٍ، عَنْ عَبْدِ اللَّهِ بْنِ مُحَمَّدِ بْنِ عَقِيلٍ، عَنْ مُحَمَّدِ بْنِ عَلِيِّ ابْنِ الْحَنَفِيَّةِ أَنَّهُ سَمِعَ عَلِيًّا رضي الله عنه يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أُعْطِيتُ مَا لَمْ يُعْطَ أَحَدٌ مِنَ الْأَنْبِيَاءِ**» قُلْنَا: مَا هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**نُصِرْتُ بِالرُّعْبِ، وَأُعْطِيتُ مَفَاتِيحَ الْأَرْضِ، وَسُمِّيتُ أَحْمَدَ، وَجُعِلَ التُّرَابُ لِي طَهُورًا، وَجُعِلَتْ أُمَّتِي خَيْرَ الْأُمَمِ**»

1190. Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: Ya'qūb ibn Ibrāhīm narrated to us and said: Yahyā ibn Abī Kathīr narrated to us and said: Zuhayr ibn Muhammad narrated to us, from 'Abdullāh ibn Muhammad ibn 'Aqīl, from Muhammad ibn 'Alī ibn Al-Hanafiyyah that he heard 'Alī (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"I was given what no-one from the prophets were given."***

We said: *"What is that, O Messenger of Allāh?"*

He said: ***"I was given victory by fear. And I was given the keys to the earth. And I was named Ahmad. And the soil was made pure for me. And my nation was made to be the best nation (of all nations)."***[401]

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[400] Narrated by Al-Lālakāī (1346).

[401] Narrated by Ahmad (763) and Ibn Abī Shaybah (32304). And its *isnād* is *hasan*.

1191 – وَحَدَّثَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ قَالَ: حَدَّثَنَا أَبُو مَالِكٍ الْأَشْجَعِيُّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ لَنَا الْأَرْضُ كُلُّهَا مَسْجِدًا، وَجُعِلَتْ تُرْبُهَا لَنَا طَهُورًا، وَجُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَأُوتِيتُ هَؤُلَاءِ الْآيَاتِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يُعْطَ أَحَدٌ مِنْهُ قَبْلِي وَلَا يُعْطَى أَحَدٌ مِنْهُ بَعْدِي**»

1191. And Abū Al-Qāsim also narration to us and said: 'Alī ibn Al-Mundhir Al-Tarīqī narrated to us and said: Ibn Fudayl narrated to us and said: Abū Mālik Al-Ashja'ī narrated to us, from Rib'ī ibn Hirāsh, from Hudhayfah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"We were favoured over the people by three (things): All of the earth was made a masjid (i.e. place of prayer) for us, and its soil was made pure for us. And our rows were made to be like the rows of the angels. And I was given these verses from the end of sūrah Al-Baqarah from the treasure below the Throne. None of this was given to anyone before me, and no-one after me will be given any of it."***[402]

1192 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ حَبِيبِ بْنِ الشَّهِيدِ، وَهَارُونُ بْنُ إِسْحَاقَ الْهَمَدَانِيُّ قَالَا: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ أَبِي مَالِكٍ الْأَشْجَعِيِّ، عَنْ رِبْعِيِّ بْنِ حِرَاشٍ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**فُضِّلْنَا عَلَى النَّاسِ بِثَلَاثٍ: جُعِلَتْ لَنَا الْأَرْضُ مَسْجِدًا، وَجُعِلَ تُرَابُهَا لَنَا طَهُورًا إِذَا لَمْ نَجِدِ الْمَاءَ، وَجُعِلَتْ صُفُوفُنَا كَصُفُوفِ الْمَلَائِكَةِ، وَأُوتِيتُ هَؤُلَاءِ الْآيَاتِ مِنْ آخِرِ سُورَةِ الْبَقَرَةِ مِنْ كَنْزٍ تَحْتَ الْعَرْشِ لَمْ يُعْطَ مِنْهُ أَحَدٌ قَبْلِي وَلَا أَحَدٌ بَعْدِي**»

1192. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Ishāq ibn Ibrāhīm ibn Habīb ibn Ash-Shahīd and Hārūn ibn Ishāq Al-Hamadānī both narrated to us and said: Ibn Fudayl narrated to us, from Abū Mālik Al-Ashja'ī, from Rib'ī ibn Hirāsh, from Hudhayfah ibn Al-Yamān (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"We were favoured over the people by three (things): The earth was made a masjid for us, and its soil was made pure for us if we cannot find any water. And our rows were made to be like the rows of the angels. And I was given these verses from the end of sūrah Al-Baqarah from the treasure below Throne. None of this was given to anyone before me, nor to anyone after me."***

[402] Narrated by Ahmad (23251), Muslim (522) and An-Nasāī in "Al-Kubrā" (7968).

1193 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، عَنْ مُجَاهِدٍ، وَمِقْسَمٍ، عَنِ ابْنِ عَبَّاسٍ رضي الله عنهما :عَنِ النَّبِيِّ ﷺ قَالَ: «**أُعْطِيتُ خَمْسًا فَلَا أَقُولُ فَخْرًا: بُعِثْتُ إِلَى الْأَحْمَرِ وَالْأَسْوَدِ، وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا، وَأُحِلَّ لِيَ الْمَغْنَمُ، وَلَا يَحِلُّ لِأَحَدٍ قَبْلِي، وَنُصِرْتُ بِالرُّعْبِ فَهُوَ يَسِيرُ أَمَامِي مَسِيرَةَ شَهْرٍ، وَأُعْطِيتُ الشَّفَاعَةَ فَأَخَذْتُهَا لِأُمَّتِي وَهِيَ إِنْ شَاءَ اللَّهُ نَائِلَةٌ لِمَنْ لَمْ يُشْرِكْ بِاللَّهِ عَزَّ وَجَلَّ**»

1193. And Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Muhammad ibn Fudayl narrated to us, from Yazīd ibn Abī Ziyād, from Mujāhid and Miqsam, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*), from the Prophet ﷺ who said: ***"I was given five (things), and I do not say this in pride (or arrogance). I was sent to (both) the red and black (people). And the earth was made a masjid and pure for me. And the spoils of war were made allowed for me, while they never were allowed for anyone before me. And I was given victory by fear, so it travels ahead of me by the travel distance of one month. And I was given the shafā'ah (intercession), so I delayed it for my ummah. And it will verily reach whoever does not commit shirk to Allāh ﷻ."***[403]

1194 – وَأَنْبَأَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُطِيعٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ جَعْفَرٍ، عَنِ الْعَلَاءِ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**فُضِّلْتُ عَلَى الْأَنْبِيَاءِ بِستٍّ: أُعْطِيتُ جَوَامِعَ الْكَلِمِ، وَنُصِرْتُ بِالرُّعْبِ، وَأُحِلَّتْ لِيَ الْغَنَائِمُ، وَجُعِلَتْ لِيَ الْأَرْضُ طَهُورًا وَمَسْجِدًا، وَأُرْسِلْتُ إِلَى الْخَلْقِ كَافَّةً، وَخُتِمَ بِيَ النَّبِيُّونَ**»

1194. And Abū Al-Qāsim also informed us and said: ʻAbdullāh ibn Mutīʻ narrated to us and said: Ismāʻīl ibn Jaʻfar narrated to us, from Al-ʻAla, from his father, from Abū Hurayrah (*radiAllāhu ʻanhu*) that the Messenger of Allāh ﷺ said: ***"I was favoured over the prophets by six (things): I was given jawāmiʻ al-kalim (comprehensive speech). I was given victory by fear. The spoils of war were made allowed for me. The earth was made pure and a masjid (i.e. place of prayer) for me. I was sent to all of the creation. And the prophets were sealed by me."***[404]

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[403] Narrated by Ahmad (2742). And Al-Bukhārī (438) and Muslim (521) narrated a similar *hadīth* from the *hadīth* of Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*).

[404] Narrated by Muslim (523).

1195 – أَنْبَأَنَا أَبُو عُبَيْدِ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ سَيَّارٍ، عَنْ أَبِي أُمَامَةَ: أَنَّ نَبِيَّ اللَّهِ ﷺ قَالَ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ فَضَّلَنِي عَلَى الْأَنْبِيَاءِ، أَوْ قَالَ: أُمَّتِي عَلَى الْأُمَمِ بِأَرْبَعٍ: أَرْسَلَنِي إِلَى النَّاسِ كَافَّةً، وَجَعَلَ الْأَرْضَ كُلَّهَا مَسْجِدًا وَطَهُورًا، فَأَيْنَمَا أَدْرَكَتِ الرَّجُلَ مِنْ أُمَّتِي الصَّلَاةُ فَإِنَّهُ مَسْجِدُهُ وَعِنْدَهُ طَهُورُهُ، وَنُصِرْتُ بِالرُّعْبِ يَسِيرُ بَيْنَ يَدَيَّ مَسِيرَةَ شَهْرٍ قُذِفَ فِي قُلُوبِ أَعْدَائِي وَأُحِلَّتْ لِي الْغَنَائِمُ**»

1195. Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb informed us and said: Abū Al-Ash’ath Ahmad ibn Miqdām narrated to us and said: Yazīd ibn Zuray’ narrated to us and said: Sulaymān At-Taymī narrated to us, from Sayyār, from Abū Umāmah (*radiAllāhu ‘anhu*) that the Prophet of Allāh ﷺ said: ***“Allāh ﷻ verily favoured me over the prophets*** – or he said: ***(favoured) my nation over the nations – by four (things): He sent me to all of the people. And He made all of the earth to be a masjid for me and pure, so wherever the salāh reaches a man from my ummah, then it is verily his masjid (i.e. place of salāh) and his purification. And I was given victory by fear. It travels ahead of me by the travel distance of a month (and) it is thrown into the hearts of my enemies. And the spoils of war were made allowed for me.”***[405]

The twelfth part has been completed from the book “Ash-Sharī’ah”
by the praise of Allāh and His bestowal

And may the peace and abundant blessing of Allāh
be upon Muhammad the unlettered Prophet, and his family

It is followed by the thirteenth part of the book, in shā Allāh

Chapter: The evidences of prophet-hood from that which the Sahābah (radiAllāhu ‘anhum) witnessed from the Prophet ﷺ

And all praise is due to Allāh, the Lord of all the worlds

And may the peace and abundant blessing of Allāh
be upon Muhammad the Prophet, and his family

[405] Narrated by Ahmad (22137) and At-Tirmidhī who said: *“The hadīth of Abū Umāmah (radiAllāhu ‘anhu) is hasan sahīh.”*

The thirteenth part

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid. My Lord, make things easy and do not make things difficult.

يَقُولُ عُمَرُ بْنُ إِبْرَاهِيمَ عَفَا اللَّهُ عَنْهُ: أَخْبَرَنَا الْفَقِيهُ الْإِمَامُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُقْبِلٍ الدَّثَنِيُّ ، غَفَرَ اللَّهُ لَهُ وَلِوَالِدَيْهِ، وَلِجَمِيعِ الْمُسْلِمِينَ سَنَةَ عِشْرِينَ وَسِتِّمِائَةٍ ، قَالَ : حَدَّثَنَا الْفَقِيهُ الْإِمَامُ أَبُو الْحَسَنِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ عَبْدِ اللَّهِ بْنِ مَسْعُودِ بْنِ سَلَمَةَ الْبُرْتِهِيُّ ثُمَّ السَّكْسَكِيُّ – رَحِمَهُ اللَّهُ وَرَضِيَ اللَّهُ عَنْهُ – فِي مَدِينَةِ "أَبَ" فِي أَيَّامٍ مِنْ شَهْرِ ذِي الْحِجَّةِ سَنَةَ ثَمَانٍ وَسَبْعِينَ وَخَمْسِمِائَةٍ ، قَالَ : أَخْبَرَنَا الْفَقِيهُ الْحَافِظُ أَبُو الْحَسَنِ عَلِيُّ بْنُ أَبْكَرَ بْنِ التَّبِعِ بْنِ فُضَيْلٍ رَحِمَهُ اللَّهُ ، قَالَ أَخْبَرَنَا الشَّيْخُ الْفَقِيهُ أَسْعَدُ بْنُ خَيْرِ بْنِ يَحْيَى بْنِ عِيسَى بْنِ مُلَاعِسٍ رَحِمَهُ اللَّهُ ، عَنْ أَبِيهِ خَيْرِ بْنِ يَحْيَى ، قَالَ : قَالَ أَبُو بَكْرٍ أَحْمَدُ بْنُ مُحَمَّدٍ الْبَزَّارُ الْمَكِّيُّ ، عَنْ مُحَمَّدِ بْنِ الْحُسَيْنِ الْآجُرِّيِّ رَحْمَةُ اللَّهِ عَلَيْهِ ، **قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ رَحِمَهُ اللَّهُ**:

'Umar bn Ibrāhīm – may Allāh pardon him – says: *Al-Faqīh Al-Imām* Abū Al-Hasan Ahmad ibn Muqbil Ad-Dathanī – may Allāh forgive him, his parents and all of the muslims – narrated to us, in the year six-hundred and twenty, and said: *Al-Faqīh Al-Imām* Abū Al-Hasan Ahmad ibn Muhammad ibn 'Abdillāh ibn Mas'ūd ibn Salamah Al-Burtahī and then As-Saksakī – may Allāh have mercy upon him and be pleased with him – narrated to us, in the city of *Āb*[406] during days from the month of *Dhul-Hijjah* in the year five-hundred and seventy-eight, and said: *Al-Faqīh Al-Hāfidh* Abū A-Hasan 'Alī ibn Abkar ibn Al-Bay' ibn Fudayl – *rahimahullāh* – narrated to us and said: Ash-Shaykh *Al-Faqīh* As'ad ibn Khayr ibn Yahyā ibn 'Īsā ibn Mulāmis – *rahimahullāh* – narrated to us, from his father Khayr ibn Yahyā who said: Abū Bakr Ahmad ibn Muhammad Al-Bazzār Al-Makkī narrated to us, from Muhammad ibn Al-Husayn Al-Ājurrī *rahmatullāhi 'alayhi*.

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

[406] **Translator:** *Āb*: Ibb, a city in Yemen.

97. Chapter: The evidences of prophet-hood from that which the *Sahābah* (*radiAllāhu ‘anhum*) witnessed from the Prophet ﷺ

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1196 – حَدَّثَنَا مُوسَى بْنُ مُحَمَّدِ بْنِ هَارُونَ بْنِ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا الصَّلْتُ بْنُ مَسْعُودٍ الْجَحْدَرِيُّ قَالَ: حَدَّثَنَا سَهْلُ بْنُ أَسْلَمَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَنْصُورٍ، عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ أَبَا طَلْحَةَ أَبْصَرَ رَسُولَ اللَّهِ ﷺ وَهُوَ عَاصِبٌ بَطْنَهُ مِنَ الْجُوعِ بِحَجَرٍ، فَخَرَجَ إِلَى أَهْلِهِ فَقَالَ يَا أُمَّ سُلَيْمٍ لَوْ صَنَعْتِ لِرَسُولِ اللَّهِ ﷺ طَعَامًا فَإِنِّي رَأَيْتُهُ عَصَبَ بَطْنَهُ مِنَ الْجُوعِ بِحَجَرٍ فَصَنَعْتُ لَهُ شَيْئًا قَدْ ذَكَرَهُ الصَّلْتُ فَانْطَلَقْتُ فَدَعَوْتُ رَسُولَ اللَّهِ ﷺ، فَقَالَ لِأَهْلِ الصُّفَّةِ: «**قُومُوا**» فَقَامَ ثَمَانُونَ رَجُلًا، فَقَالَ أَبُو طَلْحَةَ: يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ خُبْزَةُ شَعِيرٍ صَنَعْتُهَا لَكَ فَقَالَ: «**ادْعُ بِهَا**» فَجَاءَ بِالْخُبْزَةِ فَدَعَا عَلَيْهَا رَسُولُ اللَّهِ ﷺ، بِالْبَرَكَةِ فَأَكَلَ رَسُولُ اللَّهِ ﷺ، وَجَمَاعَةُ أَصْحَابِهِ حَتَّى شَبِعُوا، وَأَكَلَ أَهْلُ الْبَيْتِ حَتَّى شَبِعُوا وَأَهْدَيْنَا"

1196. Mūsā ibn Ibrāhīm narrated to us and said: As-Salt ibn Mas’ūd Al-Jahdarī narrated to us and said: Sahl ibn Aslam narrated to us and said: Yazīd ibn Abī Mansūr narrated to us, from Anas ibn Mālik (*radiAllāhu ‘anhu*) that Abū Talhah noticed the Messenger of Allāh ﷺ while he was fastening stones to his stomach due to hunger. So he went out to his family and said: *“O Umm Sulaym, if you made some food for the Messenger of Allāh ﷺ, because I saw him fastening stones to his stomach due to hunger.”* So she made something for him – As-Salt verily mentioned it (i.e. what it was) – so I took off (with it) and invited the Messenger of Allāh. Then he said to *Ahlus-Suffah*: ***“Get up.”*** Then eighty men got up (to eat).” So Abū Talhah said: *“O Messenger of Allāh, it is only a loaf of barley which I made for you.”* Then he said: ***“Call for it (to be brought here).”*** So he brought the loaf, and the Messenger of Allāh ﷺ invoked for blessing upon it. Then the Messenger of Allāh ﷺ and a group of his companions ate until they were full, and the people of the household ate from it until they were full, and we gave some away as gifts.

1197– وَحَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ، عَنْ مَالِكِ بْنِ أَنَسٍ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ بْنِ أَبِي طَلْحَةَ، أَنَّهُ سَمِعَ أَنَسَ بْنَ مَالِكٍ قَالَ: قَالَ أَبُو طَلْحَةَ لِأُمِّ سُلَيْمٍ: لَقَدْ سَمِعْتُ صَوْتَ رَسُولِ اللَّهِ ﷺ ضَعِيفًا أَعْرِفُ فِيهِ الْجُوعَ، فَهَلْ عِنْدَكِ مِنْ شَيْءٍ؟ قَالَتْ: نَعَمْ فَأَخْرَجَتْ أَقْرَاصًا مِنْ شَعِيرٍ ثُمَّ أَخَذَتْ خِمَارًا لَهَا فَلَفَّتِ الْخُبْزَ بِبَعْضِهِ وَرِدَاءٍ تَبِينُ بِبَعْضِهِ، ثُمَّ أَرْسَلَتْنِي إِلَى رَسُولِ اللَّهِ ﷺ قَالَ: فَذَهَبْتُ فَوَجَدْتُ رَسُولَ اللَّهِ ﷺ فِي الْمَسْجِدِ وَمَعَهُ النَّاسُ فَقُمْتُ عَلَيْهِمْ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**أَبُو طَلْحَةَ أَرْسَلَكَ؟**» فَقُلْتُ: نَعَمْ فَقَالَ رَسُولُ اللَّهِ ﷺ لِمَنْ مَعَهُ: «**قُومُوا**» قَالَ: فَانْطَلَقَ، وَانْطَلَقْتُ بَيْنَ أَيْدِيهِمْ حَتَّى جِئْتُ أَبَا طَلْحَةَ فَأَخْبَرْتُهُ، فَقَالَ أَبُو طَلْحَةَ: يَا أُمَّ سُلَيْمٍ، قَدْ جَاءَ رَسُولُ اللَّهِ ﷺ، وَلَيْسَ عِنْدَنَا مِنَ الطَّعَامِ مَا نُطْعِمُهُمْ، فَقَالَتِ: اللَّهُ وَرَسُولُهُ أَعْلَمُ فَانْطَلَقَ أَبُو طَلْحَةَ حَتَّى لَقِيَ رَسُولَ اللَّهِ ﷺ فَأَقْبَلَ رَسُولُ اللَّهِ ﷺ، وَأَبُو طَلْحَةَ، حَتَّى دَخَلَا، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**هَلُمِّي يَا أُمَّ سُلَيْمٍ، مَا عِنْدَكِ؟**» فَأَتَتْ بِذَلِكَ الْخُبْزِ فَأَمَرَ بِهِ رَسُولُ اللَّهِ ﷺ، فَفُتَّ، وَعَصَرَتْ أُمُّ سُلَيْمٍ عُكَّةً لَهَا فَأَدَمَتْهُ فَقَالَ فِيهِ رَسُولُ اللَّهِ ﷺ: مَا شَاءَ اللَّهُ أَنْ يَقُولَ ثُمَّ قَالَ: «**ائْذَنْ لِعَشَرَةٍ**» فَأَذِنَ لَهُمْ، فَأَكَلُوا حَتَّى

شَبِعُوا، ثُمَّ خَرَجُوا، ثُمَّ قَالَ: «**ائْذَنْ لِعَشَرَةٍ**» فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ قَالَ: «**ائْذَنْ لِعَشَرَةٍ**» فَأَكَلَ الْقَوْمُ حَتَّى شَبِعُوا، وَالْقَوْمُ سَبْعُونَ أَوْ ثَمَانُونَ رَجُلًا.

1197. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us, from Mālik ibn Anas, from Ishāq ibn 'Abdillāh ibn Abī Talhah that he heard Anas ibn Mālik (*radiAllāhu 'anhu*) who said: Abū Talhah said to Umm Sulaym: *"I verily heard the voice of the Messenger of Allāh ﷺ sounding weak due to hunger, so do you have something?"*

She said: *"Yes."* Then she brought out some loaves of barley. Then she took one of her veils and folded the bread with some of it, and she propped me with some of it. Then she sent me to the Messenger of Allah ﷺ.

He said: Then I went and I found the Messenger of Allāh ﷺ in the *masjid* and some people were with him. So I got up to them, and then the Messenger of Allāh ﷺ said: ***"Did Abū Talhah send you?"*** So I said: *"Yes."*

Then the Messenger of Allāh ﷺ said to those with him: ***"Get up."***

He said: Then he took off, and I took off in front of them. Until I came to Abū Talhah and informed him. So Abū Talhah said: *"O Umm Sulaym, the Messenger of Allāh ﷺ has verily come, and we do not have any food to feed them with."*

Then she said: *"Allāh and His Messenger know best."*

Then Abū Talhah took off until he met the Messenger of Allāh ﷺ. Then the Messenger of Allāh ﷺ and Abū Talhah came (together) until they entered (the house). Then the Messenger of Allāh ﷺ said: ***"Come, O Umm Sulaym, with what you have."***

Then she came with that loaf, and the Messenger of Allāh ﷺ commanded for it to be broken into pieces, and Umm Sulaym squeezed a leather container of hers and extracted its content (of either fat or honey). Then The Messenger of Allāh ﷺ said over it whatever Allāh wanted for him to say. Then he said: ***"Allow for ten (people to enter)."*** So he allowed for them, and they ate until they were full. Then they exited. Then he said: ***"Allow for ten."*** And they (also) ate until they were full. Then he said: ***"Allow for ten."*** And (all of) the people ate until they were full. And the people were seventy or eighty men.[407]

[407] Narrated by Al-Bukhārī (3578, 5381, 6688) and Muslim (2040).

1198 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ يَحْيَى بْنُ خَلَفٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى، عَنْ سَعِيدٍ الْجُرَيْرِيِّ، عَنْ أَبِي الْوَرْدِ، عَنْ أَبِي مُحَمَّدٍ الْحَضْرَمِيِّ، عَنْ أَبِي أَيُّوبَ الْأَنْصَارِيِّ قَالَ: صَنَعْتُ لِرَسُولِ اللَّهِ ﷺ، وَلِأَبِي بَكْرٍ رضي الله عنه قَدْرَ مَا يَكْفِيهِمَا فَأَتَيْتُهُمَا بِهِ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اذْهَبْ فَادْعُ لِي ثَلَاثِينَ مِنْ أَشْرَافِ الْأَنْصَارِ**» قَالَ: فَشَقَّ ذَلِكَ عَلَيَّ، مَا عِنْدِي شَيْءٌ أَزِيدُهُ قَالَ: فَكَأَنِّي تَثَاقَلْتُ، فَقَالَ: «**اذْهَبْ وَادْعُ لِي ثَلَاثِينَ رَجُلًا مِنْ أَشْرَافِ الْأَنْصَارِ**» فَدَعَوْتُهُمْ فَجَاءُوا، فَقَالَ: «**اطْعَمُوا**» فَأَكَلُوا حَتَّى صَدَرُوا، ثُمَّ شَهِدُوا أَنَّهُ رَسُولُ اللَّهِ، ثُمَّ بَايَعُوهُ قِبَلَ أَنْ يَخْرُجُوا، ثُمَّ قَالَ: «**اذْهَبْ فَادْعُ لِي سِتِّينَ مِنْ أَشْرَافِ الْأَنْصَارِ**» قَالَ أَبُو أَيُّوبَ: فَوَاللَّهِ لَأَنَا بِالسِّتِّينَ أَجْوَدُ مِنِّي بِالثَّلَاثِينَ قَالَ: فَدَعَوْتُهُمْ قَالَ: فَقَالَ رَسُولُ اللَّهِ ﷺ: «**تَرَفَّعُوا**» فَأَكَلُوا حَتَّى صَدَرُوا، ثُمَّ شَهِدُوا أَنَّهُ رَسُولُ اللَّهِ وَبَايَعُوهُ قَبْلَ أَنْ يَخْرُجُوا ثُمَّ قَالَ: «**اذْهَبْ فَادْعُ لِي تِسْعِينَ مِنَ الْأَنْصَارِ**» قَالَ: فَلَأَنَا أَجْوَدُ مِنِّي بِالتِّسْعِينَ مِنِّي بِالسِّتِّينَ وَالثَّلَاثِينَ، فَدَعَوْتُهُمْ فَأَكَلُوا حَتَّى صَدَرُوا، ثُمَّ شَهِدُوا أَنَّهُ رَسُولُ اللَّهِ، وَبَايَعُوهُ قِبَلَ أَنْ يَخْرُجُوا قَالَ: فَأَكَلَ مِنْ طَعَامِي مِائَةٌ وَثَمَانُونَ رَجُلًا كُلُّهُمْ مِنَ الْأَنْصَارِ

1198. Al-Firyābī narrated to us and said: Abū Salamah Yahyā ibn Khalaf narrated to us and said: ʻAbdul-Aʻla narrated to us, from Saʻīd Al-Jurayrī, from Abū Al-Ward, from Abū Muhammad Al-Hadramī, from Abū Ayyūb Al-Ansārī (*radiAllāhu ʻanhu*) who said: I made some food for the Messenger of Allāh ﷺ and Abū Bakr (*radiAllāhu ʻanhu*) which was sufficient (only) for them two. Then I brought it to them, so the Messenger of Allāh ﷺ said: ***"Go and invite for me thirty of the most noble from the Ansār."***

He said: Then this was difficult for me. I did not have anything to add to it (i.e. the food). He said: So it was as if I became slow (or reluctant in carrying out his command). So he said (again): ***"Go and invite for me thirty men, from most noble of the Ansār."*** So I invited them and they came. Then he said: ***"Eat."*** And they ate until they were satisfied. Then they bore witness that he is the Messenger of Allāh ﷺ, and then they pledged allegiance to him before they exited. Then he said: ***"Go and invite for me sixty from the most noble of the Ansār."***

Abū Ayyūb said: And by Allāh, I was more generous with the sixty than with the thirty. He said: So I invited them. He said: Then the Messenger of Allāh ﷺ: ***"Take (and eat)."*** And they ate until they were satisfied. Then they bore witness that he is the Messenger of Allāh ﷺ, and then they pledged allegiance to him before they exited. Then he said: ***"Go and invite for me ninety from the Ansār."***

He said: And I was more generous with the ninety than with the sixty and the thirty. So I invited them, and they ate until they were satisfied. Then they bore witness that he is the Messenger of Allāh, and then they pledged allegiance to him before they exited. He said: So a hundred and eighty men ate from my food; all of them from the *Ansār*.[408]

[408] Narrated by At-Tabarānī in "Al-Kabīr" (4090) and Al-Firyābī in "Dalāil An-Nubuwwah" (12).

1199 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: أَنْبَأَنَا سُلَيْمَانُ التَّيْمِيُّ، عَنْ أَبِي الْعَلَاءِ، عَنْ سَمُرَةَ بْنِ جُنْدَبٍ: أَنَّ النَّبِيَّ ﷺ: «أُتِيَ بِقَصْعَةٍ فِيهَا لَحْمٌ فَتَعَاقَبُوهَا مِنْ غُدْوَةٍ إِلَى الظُّهْرِ، يَقُومُ قَوْمٌ وَيَقْعُدُ آخَرُونَ قَالَ: فَقِيلَ لِسَمُرَةَ: هَلْ كَانَتْ تُمَدُّ؟ قَالَ: فَمِنْ أَيِّ شَيْءٍ تَعْجَبُ؟ مَا كَانَتْ تُمَدُّ إِلَّا مِنْ هَا هُنَا وَأَشَارَ إِلَى السَّمَاءِ»

1199. And Al-Firyābī narrated to us and said: ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Sulaymān At-Taymī narrated to us, from Abū Al-‘Alā, from Samurah ibn Jundub (*radiAllāhu ‘anhu*) that a bowl of meat was brought to the Messenger of Allāh ﷺ. Then they ate from it, some after others, from the morning until noon. Some people would get up (and eat) while others would sit.

He said: It was said to Samurah: *“Was it being replenished?”*

He said: *“What are you surprised of?! It was not being replenished, except from here.”* And he pointed towards the heaven.[409]

1200 – حَدَّثَنَا أَبُو مُحَمَّدٍ جَعْفَرُ بْنُ أَحْمَدَ بْنِ عَاصِمٍ الدِّمَشْقِيُّ قَالَ: حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ قَالَ: حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا الْأَوْزَاعِيُّ، عَنِ الْمُطَّلِبِ بْنِ عَبْدِ اللَّهِ بْنِ حَنْطَبٍ الْمَخْزُومِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي عَمْرَةَ الْأَنْصَارِيِّ، عَنْ أَبِيهِ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فِي غَزْوَةٍ فَأَصَابَتِ النَّاسَ مَخْمَصَةٌ، فَاسْتَأْذَنُوا رَسُولَ اللَّهِ ﷺ، فِي نَحْرِ بَعْضِ ظُهُورِهِمْ، وَقَالُوا: يُبَلِّغُنَا اللَّهُ عَزَّ وَجَلَّ بِهِ، فَقَالَ عُمَرُ رضي الله عنه :كَيْفَ بِنَا إِذَا لَقِينَا عَدُوَّنَا رِجَالًا وَلَكِنْ إِنْ رَأَيْتَ يَا رَسُولَ اللَّهِ؛ أَنْ تَدْعُوَ النَّاسَ بِبَقِيَّةِ أَزْوَادِهِمْ فَتَجْمَعَهَا ثُمَّ تَدْعُوَ فِيهَا بِالْبَرَكَةِ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَيُبَلِّغُنَا بِدَعْوَتِكَ أَوْ يُبَارِكُ لَنَا فِي دَعْوَتِكَ، فَدَعَاهُمْ رَسُولُ اللَّهِ ﷺ، بِبَقِيَّةِ أَزْوَادِهِمْ فَجَاءُوا بِهِ يَجِيءُ الرَّجُلُ بِالْحُثْيَةِ مِنَ الطَّعَامِ وَفَوْقَ ذَلِكَ قَالَ: فَكَانَ أَعْلَاهُمُ الَّذِي جَاءَ الصَّاعَ مِنَ التَّمْرِ فَجَمَعَهُ عَلَى نِطَعٍ ثُمَّ دَعَا النَّاسَ بِأَوْعِيَتِهِمْ فَمَا بَقِيَ فِي الْجَيْشِ وِعَاءٌ إِلَّا مَلَأَهُ وَبَقِيَ مِثْلَهُ، فَضَحِكَ رَسُولُ اللَّهِ ﷺ حَتَّى بَدَتْ نَوَاجِذُهُ وَقَالَ: «**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنِّي رَسُولُ اللَّهِ، وَأَشْهَدُ عِنْدَ اللَّهِ عَزَّ وَجَلَّ لَا يَلْقَى اللَّهَ عَزَّ وَجَلَّ عَبْدٌ مُؤْمِنٌ بِهِمَا إِلَّا حَجَبَتَاهُ عَنِ النَّارِ يَوْمَ الْقِيَامَةِ**»

1200. Abū Muhammad Ja’far ibn Ahmad ibn ‘Āsim Ad-Dimashqī narrated to us and said: Hishām ibn ‘Ammār narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Al-Awzā’ī narrated to us, from Al-Muttalib ibn ‘Abdillāh ibn Huntab Al-Makhzūmī, from ‘Abdur-Rahmān ibn Abī ‘Amrah Al-Ansārī, from his father who said: We were with the Messenger of Allāh ﷺ in a battle, when the people were afflicted with hunger. So they asked the Messenger of Allāh ﷺ for permission to slaughter some of their riding animals, and they said: *“Allāh ﷻ will suffice us with them.”*

Then ‘Umar (*radiAllāhu ‘anhu*) said: *“How will it be for us when we meet the enemy with (only) men. Rather, if you want, O Messenger of Allāh, that you invite the people to gather the remaining of their provisions, and then you gather it and invoke over it for*

[409] Narrated by Ahmad (20135, 20196) and At-Tirmidhī (3625) who said: *“This is a hasan sahīh hadīth. And the name of Abū Al-‘Alā is Yazīd ibn ‘Abdillāh ibn Ash-Shikhkhīr.”*

blessing. For Allāh ﷻ will verily suffice us with your invocation or He will bless us in your invocation." So the Messenger of Allāh ﷺ called them for the remaining of their provisions, and they came with it. A man would come with a very small amount of food, and (others) more than that. He said: The one of them who brought the most (brought) a *sā'* of dates. Then he gathered it upon piece of leather, and he called for the people to bring their containers. And no container remained in the army, except that he filled it and the same as that remained. Then the Messenger of Allāh ﷺ laughed until his molar teeth became visible. And he said: ***"I bear witness that there is no-one worthy of worship besides Allāh, and I bear witness that I am the Messenger of Allāh. And I bear witness in front of Allāh ﷻ that no mumin slave meets Allāh with these (two testimonies), except that they will veil him from Hellfire on the Day of Resurrection."***[410]

1201 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا حَفْصُ بْنُ غِيَاثٍ، عَنِ الْأَعْمَشِ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: شَكَوْنَا إِلَى رَسُولِ اللَّهِ ﷺ الْجُوعَ فَقَالَ: «اجْمَعُوا أَزْوَادَكُمْ» فَجَعَلَ الرَّجُلُ يَجِيءُ بِالْحِفْنَةِ مِنَ التَّمْرِ، وَبِالْحِفْنَةِ مِنَ السَّوِيقِ، وَطَرَحُوا الْأَنْطَاعَ وَالْعَبَاءَ أَوْ قَالَ الْأَكْسِيَةَ فَوَضَعَ ﷺ يَدَهُ عَلَيْهَا، ثُمَّ قَالَ: «**كُلُوا**»، فَأَكَلْنَا حَتَّى شَبِعْنَا، وَأَخَذْنَا فِي مَزَاوِدِنَا، ثُمَّ قَالَ: «**أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنِّي رَسُولُ اللَّهِ، مَنْ جَاءَ بِهِمَا غَيْرَ شَاكٍّ فِيهِمَا دَخَلَ الْجَنَّةَ**»

1201. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Abū Hishām Ar-Rifā'ī narrated to us and said: Hafs ibn Ghiyāth narrated to us, from Al-A'mash, from Abū Sālih, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: We complained to the Messenger of Allāh ﷺ about hunger, so he said: ***"Gather your provisions."*** Then a man would bring a handful of dates, and a handful of flour. And they threw down leather mat and cloaks – or he said: garments. Then the Prophet ﷺ placed his hand upon it and said: ***"Eat."*** Then we ate until we were full, and we filled up our provision bags. Then he said: ***"I bear witness that there is no-one worthy of worship besides Allāh and that I am the Messenger of Allāh. Whoever comes with these two (testimonies) without doubting them, he will enter Paradise."***[411]

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[410] Narrated by Ahmad (15449), An-Nasāī in "Al-Kubrā" (8742, 10912) and Ibn Hibbān in his "Sahīh" (221).

[411] Narrated by Muslim (27) in a longer *hadīth* than this.

1202 – حَدَّثَنَا ابْنُ صَاعِدٍ أَيْضًا قَالَ: حَدَّثَنَا عَبْدُ الْجَبَّارِ بْنُ الْعَلَاءِ قَالَ: حَدَّثَنِي يَحْيَى بْنُ سُلَيْمٍ قَالَ: أَخْبَرَنِي عَبْدُ اللَّهِ بْنُ خُثَيْمٍ قَالَ: سَمِعْتُ أَبَا الطُّفَيْلِ يَقُولُ: سَمِعْتُ ابْنَ عَبَّاسٍ يَقُولُ: لَمَّا نَزَلَ رَسُولُ اللَّهِ ﷺ مَرَّ الظَّهْرَانِ بَلَغَهُ أَنَّ قُرَيْشًا تَقُولُ: مَا يَتَتَابَعُ أَصْحَابُ مُحَمَّدٍ هَزْلًا وَلَا ضَعْفًا، فَقَالُوا: يَا رَسُولَ اللَّهِ لَوِ انْتَحَرْنَا مِنْ ظَهْرِنَا، فَأَكَلْنَا مِنْ لُحُومِهَا وَشُحُومِهَا أَصْبَحْنَا غَدًا إِذَا غَدَوْنَا عَلَى الْقَوْمِ وَبِنَا جَمَامٌ فَقَالَ: «**لَا وَلَكِنِ ايْتُونِي بِفَضْلِ أَزْوَادِكُمْ**» فَبَسَطُوا أَنْطَاعًا فَصَبُّوا عَلَيْهَا مَا فَضَلَ مِنْ أَزْوَادِهِمْ، فَدَعَا لَهُمْ فِيهَا بِالْبَرَكَةِ، فَأَكَلُوا حَتَّى تَضَلَّعُوا شِبَعًا، ثُمَّ كَفَتُوا مَا فَضَلَ مِنْ فُضُولِ أَزْوَادِهِمْ فِي جُرُبِهِمْ

1202. Ibn Sā'id also narrated to us and said: 'Abdul-Jabbār ibn Al-'Ala narrated to us and said: Yahyā ibn Salīm narrated to me and said: 'Abdullāh ibn Khuthaym informed me and said: I heard Abū At-Tufayl say: I heard Ibn 'Abbās (*radiAllāhu 'anhumā*) say: When the Messenger of Allāh ﷺ stopped at *Marr* (*Adh-Dhahrān*) during the *sulh* (truce, treaty, agreement) with Quraysh, it reached us that Quraysh were saying: *"The companions of Muhammad are affected with skinniness and weakness."* So they said: *"O Messenger of Allāh, if you let us slaughter some of our riding animals so we can eat from their meat and fats, we would wake up tomorrow and go to the people while we have rest (and we are full)."* So he said: ***"No. Rather, come to me with the excess of your provisions."*** So they spread out leather mats, and they poured the excess of their provisions upon it. Then he invoked for blessing in it. So they ate until they were completely full. Then they saved what was left from the excess of their provision in their bags.[412]

1203 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَبْدِ الْوَاحِدِ بْنِ أَيْمَنَ، عَنْ أَبِيهِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: لَمَّا حَفَرَ ﷺ الْخَنْدَقَ أَصَابَ الْمُسْلِمِينَ جَهْدٌ وَجُوعٌ شَدِيدٌ حَتَّى رَبَطَ رَسُولُ اللَّهِ ﷺ عَلَى بَطْنِهِ صَخْرَةً مِنَ الْجُوعِ قَالَ جَابِرٌ: فَانْطَلَقْتُ إِلَى أَهْلِي فَذَبَحْتُ عَنَاقًا كَانَتْ عِنْدِي، وَقُلْتُ لِأَهْلِي: أَعِنْدَكُمْ دَقِيقٌ؟ قَالُوا: عِنْدَنَا أَمْدَادٌ مِنْ دَقِيقِ شَعِيرٍ قَالَ: فَأَمَرْتُهُمْ فَخَبَزُوهُ وَصَنَعُوا طَعَامَهُمْ، ثُمَّ أَتَيْتُ النَّبِيَّ ﷺ، فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنِّي صَنَعْتُ لَكَ وَلِنَفَرٍ مِنْ أَصْحَابِكَ طَعَامًا فَقَالَ: «**انْطَلِقْ فَهَيِّئْ طَعَامَكَ حَتَّى آتِيَكَ**» قَالَ: فَفَعَلْتُ قَالَ: ثُمَّ جَاءَ النَّبِيُّ ﷺ، وَالْجَيْشُ جَمِيعًا قَالَ: فَقُلْتُ: يَا رَسُولَ اللَّهِ إِنَّمَا هِيَ عَنَاقٌ صَنَعْتُهَا وَشَيْءٌ مِنْ دَقِيقِ شَعِيرٍ لَكَ وَلِنَفَرٍ مِنْ أَصْحَابِكَ قَالَ: فَدَعَا بِالْقَصْعَةِ وَقَالَ: «**ائْدَمْ فِيهَا**» قَالَ: فَفَعَلْتُ، ثُمَّ ذَكَرَ عَلَيْهِ اسْمَ اللَّهِ عَزَّ وَجَلَّ وَدَعَا بِالْبَرَكَةِ ثُمَّ قَالَ: «**أَدْخِلْ عَلَيَّ عَشْرَةً**» فَفَعَلْتُ حَتَّى إِذَا طَعِمُوا وَشَبِعُوا ثُمَّ خَرَجُوا قَالَ: «**أَدْخِلْ عَلَيَّ عَشَرَةً أُخَرَ**» فَفَعَلْتُ حَتَّى إِذَا شَبِعُوا أَدْخَلْتُ عَشَرَةً آخَرِينَ حَتَّى شَبِعَ الْجَيْشُ جَمِيعًا وَإِنَّ الطَّعَامَ نَحْوًا مِمَّا كَانَ.

1203. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar Al-'Adanī narrated to us and said: Muhammad ibn Fudayl narrated to us, from Al-Wāhid ibn Ayman, from his father, from Jābir ibn 'Abdillāh (*radiAllāhu 'anhumā*) who said: When the Messenger of Allāh ﷺ dug the trench, the muslims were

[412] Narrated by Ahmad (2782) and Ibn Hibbān (3812).

afflicted by severe exhaustion and hunger, to the extent that the Messenger of Allāh ﷺ tied a rock to his stomach due to hunger.

Jābir said: So I took off to my family and I slaughtered a young she-goat I had. And I said to my family: *"Do you have some flour?"* They said: *"We have some supplies of barley flour."* He said: So I commanded them and they baked it. And they made some food. Then I went to the Messenger of Allah ﷺ and I said: *"O Messenger of Allāh, I have made some food for you and for a group of your companions."* So he said: ***"Go and prepare your food until I come to you."*** He said: So I did that. Then the Prophet ﷺ and the entire army came. He said: So I said: *"O Messenger of Allāh, it is only a young she-goat I cooked, and some barley flour for you and a group of your companions."* He said: Then he called for the bowl, and he said: ***"Fill it with food."*** He said: So I did. Then he mentioned the Name of Allāh ﷻ over it, and he invoked for blessing. Then he said: ***"Let ten (men) enter upon me."*** So I did. Until they ate and became full. Then they exited. He said: ***"Enter ten others upon me."*** So I did. Until they were full, then I entered ten others. Until the whole army were full. And the food was similar to how it was (in the beginning).[413]

1204 – وَحَدَّثَنَا الْبَغَوِيُّ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ أَبِي الشَّوَارِبِ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا الْجَعْدُ أَبُو عُثْمَانَ، عَنْ أَنَسِ بْنِ مَالِكٍ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: شَكَى النَّاسُ إِلَى رَسُولِ اللَّهِ ﷺ الْعَطَشَ قَالَ: فَدَعَا بِعُسٍّ، وَدَعَا بِمَاءٍ فَصَبَّهُ فِيهِ، ثُمَّ وَضَعَ رَسُولُ اللَّهِ ﷺ يَدَهُ فِي الْعُسِّ ثُمَّ قَالَ: «**اسْتَقُوا**» فَرَأَيْتُ الْعُيُونَ تَنْبُعُ مِنْ بَيْنَ أَصَابِعِ رَسُولِ اللَّهِ ﷺ.

1204. And Al-Baghawī ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz narrated to us and said: Muhammad ibn ʻAbdil-Malik ibn Abī Ash-Shawārib narrated to us and said: Ja'far ibn Sulaymān narrated to us and said: Al-Ja'd Abū ʻUthmān narrated to us, from Anas ibn Mālik, from Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) who said: The people complained to the Messenger of Allāh ﷺ about thirst. He said: So he called for large cup and he called for some water. Then he poured it into it. Then the Messenger of Allah ﷺ put his hand in the cup. Then he said: ***"Draw water."*** And I saw the springs gushing forth from between the fingers of the Messenger of Allāh ﷺ.[414]

[413] Narrated by Al-Bukhārī (4101).

[414] Narrated by Ahmad (14697).

1205 – أَنْبَأَنَا أَبُو عُبَيْدٍ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: حَدَّثَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا خَالِدُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا سَعِيدٌ، عَنْ قَتَادَةَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «أُتِيَ النَّبِيُّ ﷺ، بِإِنَاءٍ فِيهِ مَاءٌ مَا يَغْمُرُ أَصَابِعَهُ أَوْ لَا يَكَادُ يَغْمُرُ أَصَابِعَهُ شَكَّ سَعِيدٌ فَجَعَلُوا يَتَوَضَّئُونَ، وَجَعَلَ الْمَاءُ يَنْبُعُ مِنْ بَيْنِ أَصَابِعِهِ قَالَ: فَقُلْنَا لِأَنَسٍ: كَمْ كُنْتُمْ: قَالَ: زُهَاءَ ثَلَاثِمِائَةٍ»

1205. Abū ‘Ubayd ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash’ath Ahmad ibn Al-Miqdām narrated to us and said: Khālid ibn Al-Hārith narrated to us and said: Sa’īd narrated to us, from Qatādah, from Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: A container was brought to the Messenger of Allāh ﷺ with water that covered his fingers, or barely covered his fingers – Sa’īd doubted – and then they began performing *wudū* (ablution). And the water started gushing forth from between his fingers.

He said: So we said to Anas: *“How many were you?”*

He said: *“Around three-hundred.”*[415]

1206 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ يَزِيدَ أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ زِيَادِ بْنِ أَنْعَمَ مِنْ أَهْلِ مِصْرَ، حَدَّثَنَا زِيَادُ بْنُ نُعَيْمٍ الْحَضْرَمِيُّ قَالَ: سَمِعْتُ زِيَادَ بْنَ الْحَارِثِ الصُّدَائِيَّ صَاحِبَ رَسُولِ اللَّهِ ﷺ يُحَدِّثُ قَالَ: أَتَيْتُ النَّبِيَّ ﷺ فِي بَعْضِ أَسْفَارِهِ فَنَزَلَ رَسُولُ اللَّهِ ﷺ مَنْزِلًا حَتَّى إِذَا طَلَعَ الْفَجْرُ نَزَلَ فَتَبَرَّزَ، ثُمَّ انْصَرَفَ إِلَيَّ وَقَدْ تَلَاحَقَ أَصْحَابُهُ فَقَالَ: «**هَلْ مِنْ مَاءٍ يَا أَخَا صُدَاءٍ**» قُلْتُ: لَا إِلَّا شَيْءٌ قَلِيلٌ لَا يَكْفِيكَ فَقَالَ: «**اجْعَلْهُ فِي إِنَاءٍ ثُمَّ ائْتِنِي بِهِ**» فَأَتَيْتُهُ بِهِ فَوَضَعَ كَفَّهُ فِي الْإِنَاءِ فَرَأَيْتُ بَيْنَ كُلِّ أُصْبُعَيْنِ مِنْ أَصَابِعِهِ عَيْنًا تَفُورُ فَقَالَ: «**لَوْلَا أَنِّي أَسْتَحْيِي مِنْ رَبِّي عَزَّ وَجَلَّ يَا أَخَا صُدَاءٍ لَسَقَيْنَا وَاسْتَقَيْنَا، نَادِ فِي أَصْحَابِي مَنْ لَهُ حَاجَةٌ فِي الْمَاءِ**» فَنَادَيْتُ فِيهِمْ فَأَخَذَ مَنْ أَرَادَ مِنْهُمْ.

1206. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī ‘Umar (i.e. Muhammad Al-‘Adanī) narrated to us and said: ‘Abdullāh ibn Yazīd Abū ‘Abdir-Rahmān Al-Muqri narrated to us and said: ‘Abdur-Rahmān ibn Ziyād ibn An’um narrated to us (and said): [Ziyād ibn Nu’aym] Al-Hadramī, from the people of *Misr*, narrated to us and said: I heard Ziyād ibn Al-Hārith As-Sudāī, the companion of the Messenger of Allāh ﷺ, narrate and say: I came to the Prophet ﷺ during some of his travels. Then the Messenger of Allāh ﷺ stopped in a place, until the *fajr* emerged, then he descended (from his riding animal) and relieved himself. Then he came to me, while his companions had continued, and he said: ***“Is there any water, O brother of Sudā.”***

I said: *“No, except a little bit which will not suffice you.”*

He said: ***“Put it in a container, and then bring it to me.”***

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[415] Narrated by Ahmad (12032), Al-Bukhārī (3572) and Muslim (2279).

So I brought it to him, and he put his hand in the container. Ten I saw a spring flowing out between each two of his fingers. Then he said: ***"Had it not been that I am shy from my Lord ﷻ O brother of Sudā, then we would verily drink and given others to drink. Call among my companions for the one who has a need for water."***

Then I called out to them, and those of them who wanted took (some water).[416]

1207 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُحَمَّدٍ الْعَيْشِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُسْلِمٍ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ أَبِي مَنْصُورٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: أُصِبْتُ بِثَلَاثٍ: بِمَوْتِ النَّبِيِّ ﷺ، وَكُنْتُ صُوَيْحِبَهُ وَخُوَيْدِمَهُ، وَبِقَتْلِ عُثْمَانَ رَحْمَةُ اللَّهِ عَلَيْهِ، وَالْمِزْوَدَةِ، وَمَا الْمِزْوَدَةُ؟ قَالُوا: يَا أَبَا هُرَيْرَةَ وَمَا الْمِزْوَدَةُ؟ قَالَ: كُنَّا مَعَ رَسُولِ اللَّهِ ﷺ فَأَصَابَ النَّاسَ مَخْمَصَةٌ قَالَ: فَقَالَ لِي رَسُولُ اللَّهِ ﷺ: «**يَا أَبَا هُرَيْرَةَ هَلْ مِنْ شَيْءٍ؟**» قُلْتُ: نَعَمْ، شَيْءٌ مِنْ تَمْرٍ فِي مِزْوَدٍ قَالَ: «**فَأْتِنِي بِهِ**» فَأَتَيْتُهُ بِهِ فَأَدْخَلَ يَدَهُ فَأَخْرَجَ قَبْضَةً فَبَسَطَهَا ثُمَّ قَالَ: «**ادْعُ لِي عَشْرَةً**» فَدَعَوْتُ لَهُ عَشَرَةً، فَأَكَلُوا حَتَّى شَبِعُوا ثُمَّ أَدْخَلَ يَدَهُ فَأَخْرَجَ قَبْضَةً فَبَسَطَهَا ثُمَّ قَالَ: «**ادْعُ لِي عَشَرَةً**» فَدَعَوْتُ لَهُ عَشَرَةً فَأَكَلُوا حَتَّى شَبِعُوا، فَمَا زَالَ يَصْنَعُ ذَلِكَ حَتَّى أَكَلَ الْجَيْشُ كُلُّهُمْ وَشَبِعُوا، ثُمَّ قَالَ لِي: «**خُذْ مَا جِئْتَ بِهِ وَأَدْخِلْ يَدَكَ وَاقْبِضْهُ وَلَا تَكُبَّهُ**» قَالَ أَبُو هُرَيْرَةَ: فَقَبَضْتُ عَلَى أَكْثَرَ مِمَّا جِئْتُ بِهِ قَالَ أَبُو هُرَيْرَةَ: أَلَا أُحَدِّثُكُمْ عَمَّا أَكَلْتُ مِنْهُ؟ أَكَلْتُ حَيَاةَ رَسُولِ اللَّهِ ﷺ، وَأَطْعَمْتُ، وَأَكَلْتُ حَيَاةَ أَبِي بَكْرٍ رضي الله عنه وَأَطْعَمْتُ، وَحَيَاةَ عُمَرَ رضي الله عنه، وَأَطْعَمْتُ، وَحَيَاةَ عُثْمَانَ رضي الله عنه، وَأَطْعَمْتُ، فَلَمَّا قُتِلَ عُثْمَانُ رضي الله عنه، انْتُهِبَ مِنِّي فَذَهَبَ الْمِزْوَدُ.

1207. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻUbaydullāh ibn Muhammad Al-ʻAyshī narrated to us and said: ʻAbdul-ʻAzīz ibn Muslim narrated to us and said: Yazīd ibn Abī Mansūr narrated to us, from his father, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: I was afflicted by three (things): By the death of the Prophet ﷺ while I was his small companion and his small servant.

And by the killing of ʻUthmān *rahmatullāhi ʻalayhi*. And the *mizwadah* (provision bag). And what is the *mizwadah*?

They said: *"O Abū Hurayrah, and what is the mizwadah?"*

He said: We were with the Messenger of Allāh ﷺ when the people were afflicted by hunger. He said: Then the Messenger of Allāh ﷺ said to me: ***"O Abū Hurayrah, is there anything (i.e. food)?"***

I said: *"Yes, there are some dates in a provision bag."* He said: ***"Bring them to me."***

So I brought them to him. Then he entered his hand (into the bag) and took out a handful and opened (his hand). Then he said: ***"Call ten (people) for me."*** So I called ten for him, and they ate until they became full. Then he entered his hand and took out a handful and opened (his hand). Then he said: ***"Call ten (people) for me."*** So

[416] Narrated by Ahmad (17538), and what is between [ ] is from him.

I called ten for him, and they ate until they became full. And he continued to do this until the entire army ate and became full. Then he said to me: ***"Take what you brought. And enter your hand and grasp it, and do not turn it over."***

Abū Hurayrah said: So I grasped more (dates) than what I brought.

Abū Hurayrah said: Should I not inform you about how long I ate from it (i.e. that bag)? I ate during the life of the Messenger of Allāh ﷺ, and I fed others. And (during) the life of Abū Bakr (*radiAllāhu 'anhu*), and I fed others. And (during) the life of 'Umar (*radiAllāhu 'anhu*), and I fed others. And (during) the life of 'Uthmān (*radiAllāhu 'anhu*), and I fed others. Then when 'Uthmān (*radiAllāhu 'anhu*) was killed, it was snatched from me, so the provision bag was lost.[417]

1208 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ يَحْيَى بْنِ سَعِيدٍ الْأُمَوِيُّ قَالَ: حَدَّثَنِي أَبِي قَالَ: حَدَّثَنَا عُمَرُ بْنُ ذَرٍّ قَالَ: أَخْبَرَنَا مُجَاهِدٌ، عَنْ أَبِي هُرَيْرَةَ قَالَ: وَالَّذِي لَا إِلَهَ غَيْرُهُ إِنْ كُنْتُ لَأَشُدُّ الْحَجَرَ عَلَى بَطْنِي مِنَ الْجُوعِ، وَإِنْ كُنْتُ لَأَعْتَمِدُ بِكَبِدِي عَلَى الْأَرْضِ مِنَ الْجُوعِ، وَلَقَدْ قَعَدْتُ يَوْمًا عَلَى طَرِيقِهِمُ الَّذِي يَخْرُجُونَ مِنْهُ، فَمَرَّ بِي أَبُو بَكْرٍ رضي الله عنه، فَسَأَلْتُهُ عَنْ آيَةٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَا أَسْأَلُهُ عَنْهَا إِلَّا لِيَسْتَتْبِعَنِي، فَمَرَّ وَلَمْ يَفْعَلْ، ثُمَّ مَرَّ بِي أَبُو الْقَاسِمِ ﷺ، فَعَرَفَ مَا فِي نَفْسِي وَمَا فِي وَجْهِي، فَتَبَسَّمَ ثُمَّ قَالَ: **"أَبَا هِرٍّ الْحَقْ**، فَاتَّبَعْتُهُ، فَدَخَلَ فَأَذِنَ لِي فَوَجَدَ ﷺ لَبَنًا فِي قَدَحٍ فَقَالَ لِأَهْلِهِ: «**مِنْ أَيْنَ لَكُمْ هَذَا اللَّبَنُ؟**» قَالُوا: أَهْدَاهُ لَكَ فُلَانٌ أَوْ آلُ فُلَانٍ فَقَالَ لِي: «**يَا أَبَا هُرَيْرَةَ انْطَلِقْ إِلَى أَهْلِ الصُّفَّةِ فَادْعُهُمْ**» قَالَ: فَأَحْزَنَنِي ذَلِكَ، وَأَهْلُ الصُّفَّةِ أَضْيَافُ الْإِسْلَامِ، لَا يَأْوُونَ إِلَى أَهْلٍ وَلَا مَالٍ، إِذَا جَاءَتْ صَدَقَةٌ أَرْسَلَ بِهَا إِلَيْهِمْ، وَلَمْ يَذُرْ مِنْهَا شَيْئًا، وَإِذَا جَاءَتْهُ هَدِيَّةٌ أَرْسَلَ إِلَيْهِمْ فَأَشْرَكَهُمْ فِيهَا وَأَصَابَ مِنْهَا، فَأَحْزَنَنِي إِرْسَالُهُ إِيَّايَ، وَقُلْتُ: كُنْتُ أَرْجُو أَنْ أَشْرَبَ مِنْ هَذَا اللَّبَنِ شَرْبَةً أَتَغَذَّى بِهَا، فَمَا يُغْنِي هَذَا اللَّبَنُ مِنْ أَهْلِ الصُّفَّةِ وَأَنَا الرَّسُولُ، فَإِذَا جَاءُوا أَمَرَنِي وَكُنْتُ أُعْطِيهِمْ قَالَ: وَلَمْ يَكُنْ مِنْ طَاعَةِ اللَّهِ وَمِنْ طَاعَةِ رَسُولِهِ بُدٌّ، فَانْطَلَقْتُ إِلَيْهِمْ فَدَعَوْتُهُمْ فَأَقْبَلُوا، اسْتَأْذَنُوا، فَأَذِنَ لَهُمْ، فَأَخَذُوا مَجَالِسَهُمْ مِنَ الْبَيْتِ، فَقَالَ: «**أَيْ أَبَا هِرٍّ**» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ: «**قُمْ فَأَعْطِهِمْ**» قَالَ: فَأَخَذْتُ الْقَدَحَ أُعْطِي الرَّجُلَ فَيَشْرَبُ حَتَّى يُرْوَى، ثُمَّ يَرُدُّهُ إِلَيَّ، ثُمَّ أُعْطِي الْآخَرَ، فَيَشْرَبُ حَتَّى يُرْوَى، ثُمَّ يَرُدُّهُ إِلَيَّ، حَتَّى رُوِيَ جَمِيعُ الْقَوْمِ وَانْتَهَيْتُ إِلَى رَسُولِ اللَّهِ ﷺ، فَأَخَذَ الْقَدَحَ فَوَضَعَهُ عَلَى يَدِهِ، ثُمَّ رَفَعَ رَأْسَهُ إِلَيَّ فَنَظَرَ إِلَيَّ فَتَبَسَّمَ وَقَالَ: «**أَبَا هِرٍّ**» قُلْتُ: لَبَّيْكَ يَا رَسُولَ اللَّهِ قَالَ: «**اقْعُدْ فَاشْرَبْ**» فَقَعَدْتُ فَشَرِبْتُ وَقَالَ: «**اشْرَبْ**» فَشَرِبْتُ وَقَالَ: «**اشْرَبْ**» فَشَرِبْتُ، فَمَا زَالَ يَقُولُ: «**اشْرَبْ**» وَأَشْرَبُ، حَتَّى قُلْتُ: وَالَّذِي بَعَثَكَ بِالْحَقِّ مَا أَجِدُ لَهُ مَسْلَكًا قَالَ: فَرَدَدْتُ إِلَيْهِ الْإِنَاءَ فَسَمَّى وَحَمِدَ اللَّهَ وَشَرِبَ مِنْهُ.

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[417] Narrated by Qawām As-Sunnah Al-Asbahānī in "Dalāil An-Nubuwwah" (140) and Al-Bayhaqī in "Dalāil An-Nubuwwah" (6/109). And it is a *sahīh hadīth*.
And the *marfū'* version was narrated by Ahmad (8628), At-Tirmidhī (3839) and Ibn Hibbān (6532) by way of Abū Al-'Āliyah, from Abū Hurayrah (*radiAllāhu 'anhu*).
At-Tirmidhī said: *"This hadīth is hasan gharīb from this way. And this hadīth was narrated from another way than this, from Abū Hurayrah (radiAllāhu 'anhu)."*

1208. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Sa'īd ibn Yahyā ibn Sa'īd Al-Umawī who said: My father narrated to me and said: 'Umar ibn Dharr narrated to us and said: Mujāhid narrated to us, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: By the One besides whom there is no other *ilāh*, I used to tie stones around my stomach due to hunger, and I would lie on my abdomen due to hunger. And one day I sat on the way where they would come out from. Then Abū Bakr (*radiAllāhu 'anhu*) passed by me, so I asked him about an *āyah* from the Book of Allāh ﷻ. And I only asked him about it for him to ask me to follow him, but he did not. Then Abū Al-Qāsim ﷺ passed by me, and he recognized what was in my soul and what could be seen on my face, so he smiled. Then he said: ***"Abā Hirr, follow (me)."*** So I followed him. Then he entered and permitted me (to enter). Then he ﷺ found some milk in a cup, so he said to his family: ***"Where do you have this milk from?"***

They said: *"Fulān – or the family of fulān – gifted it to you."*

So he said to me: ***"O Abū Hurayrah, go to Ahlus-Suffah and invite them."***

He said: Then I was saddened by this, and the *Ahlus-Suffah* are the guests of Islām. They do not return home to any family, nor any money. When some *sadaqah* would come, he would send it to them and not leave any of it. And when a gift would come to him, he would sent it to them and share it with them, and he would take some of it. So it saddened me that he sent me, and I said (to myself that) I was hoping to drink some of that milk so I could be nourished by it. But that milk was not enough for *Ahlus-Suffah*, and I am the messenger. So when they come he will command me and I would give to them. He said: But there is no escape from obeying Allāh and His Messenger. So I went to them, and I invited them and they came. And they asked for permission (to enter), and they were permitted. Then they sat down in the house, and he said: ***"O Abā Hirr."*** I said: *"I am at your service, O Messenger of Allāh."* He said: ***"Get up and give them."***

He said: So I took the cup and gave it to a man (from them), and he would drink until he was satisfied. Then he would return it to me. Then I would give to another, and he would drink until he was satisfied. Then he would return it to me. Until all of the people were satisfied, and I went to the Messenger of Allāh ﷺ. Then he took the cup and placed it upon his hand, then he raised his head towards me and looked at me and smiled. And he said: ***"Abā Hirr."*** I said: *"I am at your service, O Messenger of Allāh."* He said: ***"Sit down and drink."*** So I sat down and drank. And he said: ***"Drink."*** So I drank. And he said: ***"Drink."*** So I drank. And he continued to say: ***"Drink."*** And I would drink (every time). Until I said: *"By the One who sent*

you with the truth, I cannot anymore." He said: So I returned the container to him. Then he mentioned the Name of Allāh and praised Allāh and drank from it.[418]

1209 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفِ بْنِ سُفْيَانَ الطَّائِيُّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ سَعِيدِ بْنِ كَثِيرِ بْنِ دِينَارٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُهَاجِرٍ، عَنْ عُرْوَةَ بْنِ رُوَيْمٍ أَنَّهُ ذُكِرَ لَهُ أَنَّ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: نَزَلَ بِنَا ضَيْفٌ بَدَوِيٌّ فَجَلَسَ بِهِ رَسُولُ اللَّهِ ﷺ، أَمَامَ بُيُوتِهِ، فَجَعَلَ يَسْأَلُهُ عَنِ النَّاسِ كَيْفَ فَرَحُهُمْ بِالْإِسْلَامِ وَكَيْفَ حُزْنُهُمْ فِي الصَّلَاةِ، فَمَا زَالَ يُخْبِرُهُ مِنْ ذَلِكَ بِالَّذِي يَسُرُّهُ حَتَّى رَأَيْتُ وَجْهَ رَسُولِ اللَّهِ نَضِرًا، حَتَّى إِذَا انْتَفَخَ النَّهَارُ، وَحَانَ أَكْلُ الطَّعَامِ أَنْ يُؤْكَلَ، دَعَانِي فَأَشَارَ إِلَيَّ مُسْتَخْفِيًا لَا يَأْلُوا أَنِ **ائْتِ بَيْتَ عَائِشَةَ رضي الله عنها فَأَخْبِرْهَا أَنَّ لِرَسُولِ اللَّهِ ﷺ ضَيْفًا**، قَالَتْ: وَالَّذِي بَعَثَكَ بِالْهُدَى وَدِينِ الْحَقِّ مَا أَصْبَحَ فِي بَيْتِنَا شَيْءٌ يَأْكُلُهُ أَحَدٌ مِنَ النَّاسِ فَرَدَّنِي إِلَى نِسَائِهِ، كُلُّهُنَّ يَعْتَذِرْنَ بِمَا اعْتَذَرَتْ بِهِ عَائِشَةُ رضي الله عنها، حَتَّى رَأَيْتُ لَوْنَ رَسُولِ اللَّهِ ﷺ كُسِفَ، وَكَانَ الْبَدَوِيُّ عَاقِلًا فَفَطِنَ، فَمَا زَالَ الْبَدَوِيُّ يُعَارِضُ رَسُولَ اللَّهِ ﷺ، حَتَّى قَالَ: إِنَّا أَهْلُ الْبَادِيَةِ مُعَانُونَ فِي زَمَانِنَا لَسْنَا كَأَهْلِ الْحَضَرِ، إِنَّمَا يَكْفِي أَحَدَنَا الْقُبْضَةُ مِنَ التَّمْرِ يَشْرَبُ عَلَيْهَا أَوِ الشَّرْبَةُ مِنَ اللَّبَنِ فَذَلِكَ الْخِصْبُ، فَمَرَّتْ عِنْدَ ذَلِكَ عَنْزٌ لَنَا قَدِ احْتَلَبَتْ، كُنَّا نُسَمِّيهَا ثَمْرَاءَ فَدَعَا بِهَا رَسُولُ اللَّهِ ﷺ، بِاسْمِهَا وَقَالَ: «**ثَمْرَا**»، فَأَقْبَلَتْ إِلَيْهِ تُحَمْحِمُ فَأَخَذَ بِرِجْلِهَا وَمَسَحَ ضَرْعَهَا وَقَالَ: «**بِاسْمِ اللَّهِ**» فَحَفَلَتْ، فَدَعَانِي بِمِحْلَبٍ لَنَا، فَأَتَيْتُهُ بِهِ فَحَلَبَ وَقَالَ: "**بِاسْمِ اللَّهِ**، فَمَلَأَهُ، ثُمَّ قَالَ: «**ادْفَعْ بِاسْمِ اللَّهِ**» فَدَفَعْتُ إِلَى الضَّيْفِ فَشَرِبَ مِنْهُ شَرْبَةً ضَخْمَةً، ثُمَّ أَرَادَ أَنْ يَضَعَهُ، فَقَالَ لَهُ رَسُولُ اللَّهِ ﷺ: «**عُدْ**» فَعَادَ، ثُمَّ أَرَادَ أَنْ يَضَعَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ: «**عُدْ**» فَكَرَّرَ حَتَّى امْتَلَأَ وَشَرِبَ مَا شَاءَ اللَّهُ، ثُمَّ حَلَبَ فِيهِ وَقَالَ: «**بِاسْمِ اللَّهِ**» وَمَلَأَهُ ثُمَّ قَالَ: «**أَبْلِغْ هَذَا عَائِشَةَ فَلْتَشْرَبْ مِنْهُ مَا بَدَا لَهَا**» ثُمَّ رَجَعْتُ إِلَيْهِ فَحَلَبَ فِيهِ وَقَالَ: «**بِاسْمِ اللَّهِ**» فَمَلَأَهُ ثُمَّ أَرْسَلَنِي إِلَى نِسَائِهِ كُلَّمَا شَرِبَتِ امْرَأَةٌ رَدَّنِي إِلَى الْأُخْرَى وَقَالَ: «**بِاسْمِ اللَّهِ**» حَتَّى رَدَّهُنَّ كُلَّهُنَّ، ثُمَّ رَدَدْتُ إِلَيْهِ وَقَالَ: «**بِاسْمِ اللَّهِ**» وَقَالَ: «**ارْفَعْ إِلَيَّ**» فَرَفَعْتُهُ فَقَالَ: «**بِاسْمِ اللَّهِ**» فَشَرِبَ مَا شَاءَ اللَّهُ ثُمَّ أَعْطَانِي، فَلَمْ آلُ أَنْ أَضَعَ شَفَتَيَّ عَلَى دَرَجِ الْقَدَحِ فَشَرِبْتُ شَرَابًا أَحْلَى مِنَ الْعَسَلِ وَأَطْيَبَ مِنَ الْمِسْكِ وَقَالَ: «**اللَّهُمَّ بَارِكْ لِأَهْلِهَا فِيهَا**»

1209. And Abū Muhammad ibn Sā'id narrated to us and said: Muhammad ibn 'Awf ibn Sufyān At-Tāī Al-Himsī narrated to us and said: 'Uthmān ibn Sa'īd ibn Kathīr ibn Dīnār narrated to us and said: Muhammad ibn Muhajid narrated to us, from 'Urwah ibn Ruwaym that it was mentioned to him that Thawbān the *mawlā* of the Messenger of Allāh ﷺ said: A bedouin visited us, and the Messenger of Allāh ﷺ sat down with him in front of his houses. Then he began asking him about the people; how they would rejoice due to Islām and how they would grieve in the *salāh*. And he continued to inform him about this with what made him happy, until I saw the face of the Messenger ﷺ light up. Then when the day came and the time for eating some food came, he called me and gestured secretly and unmistakenly for me to: ***"Go to 'Āishah (radiAllāhu 'anhā) and inform her that the Messenger of Allāh ﷺ has a guest."***

She said: *"By the One who sent him with the guidance and the dīn of truth, there is nothing in our house which anyone from the people can eat."*

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[418] Narrated by Al-Bukhārī (6452).

Then he sent me to his wives. All of them excusing themselves with the same excuse as ʻĀishah (*radiAllāhu ʻanhā*). Until I saw the colour of the Messenger of Allāh ﷺ darkening. And the bedouin was intelligent and he noticed. So the bedouin continued to engage the Messenger of Allah ﷺ until he said: *"Verily, us people from the desert are supported in our time. We are not like the city people. One handful of dates with which he eats, or a drink of milk, is verily enough for one of us, and that is plenty."*

At that point one of our goats passed by, and it had been milked. We used to call her *Thamrā*. Then the Messenger of Allāh ﷺ called for it by its name, and he said: ***"Thamrā."*** Then it came to him neighing. Then he grabbed it by its hoof and wiped its udder, and he said: ***"In the Name of Allah."*** Then it became full (of milk). Then he called me for a milking container we had, so I brought it to him and he milked it. And he said: ***"In the Name of Allah."*** Then he filled it. Then he said: ***"Lift (it), in the Name of Allāh."*** So I gave it to the guest, and he drank a large amount from it. Then he wanted to put it down, so the Messenger of Allāh ﷺ said to him: ***"Drink again."*** So he (drank) again until he was full and he drank as much as Allāh wanted. Then he milked into it and said: ***"In the Name of Allah."*** And he filled it up. Then he said: ***"Bring this to ʻĀishah, and let her drink from it as much as she wants."*** Then I came back to him and he milked into it, and he said: ***"In the Name of Allah."*** And he filled it up. Then he sent me to his wives. Every time a woman drank, he sent me to another one. And he said: ***"In the Name of Allah."*** Until he had sent it to all of them. Then I returned to him and he said: ***"In the Name of Allah."*** And he said: ***"Lift it to me."*** So I lifted it up to him, and he said: ***"In the Name of Allah."*** Then he drank as much as Allāh wanted. Then he gave it to me, and I did not hesitate to put my lips on the edge of the cup. Then I drank a drink which was sweeter than honey, and more fragrant than musk. And he said: ***"May Allāh bless its owners in it."***[419]

1210 – وَحَدَّثَنَا ابْنُ صَاعِدٍ قَالَ: حَدَّثَنَا يُوسُفُ بْنُ مُوسَى الْقَطَّانُ قَالَ: حَدَّثَنَا الْعَلَاءُ بْنُ عَبْدِ الْجَبَّارِ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ.

1210. And Ibn Sāʻid narrated to us and said: Yūsuf ibn Mūsā Al-Qattān narrated to us and said: Al-ʻAla ibn ʻAbdil-Jabbār narrated to us and said: Hammād ibn Salamah narrated to us.

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[419] A mursal hadīth. Ibn Abī Hātim said in "Al-Jarh wat-Taʻdīl" (6/396): *"My father was asked about ʻUrwah ibn Ruwaym, so he said: ʻ(He is) a tābiʻī. The majority of his hadīth are marāsīl. He met Anas and Abū Kabshah.ʻ"*

1211 – قَالَ ابْنُ صَاعِدٍ: وَحَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا أَبُو النُّعْمَانِ عَارِمٌ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي رَافِعٍ، عَنْ عَمَّتِهِ سَلْمَى، عَنْ أَبِي رَافِعٍ قَالَ: دَخَلَ عَلَيْنَا رَسُولُ اللَّهِ ﷺ وَعِنْدَنَا شَاةٌ مَصْلِيَّةٌ فَقَالَ: «**يَا أَبَا رَافِعٍ، نَاوِلْنِي الذِّرَاعَ**» فَنَاوَلْتُهُ فَأَكَلَهُ، ثُمَّ قَالَ: «**يَا أَبَا رَافِعٍ، نَاوِلْنِي الذِّرَاعَ**» فَنَاوَلْتُهُ فَأَكَلَهُ، ثُمَّ قَالَ: «**يَا أَبَا رَافِعٍ، نَاوِلْنِي الذِّرَاعَ**» فَقُلْتُ: وَهَلْ لِلشَّاةِ إِلَّا ذِرَاعَانِ؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ سَكَتَّ لَأَعْطَيْتَنِي مَا دَعَوْتُ بِهَا**»

1211. Ibn Sā'id said: And Muhammad ibn 'Abdil-Malik ibn Zanjūyah narrated to us and said: Abū An-Nu'mān 'Ārim narrated to us and said: Hammād ibn Salamah narrated to us, from 'Abdur-Rahmān ibn Abī Rāfi', from his aunt Salmā, from Abū Rāfi' who said: The Messenger of Allāh ﷺ entered upon us while we had a grilled sheep. Then he said: ***"O Abū Rāfi', give me the foreleg."*** So I gave it to him and he ate it. Then he said: ***"O Abū Rāfi', give me the foreleg."*** So I gave it to him and he ate it. Then he said: ***"O Abū Rāfi', give me the foreleg."*** So I said: *"And does a sheep have more than two forelegs?!"* Then the Messenger of Allāh ﷺ: ***"If you had remained silent (and not asked), then you would verily have given me what I asked for."***[420]

1212 – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ قَالَ: حَدَّثَنَا زَائِدَةُ بْنُ قُدَامَةَ الثَّقَفِيُّ، عَنْ حُصَيْنٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: حَدَّثَنَا النُّعْمَانُ بْنُ مُقَرِّنٍ قَالَ: قَدِمْنَا عَلَى رَسُولِ اللَّهِ فِي أَرْبَعِمِائَةٍ مِنْ مُزَيْنَةَ قَالَ: فَأَمَرَنَا رَسُولُ اللَّهِ، بِبَعْضِ أَمْرِهِ، فَقَالَ بَعْضُ الْقَوْمِ: يَا رَسُولَ اللَّهِ مَا مَعَنَا طَعَامٌ نَتَزَوَّدُهُ، فَقَالَ رَسُولُ اللَّهِ: «**يَا عُمَرُ زَوِّدْهُمْ**» فَقَالَ عُمَرُ: يَا رَسُولَ اللَّهِ مَا عِنْدِي إِلَّا فَضْلٌ مِنْ تَمْرٍ مَا أَرَى أَنْ يُغْنِيَ عَنْهُمْ شَيْئًا قَالَ: «**فَانْطَلِقْ فَزَوِّدْهُمْ**» قَالَ: فَانْطَلَقَ بِنَا فَفَتَحَ عَلَيْهِ فَإِذَا فِيهَا فَضْلَةٌ مِنْ تَمْرٍ مِثْلِ الْبَعِيرِ الْأَوْرَقِ قَالَ: فَأَخَذَ الْقَوْمُ حَاجَتَهُمْ وَكُنْتُ فِي آخِرِ الْقَوْمِ فَالْتَفَتُّ وَمَا أَفْقِدُ مِنْهُ مَوْضِعَ تَمْرَةٍ وَقَدِ احْتَمَلَ مِنْهُ أَرْبَعُمِائَةِ رَجُلٍ"

1212. And Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād narrated to us and said: Ibn Abī 'Umar (i.e. Muhammad Al-'Adanī) narrated to us and said: Husayn ibn 'Alī Al-Ju'fī narrated to us and said: Zāidah ibn Qudamah Ath-Thaqafī narrated to us, from Husayn, from Sālim ibn Abī Al-Ja'd who said: An-Nu'mān ibn Muqarrin narrated to us and said: We came to the Messenger of Allāh in (a group of) four-hundred (people) from *Muzaynah*. He said: Then the Messenger of Allāh commanded us with some commands, so some of the people said: *"O Messenger of Allāh, we do not have any food with us to supply ourselves with."*

So the Messenger of Allāh ﷺ said: ***"O 'Umar, give them provisions."***

Then 'Umar said: *"O Messenger of Allāh, I only have some extra dates which I do not think will suffice them at all."*

He said: ***"Then go and give them provisions (from that)."*** He said: Then he went with us and opened a room in which there were some leftover dates like the grey

[420] Narrated by Ahmad (23859).

(dust-coloured) camel. He said: Then the people took what they needed, and I was the last of the people. So I turned around, and not even the place of one date was missing, and four-hundred men had taken from them.[421]

1213 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ قَالَ: كُنْتُ أَرْعَى غَنَمًا لِعُقْبَةَ بْنِ أَبِي مُعَيْطٍ، فَأَتَى عَلَيَّ رَسُولُ اللَّهِ ﷺ، وَمَعَهُ أَبُو بَكْرٍ، فَقَالَ: «**يَا غُلَامُ هَلْ مَعَكَ مِنْ لَبَنٍ؟**» قُلْتُ: لَا يَا رَسُولَ اللَّهِ قَالَ: «**فَأْذِنِي شَاةً**»، فَأَتَيْتُهُ بِجَذَعَةٍ لَمْ يَمَسَّهَا الْفَحْلُ، فَمَسَحَ ضَرْعَهَا وَدَعَا بِالْبَرَكَةِ، ثُمَّ حَلَبَ فِي قَعْبٍ فَشَرِبَ، ثُمَّ نَاوَلَ أَبَا بَكْرٍ فَشَرِبَ ثُمَّ قَالَ لِلضَّرْعِ: «**اقْلِصْ**» فَقَلَصَ.

1213. Abū Bakr ʻAbdillāh ibn Muhammad ibn ʻAbdil-Jabbār Al-Wāsitī narrated to us and said: Abū Hishām Ar-Rifāʻī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us and said: ʻĀsim narrated to us, from Zirr, from ʻAbdullāh (i.e. ibn Mas'ūd) who said: I used to graze some sheep belonging to 'Uqbah ibn Abī Mu'ayt. Then the Messenger of Allāh ﷺ came to me, and he had Abū Bakr with him. Then he said: ***"O young boy, do you have any milk?"***

I said: *"No, O Messenger of Allāh."*

He said: ***"Then bring me a sheep."*** So I brought a young female sheep that had not been touched by a male. So he wiped its udder and invoked for blessing. Then he milked it into a large cup (or container) and drank. Then he gave it to Abū Bakr and he drank. Then he said to the udder: ***"Shrink."*** So it shrank.[422]

The *hadīth* of *Al-Hanānah*[423]

1214 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ سُلَيْمَانَ، عَنْ سُلَيْمَانَ بْنِ كَثِيرٍ، عَنِ ابْنِ شِهَابٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ إِلَى جِذْعِ نَخْلَةٍ مِنْ قَبْلِ أَنْ يُوضَعَ الْمِنْبَرُ، فَلَمَّا وُضِعَ الْمِنْبَرُ، وَصَعِدَ النَّبِيُّ ﷺ، حَنَّ ذَلِكَ الْجِذْعُ حَتَّى سَمِعْنَا حَنِينَهُ، فَأَتَاهُ النَّبِيُّ ﷺ، فَوَضَعَ يَدَهُ عَلَيْهِ فَسَكَنَ»

1214. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: Sa'īd ibn Sulaymān narrated to us, from Sulaymān ibn Kathīr, from Ibn Shihāb, from Sa'īd ibn Al-Musayyib, from Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ used to deliver sermons by the trunk of a palm-tree before the pulpit was (made and) placed. Then when the pulpit was placed and the

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[421] Narrated by Ahmad (23746) and Ibn Abī ʻĀsim in "Al-Āhād wal-Mathānī" (1076).
And a similar *hadīth* was narrated by Ahmad (17576) and Abū Dāwūd (5238) with a *sahīh isnād* from the *hadīth* of Dukayn ibn Sa'īd Al-Khath'amī (*radiAllāhu ʻanhu*).

[422] Narrated by Ahmad (3598, 4412), Ibn Abī Shaybah (22743, 32461) and Abū Ya'lā (4985).
Adh-Dhahabī said in "As-Siyar" (2/312): *"Its isnād is hasan (good) qawī (strong)."*

[423] What is meant is the tree-trunk which Prophet ﷺ used to deliver sermons upon.

Prophet ﷺ ascended it, that trunk wept until we could hear its weeping. So the Prophet ﷺ went to it and placed his hand upon it, so it calmed down.[424]

1215 – وَأَخْبَرَنَا أَبُو عُبَيْدَةَ عَلِيُّ بْنُ الْحُسَيْنِ بْنِ حَرْبٍ الْقَاضِي قَالَ: أَخْبَرَنَا أَبُو الْأَشْعَثِ أَحْمَدُ بْنُ الْمِقْدَامِ قَالَ: حَدَّثَنَا الْمُعْتَمِرُ بْنُ سُلَيْمَانَ، عَنْ أَبِيهِ، عَنْ أَبِي نَضْرَةَ، عَنْ جَابِرٍ قَالَ: «كَانَ رَسُولُ اللَّهِ ﷺ يَقُومُ إِلَى جَنْبِ صَخْرَةٍ أَوْ خَشَبَةٍ أَوْ شَيْءٍ يَسْتَنِدُ عَلَيْهِ يَخْطُبُ ثُمَّ اتَّخَذَ مِنْبَرًا فَكَانَ يَقُومُ عَلَيْهِ فَحَنَّتْ تِلْكَ الَّتِي كَانَ يَقُومُ عِنْدَهَا حَنِينًا سَمِعَهُ أَهْلُ الْمَسْجِدِ فَأَتَاهَا رَسُولُ اللَّهِ ﷺ، فَمَسَحَهَا أَوْ قَالَ: فَمَسَّهَا فَسَكَنَتْ»

1215. And Abū ‘Ubaydah ‘Alī ibn Al-Husayn ibn Harb Al-Qādī informed us and said: Abū Al-Ash’ath Ahmad ibn Al-Miqdām narrated to us and said: Al-Mu’tamir ibn Sulaymān narrated to us, from his father, from Abū Nadrah, from Jābir (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ used to deliver sermons at the side of a rock, or a piece of wood, or something he would lean against while preaching. Then he took a pulpit, and he used to stand on it. Then that which he used to stand at wept so the people in the *masjid* could hear its weeping. So the Messenger of Allāh ﷺ went to it and wiped it – or he said: touched it – so it calmed down.[425]

1216 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ قَالَ: حَدَّثَنَا شَيْبَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا مُبَارَكُ بْنُ فَضَالَةَ قَالَ: حَدَّثَنَا الْحَسَنُ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: "كَانَ رَسُولُ اللَّهِ ﷺ يَخْطُبُ يَوْمَ الْجُمُعَةِ إِلَى جَنْبِ خَشَبَةٍ يُسْنِدُ ظَهْرَهُ إِلَيْهَا، فَلَمَّا كَثُرَ النَّاسُ قَالَ: «**ابْنُوا لِي مِنْبَرًا**» فَبَنَوْا لَهُ عَتَبَتَيْنِ، فَلَمَّا قَامَ عَلَى الْمِنْبَرِ يَخْطُبُ، حَنَّتِ الْخَشَبَةُ إِلَى رَسُولِ اللَّهِ ﷺ قَالَ أَنَسٌ: وَأَنَا فِي الْمَسْجِدِ فَسَمِعْتُ الْخَشَبَةَ تَحِنُّ حَنِينَ الْوَالِهِ، فَمَا زَالَتْ تَحِنُّ حَتَّى نَزَلَ إِلَيْهَا فَاحْتَضَنَهَا فَسَكَنَتْ قَالَ: فَكَانَ الْحَسَنُ إِذَا حَدَّثَ بِهَذَا بَكَى ثُمَّ قَالَ: «يَا عِبَادَ اللَّهِ الْخَشَبَةُ تَحِنُّ إِلَى رَسُولِ اللَّهِ ﷺ شَوْقًا إِلَيْهِ لِمَكَانِهِ مِنَ اللَّهِ عَزَّ وَجَلَّ، فَأَنْتُمْ أَحَقُّ أَنْ تَشْتَاقُوا إِلَى لِقَائِهِ»

1216. And Abū Al-Qāsim ‘Abdullāh ibn Muhammad Al-Baghawī narrated to us and said: Shaybān ibn Abī Shaybah narrated to us and said: Mubārak ibn Fadālah narrated to us and said: Al-Hasan narrated to us, from Anas ibn Mālik (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ used to deliver the sermon on the day of *Jumu’ah* next to a piece of wood which he would lean his back against. Then when the people became many he said: ***“Build a pulpit for me.”*** So they built (a pulpit consisting of) two steps for him. Then while he was standing on the pulpit speaking, the piece of wood wept for the Messenger of Allāh ﷺ.

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[424] Narrated by Ad-Dārimī (34, 1683) and ‘Abdur-Razzāq (5253).
And there occurred disagreement regarding the *isnād* of this *hadīth*, which was clarified by Ibn Abī Hātim in “Al-‘Ilal” (566, 2700) and Ad-Dāraqutnī in “Al-‘Ilal” (3245).

[425] Narrated by Ahmad (14282), Ibn Majāh (1417) and Ibn Hibbān (6508).

Anas said: And I was in the *masjid*, so I heard the piece of wood weeping as the weeping of a mother who is longing for her child. And it continued weeping until he went down to it and embraced it. Then it calmed down.

He said: And when Al-Hasan would narrate this, he would cry. Then he said: *"O slaves of Allāh, a piece of wood is weeping after the Messenger of Allāh ﷺ longing after him due to his position with Allāh ﷻ but you are more deserving of longing for the meeting with him."*[426]

1217 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَخْبَرَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، عَنِ الْحَسَنِ قَالَ: حَدَّثَنِي أَنَسُ بْنُ مَالِكٍ: أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ يَخْطُبُ يَوْمَ الْجُمُعَةِ وَيُسْنِدُ ظَهْرَهُ إِلَى خَشَبَةٍ فَلَمَّا كَثُرَ النَّاسُ قَالَ: «**ابْنُوا لِي مِنْبَرًا**» فَبَنَوْا لَهُ مِنْبَرًا، إِنَّمَا كَانَ عَتَبَتَيْنِ فَتَحَوَّلَ مِنَ الْخَشَبَةِ إِلَى الْمِنْبَرِ فَحَنَّتْ وَاللَّهِ الْخَشَبَةُ حَنِينَ الْوَالِهِ قَالَ: فَقَالَ أَنَسٌ: فَأَنَا وَاللَّهِ فِي هَذَا الْمَسْجِدِ أَسْمَعُ ذَلِكَ، فَوَاللَّهِ مَا زَالَتْ تَحِنُّ حَتَّى نَزَلَ رَسُولُ اللَّهِ ﷺ مِنَ الْمِنْبَرِ فَمَشَى إِلَيْهَا فَاحْتَضَنَهَا فَسَكَنَتْ فَبَكَى الْحَسَنُ وَقَالَ: يَا مَعْشَرَ الْمُسْلِمِينَ الْخَشَبُ يَحِنُّ إِلَى رَسُولِ اللَّهِ ﷺ، أَفَلَيْسَ الرِّجَالُ الَّذِينَ يَرْجُونَ لِقَاءَهُ أَحَقُّ أَنْ يَشْتَاقُوا إِلَيْهِ؟

1217. And Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us and said: Al-Mubārak ibn Fadālah narrated to us, from Al-Hasan who said: Anas ibn Mālik (*radiAllāhu 'anhu*) narrated to me that the Messenger of Allāh ﷺ used to deliver sermons on the day of *Jumu'ah* while leaning his back against a piece of wood. Then when the people became many, he said: ***"Build a pulpit for me."***

So they built a pulpit for him. It verily had two steps. So he changed (place) from the piece of wood to the pulpit, so the piece of wood, by Allah, wept like a mother longing for her child.

He said: Then Anas said: And I, by Allāh, was in that *masjid* hearing this. And, by Allāh, it continued to weep until the Messenger of Allāh ﷺ went down from the pulpit and walked to it and embraced it. Then it calmed down.

Then Al-Hasan cried and said: *"O gathering of muslims. Some wood weeps after the Messenger of Allāh ﷺ. Are not men who hope for the meeting with him more deserving of longing after him?"*

[426] Narrated by Ahmad (13363), At-Tirmidhī (3627), Ibn Khuzaymah (1776), Al-Baghawī in "Al-Ja'diyyāt" (3341) and Ibn Hibbān (6507).

1218 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا الْمُقْرِئُ عَبْدُ اللَّهِ بْنُ يَزِيدَ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ أَبِي حَازِمٍ، عَنْ سَهْلِ بْنِ سَعْدٍ قَالَ: لَمَّا كَثُرَ النَّاسُ بِالْمَدِينَةِ جَعَلَ الرَّجُلُ يَجِيءُ وَالْقَوْمُ يَجِيئُونَ فَلَا يَكَادُونَ يَسْمَعُونَ كَلَامَ رَسُولِ اللَّهِ ﷺ، حَتَّى يُرَاجِعُوا مَنْ عِنْدَهُ، فَقَالَ النَّاسُ: يَا رَسُولَ اللَّهِ إِنَّ النَّاسَ قَدْ كَثُرُوا وَإِنَّ الْجَائِيَ يَجِيءُ فَلَا يَكَادُ يَسْمَعُ كَلَامَكَ حَتَّى يَرْجِعَ، فَلَوْ أَنَّكَ اتَّخَذْتَ شَيْئًا تَخْطُبُ عَلَيْهِ مُرْتَفِعًا مِنَ الْأَرْضِ فَتُسْمِعُ النَّاسَ كَلَامَكَ قَالَ: «**فَمَا شِئْتُمْ**» قَالَ: فَأَرْسَلَ إِلَى غُلَامٍ لِامْرَأَةٍ مِنَ الْأَنْصَارِ نَجَّارٍ وَإِلَى طَرْفَاءَ الْغَابَةِ فَجَعَلُوا لَهُ مِنْهُ مِرْقَاتَيْنِ، فَكَانَ رَسُولُ اللَّهِ ﷺ يَجْلِسُ عَلَيْهِ وَيَخْطُبُ عَلَيْهِ، فَلَمَّا فَعَلَ ذَلِكَ حَنَّتِ الْخَشَبَةُ الَّتِي كَانَ يَقُومُ عِنْدَهَا رَسُولُ اللَّهِ ﷺ، فَقَامَ النَّبِيُّ ﷺ إِلَيْهَا فَوَضَعَ يَدَهُ عَلَيْهَا فَسَكَنَتْ.

1218. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī ʻUmar narrated to us and said: Al-Muqri ʻAbdullāh ibn Yazīd narrated to us and said: Al-Mas'ūdī narrated to us, from Abū Hazim, from Sahl ibn Sa'd (*radiAllāhu ʻanhu*) who said: When the number of people increased in Al-Madīnah, a man would come (alone) and some people would come (in groups), so they could almost not hear the words of the Messenger of Allāh ﷺ before they consulted those who were closer to him. So the people said: *"O Messenger of Allāh, the people have become many, and someone comes but he can almost not hear your words before he returns. So if you took something to deliver the sermon upon which is elevated from the ground, then the people would hear your words."*

He said: ***"As you wish."***

He said: So he sent after the young son of a woman from the *Ansār* who was a carpenter, and for tamarisk wood from the forest. And from that they made two steps for him. So the Messenger of Allāh ﷺ used to sit on it and deliver sermons upon it. And when he did this, the piece of wood which the Messenger of Allāh ﷺ used to stand at wept. So the Prophet ﷺ got up (and went) to it and placed his hand upon it, so it calmed down.[427]

[427] Narrated by Ahmad (22871), Al-Bukhārī (907, 2094) and Muslim (544).

98. Chapter: The mention of the *sujūd* of the animals to the Messenger of Allāh ﷺ as respect for him and an honouring of him ﷺ

1219 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْعَلَاءِ الزُّبَيْدِيُّ الْحِمْصِيُّ قَالَ: حَدَّثَنَا عَبَّادُ بْنُ يُوسُفَ الْكِنْدِيُّ أَبُو عُثْمَانَ، عَنْ أَبِي جَعْفَرٍ الرَّازِيِّ، عَنِ الرَّبِيعِ بْنِ أَنَسٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: دَخَلَ النَّبِيُّ حَائِطًا لِلْأَنْصَارِ وَمَعَهُ أَبُو بَكْرٍ، وَعُمَرُ رضي الله عنهما فِي رِجَالٍ مِنَ الْأَنْصَارِ قَالَ: وَفِي الْحَائِطِ غَنَمٌ فَسَجَدَتْ لَهُ، فَقَالَ أَبُو بَكْرٍ: يَا رَسُولَ اللَّهِ؛ كُنَّا نَحْنُ أَحَقُّ بِالسُّجُودِ لَكَ مِنْ هَذِهِ الْغَنَمِ فَقَالَ: «**إِنَّهُ لَا يَنْبَغِي فِي أُمَّتِي أَنْ يَسْجُدَ أَحَدٌ لِأَحَدٍ، وَلَوْ كَانَ يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا**»

1219. And Al-Firyābī narrated to us and said: Ibrāhīm ibn Al-'Alā Az-Zubaydī Al-Himsī narrated to us and said: 'Abbad ibn Yūsuf Al-Kindī Abū 'Uthmān narrated to us, from Abū Ja'far Ar-Rāzī, from Ar-Rabī' ibn Anas, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Prophet ﷺ entered a garden belonging to the *Ansār*, and along with him were Abū Bakr and 'Umar (*radiAllāhu 'anhumā*) and some men from the Ansār. He said: And in the garden were some sheep who then performed *sujūd* to him.

Then Abū Bakr said: *"O Messenger of Allāh, it is verily more befitting that we would perform sujūd to you in stead of these sheep."*

So he said: ***"In my ummah it is not befitting that anyone performs sujūd to anyone. And if it had befitting for anyone to perform sujūd to anyone, then I would have commanded the woman to perform sujūd to her husband."***[428]

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[428] Narrated by Abū Nu'aym in "Dalāil An-Nubuwwah" (276).
Ibn Kathīr said in "Al-Bidayah wan-Nihāyah" (9/22): *"Gharīb (strange). And in its isnād is someone unknown."*
And it has a *shāhid* in what was narrated by Al-Bayhaqī in "Dalāil An-Nubuwwah" (6/18) from (a longer) *hadīth* from Jābir (*radiAllāhu 'anhu*) in which the Messenger of Allāh ﷺ said: ***"It is not befitting for any human to perform sujūd to (another) human. And if it had been so, then it would be the woman to their husbands."***
Ibn Kathīr said in "Al-Bidayah wan-Nihāyah" (9/17): *"This is isnād is jayyid (good), and its narrators are trustworthy."*
- Ibn Al-Qayyim said in "Al-Jawāb Al-Kāfī" (p. 134): *"And as for the sujūd to others than Allāh, then he said: **'It is not befitting for anyone to perform sujūd to anyone, except to Allāh.'** And 'It is not befitting' in the words of the Messenger of Allāh ﷺ is (said) about that which is utmost forbidden in the Islamic legislation. Just as His – the Exalted – Words:* **"And it is not befitting for *Ar-Rahmān* to take a son."** (Maryam 19:92)*."*

1220 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَجَّاجِ السَّامِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيِّبِ، عَنْ عَائِشَةَ :رضي الله عنها أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ فِي نَفَرٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ فَجَاءَ بَعِيرٌ فَسَجَدَ لَهُ، فَقَالَ أَصْحَابُهُ: يَا رَسُولَ اللَّهِ سَجَدَتْ لَكَ الْبَهَائِمُ وَالشَّجَرُ، فَنَحْنُ أَحَقُّ أَنْ نَسْجُدَ لَكَ قَالَ: «**اعْبُدُوا رَبَّكُمْ وَأَكْرِمُوا أَخَاكُمْ، فَإِنَّهُ لَا يَنْبَغِي لِأَحَدٍ أَنْ يَسْجُدَ لِأَحَدٍ، وَلَوْ كُنْتُ آمِرًا أَحَدًا أَنْ يَسْجُدَ لِأَحَدٍ لَأَمَرْتُ الْمَرْأَةَ أَنْ تَسْجُدَ لِزَوْجِهَا، وَلَوْ أَنَّ رَجُلًا أَمَرَ امْرَأَتَهُ أَنْ تَنْقُلَ مِنْ جَبَلٍ أَسْوَدَ إِلَى جَبَلٍ أَحْمَرَ، وَمِنْ جَبَلٍ أَحْمَرَ إِلَى جَبَلٍ أَسْوَدَ، لَكَانَ نَوْلُهَا أَنْ تَفْعَلَ**»

1220. And Al-Firyābī informed us and said: Ibrāhīm ibn Al-Hajjāj As-Sāmī narrated to us and said: Hammād ibn Salamah narrated to us, from ʻAlī ibn Zyad, from Sa'īd ibn Al-Musayyib, from ʻĀishah (*radiAllāhu ʻanhā*) that the Messenger of Allāh ﷺ was among a group of people from the *Mujāhirūn* and the *Ansār*. Then a camel came and performed *sujūd* to him, so his companions said: *"O Messenger of Allāh, the animals and the trees perform sujūd to you, while it is more befitting that we perform sujūd to you."*

He said: ***"Worship your Lord, and honour your brother. It is not befitting for anyone to perform sujūd to anyone (besides Allāh). And if I would command anyone to perform sujūd to anyone, then I had commanded the woman to perform sujūd to her husband. And if a man commanded his wife to move from a black mountain to a red mountain, and from a red mountain to a black mountain, then it would be befitting for her to do so."***[429]

1221 – وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: قَرَأْتُ عَلَى أَبِي مُصْعَبٍ وَكَتَبْتُ مِنْ أَصْلِ كِتَابِهِ وَقَرَأْتُ عَلَيْهِ وَهُوَ يَنْظُرُ فِي كِتَابِهِ، قُلْتُ: حَدَّثَكَ عَبْدُ الْعَزِيزِ بْنُ أَبِي حَازِمٍ، عَنْ يَزِيدَ بْنِ الْهَادِ، عَنْ ثَعْلَبَةَ بْنِ أَبِي مَالِكٍ قَالَ: اشْتَرَى إِنْسَانٌ مِنْ بَنِي سَلَمَةَ بَعِيرًا يَنْضَحُ عَلَيْهِ، فَأَدْخَلَهُ الْمِرْبَدَ فَحَرِبَ الْجَمَلُ، فَلَا يَقْدِرُ أَحَدٌ أَنْ يَدْخُلَ عَلَيْهِ إِلَّا تَخَبَّطَهُ، فَجَاءَ رَسُولُ اللَّهِ ﷺ، وَذُكِرَ ذَلِكَ لَهُ، فَقَالَ: «افْتَحُوا عَنْهُ» فَقَالُوا: إِنَّا نَخْشَى عَلَيْكَ يَا رَسُولَ اللَّهِ مِنْهُ فَقَالَ: «**افْتَحُوا عَنْهُ**» فَفَتَحُوا عَنْهُ، فَلَمَّا رَآهُ الْجَمَلُ خَرَّ سَاجِدًا، فَقَالَ الْقَوْمُ: يَا رَسُولَ اللَّهِ كُنَّا أَحَقُّ أَنْ نَسْجُدَ لَكَ مِنْ هَذِهِ الْبَهِيمَةِ قَالَ: «**كَلَّا لَوِ انْبَغَى لِشَيْءٍ مِنَ الْخَلْقِ أَنْ يَسْجُدَ لِشَيْءٍ مِنْ دُونِ اللَّهِ عَزَّ وَجَلَّ لَانْبَغَى لِلْمَرْأَةِ أَنْ تَسْجُدَ لِزَوْجِهَا**»

1221. And Al-Firyābī informed us and said: I read for Abū Mus'ab – and I wrote from his original book and I read for him while he was looking in his book – and I said: 'Abdul-'Azīz ibn Abī Hāzim narrated to you, from Yazīd ibn Al-Hād, from Tha'labah ibn Abī Mālik who said: A man from Banū Salamah bought a camel to carry water upon. Then he entered it into the enclosure, but the camel got angry. So no-one was able to enter upon it, except that it would attack him. Then the Messenger of Allāh ﷺ came and this was mentioned to him, so he said: ***"Open (the gate) to it."***

[429] Narrated by Ahmad (24471) and Ibn Majāh (1852). And in it *isnād* is 'Alī ibn Zayd ibn Jud'ān, and he is weak. But this *hadīth* has many *shawāhid* by which it becomes *sahīh*.

So they opened to it, and when it saw the Messenger of Allāh ﷺ it fell down in *sujūd*. So the people said: *"O Messenger of Allāh, we have more right to perform sujūd to you than this animal."*

He said: ***"No. If it had been befitting for anything from the creation to perform to sujūd to a human besides Allāh ﷻ then it had been befitting for the woman to perform sujūd to her husband."***[430]

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَفِي هَذَا بَابٌ طَوِيلٌ مِمَّا شَاهَدَهُ الصَّحَابَةُ مِنَ النَّبِيِّ ﷺ.

And regarding this issue, there are many (*ahādīth*) about what the *Sahābah* witnessed from the Prophet ﷺ.

[430] Narrated by Abū Nu'aym in "Dalāil An-Nubuwwah" (282), and the one before it testifies to it. And this *sujūd* performed by the animals to the Prophet ﷺ – if it is correct – then it is from the aspect of honouring, respect and love for the Prophet ﷺ, and not from the aspect of worshipping him besides Allāh the Exalted. And if worship is dedicated to others than Allāh, then this is from the greatest types of *shirk* which Allāh – the Exalted – prohibited for all of the created beings.

99. Chapter: The mention of the virtue of our Prophet ﷺ in *ākhirah* over the rest of the prophets (*'alayhimus-salām*)

1222 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا ابْنُ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ، بِيَدِي لِوَاءُ الْحَمْدِ، وَمَا مِنْ نَبِيٍّ آدَمَ فَمَنْ دُونَهُ إِلَّا وَهُوَ تَحْتَ لِوَائِي**»

1222. Mūsā ibn Hārūn narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Sufyān narrated to us and said: Ibn Jud'ān narrated to us, from Abū Nadrah, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ who said: ***"I am the sayyid (master, leader) of the sons of Ādam, and no boasting. The banner of praise will be in my hand. And there will be no prophet; Ādam and everyone besides him, except that they will be under my banner."***[431]

1223 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ يَعْنِي مُحَمَّدًا الْعَدَنِيَّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَلِيِّ بْنِ زَيْدِ بْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ، بِيَدِي لِوَاءُ الْحَمْدِ وَلَا فَخْرَ، وَمَا مِنْ نَبِيٍّ يَوْمَئِذٍ آدَمَ فَمَنْ سِوَاهُ إِلَّا تَحْتَ لِوَائِي**»

1223. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar (i.e. Muhammad Al-'Adani) narrated to us and said: Sufyān narrated to us, from 'Alī ibn Zayd ibn Jud'ān, from Abū Nadrah, from Abū Sa'īd (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I am the sayyid (master, leader) of the sons of Ādam, and no boasting. The banner of praise will be in my hand, and no boasting. And there will be no prophet on that Day; Ādam and everyone besides him, except that they will be under my banner."***

1224 – وَحَدَّثَنَا حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ أَيُّوبَ الْعَابِدُ قَالَ: ثنا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «أَنَا سَيِّدُ وَلَدِ آدَمَ وَلَا فَخْرَ»

1224. And Hamīd ibn Shu'ayb Al-Balkhī narrated to us and said: Yahyā ibn Ayyūb Al-'Ābid narrated to us and said: 'Abdullāh ibn Ja'far narrated to us, from Sahl ibn Abī Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I am the sayyid of the children of Ādam, and no boasting."***[432]

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[431] Narrated by Ahmad (10987), At-Tirmidhī (3148, 3615) and Ibn Majāh. At- Tirmidhī said: *"This is a hasan hadīth."* **I said:** And the one after it testifies to it.

[432] Narrated by Muslim (2278) without his words: ***"And no boasting."***
And it was narrated by Al-Bukhārī (4712) from the *hadīth* of Abū Hurayrah (*radiAllāhu 'anhu*) with the wording: ***"I will be the sayyid (master, leader) of the people on the Day of Resurrection…"***
And he mentioned it.

1225 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ أَنَسِ بْنِ مَالِكٍ، أَنَّ الْأَنْبِيَاءَ، ذُكِرُوا عِنْدَ رَسُولِ اللَّهِ ﷺ فَقَالَ: «وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَسَيِّدُ النَّاسِ يَوْمَ الْقِيَامَةِ وَلَا فَخْرَ وَإِنَّ بِيَدِي لِوَاءَ الْحَمْدِ إِنَّ تَحْتَهُ لَآدَمَ وَمَنْ دُونَهُ وَلَا فَخْرَ»

1225. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Al-Layth ibn Sa'd narrated to us, from Khālid ibn Yazīd, from Sa'īd ibn Abī Hilāl, from Anas ibn Mālik (*radiAllāhu 'anhu*) that the prophets were mentioned in the presence of the Messenger of Allāh ﷺ, so he said: ***"By the One in whose Hand my soul is in, I will verily be the sayyid of all people on the Day of Resurrection, and no boasting. And verily, the banner of praise will be in my hand. Ādam, and everyone besides him, will verily be under it, and no boasting."***[433]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1226 – **فَإِنْ قَالَ قَائِلٌ**: إِيشْ يَحْتَمِلُ قَوْلُ النَّبِيِّ ﷺ، وَلَا فَخْرَ؟ **قِيلَ لَهُ وَاللَّهُ أَعْلَمُ**: يَحْتَمِلُ مِنْ تَوَاضُعِهِ ﷺ، لِمَوْلَاهُ الْكَرِيمِ وَلِلْمُؤْمِنِينَ، أَيْ إِنِّي لَسْتُ أَفْخَرُ عَلَيْكُمْ بِهَذَا وَلَكِنِّي أُحَدِّثُكُمْ بِنِعَمِ اللَّهِ الْكَرِيمِ عَلَيَّ، إِذْ كَانَ اللَّهُ عَزَّ وَجَلَّ قَدْ قَالَ لَهُ:

1226. Then if someone says: *"What does the words of the Prophet ﷺ?"*

It is said to him – and Allāh knows best: It contains (and means) his humbleness ﷺ to his Generous Master and to the *muminūn*. Meaning: I am verily not boasting to you with this. Rather, I am informing you about the blessings of Allāh *Al-Karīm* upon me. Because Allāh ﷻ had said to him:

﴿ وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴾

"And as for the blessing of your Lord (upon you)**, then inform."** (Ad-Duha 93:11)

فَحَدَّثَهُمْ بِنِعَمِ اللَّهِ الْكَرِيمِ عَلَيْهِ.

So he informed them about the blessings of Allāh *Al-Karīm* upon him.

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[433] A similar *hadīth* was narrated by At-Tirmidhī (3610) from the *hadīth* of Anas (*radiAllāhu 'anhu*), and he said: *"A hasan gharīb hadīth."*

100. Chapter: What was narrated about that our Prophet ﷺ will be the first of all people to enter Paradise

1227 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: ثنا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: ثنا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُدْعَانَ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَنَا أَوَّلُ مَنْ يَأْخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا**»

1227. And Mūsā ibn Hārūn narrated to us and said: Muhammad ibn ʻAbbād narrated to us and said: Sufyān ibn ʻUyaynah narrated to us, from Ibn Jud'ān, from Abū Nadrah, from Abū Sa'īd (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I will be the first to grab the ring latch of the gate of Paradise, and I will make it rattle."***[434]

1228 – وَحَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ، وَعُثْمَانُ ابْنَا أَبِي شَيْبَةَ قَالَا: حَدَّثَنَا مُعَاوِيَةُ بْنُ هِشَامٍ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنْ مُخْتَارِ بْنِ فُلْفُلٍ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**أَنَا أَوَّلُ مَنْ يَقْرَعُ بَابَ الْجَنَّةِ**»

1228. And Mūsā ibn Hārūn narrated to us and said: Abū Bakr and ʻUthmān ibnā Abī Shaybah both narrated to us and said: Mu'āwiyah ibn Hishām narrated to us and said: Sufyān Ath-Thawrī narrated to us, from Mukhtār ibn Fulful, from Anas (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I will be the first to knock on the gate of Paradise."***[435]

1229 – وَحَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ دَاوُدَ بْنِ صُبَيْحٍ وَعَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عُمَرَ، وَأَحْمَدُ بْنُ مَنِيعٍ، وَمُحَمَّدُ بْنُ الْجُنَيْدِ، وَعَلِيُّ بْنُ سَهْلِ بْنِ مُغِيرَةَ، وَالْحَسَنُ بْنُ عَرَفَةَ قَالُوا: أَخْبَرَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْمُغِيرَةِ، عَنْ ثَابِتٍ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللهِ ﷺ: «**آتِي بَابَ الْجَنَّةِ فَأَسْتَفْتِحُ فَيَقُولُ الْخَازِنُ: مَنْ أَنْتَ؟، فَأَقُولُ: مُحَمَّدٌ، فَيَقُولُ: بِكَ أُمِرْتُ، لَا أَفْتَحُ لِأَحَدٍ قَبْلَكَ**»

1229. And Mūsā ibn Hārūn narrated to us and said: Ishāq ibn Dāwūd ibn Subayh and ʻAbdullāh ibn Muhammad ibn Yahyā and Ishāq ibn Ibrāhīm ibn ʻAbdir-Rahmān ibn ʻUmar and Ahmad ibn Manī' and Muhammad ibn Al-Junyad and ʻAlī ibn Sahl ibn Mughīrah and Al-Hasan ibn ʻArafah (all) narrated to us and said: Abū An-Nadr Hāshim ibn Al-Qāsim narrated to us and said: Sulaymān ibn Al-Mughīrah narrated to us, from Thābit, from Anas ibn Mālik (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"I will come to the gate of Paradise and ask for it to be opened. Then the keeper will say: 'Who are you?' So I will say: 'Muhammad.' So he will say: 'I was commanded to (wait for) you, (and) not to open for anyone before you.'"***[436]

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[434] This is the completion of the *hadīth* in number (1222), and its *takhrīj* has gone forth.

[435] Narrated by Muslim (196).

[436] Narrated by Ahmad (12397) and Muslim (197).

1230 – وَحَدَّثَنَا مُوسَى قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ: قَالَ: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنِ ابْنِ جُدْعَانَ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَنَا أَوَّلُ مَنْ يَأْخُذُ بِحَلْقَةِ بَابِ الْجَنَّةِ فَأُقَعْقِعُهَا**» قَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى يَدِ رَسُولِ اللَّهِ ﷺ وَهُوَ يَقُولُ: «**فَأُقَعْقِعُهَا**»

قَالَ ابْنُ عَبَّادٍ مَرَّةً أُخْرَى: قَالَ: وَقَالَ أَنَسٌ: كَأَنِّي أَنْظُرُ إِلَى يَدِ رَسُولِ اللَّهِ ﷺ يُحَرِّكُهَا وَوَصَفَهَا سُفْيَانُ وَوَصَفَهُ لَنَا ابْنُ عَبَّادٍ وَجَعَلَ يَقُولُ: هَكَذَا يَمِينًا وَشِمَالًا.

1230. And Mūsā narrated to us and said: Muhammad ibn ʻAbbād narrated to us and said: Sufyān ibn ʻUyaynah narrated to us, from Ibn Jud'ān who said: I heard Anas ibn Malik (*radiAllāhu ʻanhu*) say: The Messenger of Allāh ﷺ said: ***"I will be the first to grab the ring latch of the gate of Paradise, and I will make it rattle."***[437]

Anas said: *"It is as if I am looking at the hand of the Messenger of Allāh ﷺ while he is saying: **'And I will make it rattle.'**"*

Ibn ʻAbbād said another time: He said: And Anas (*radiAllāhu ʻanhu*) said: *"It is as if I am looking at the hand of the Messenger of Allāh ﷺ while he is moving it."*

And Sufyān described it. And Ibn ʻAbbād described it to us, and he started saying: *"Like this, to the right and to the left."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَضَمَّ مُوسَى بْنُ هَارُونَ يَدَهُ وَجَعَلَ يُحَرِّكُهَا، وَضَمَّ أَبُو بَكْرٍ الْآجُرِّيُّ يَدَهُ وَجَعَلَ يُحَرِّكُهَا، وَضَمَّ أَبُو الْقَاسِمِ يَدَهُ وَحَرَّكَهَا، وَضَمَّ أَبُو بَكْرِ بْنُ أَبِي الْفَضْلِ يَدَهُ وَحَرَّكَهَا

And Mūsā ibn Hārūn closed his hand and started moving it. And Abū Bakr Al-Ājurrī closed his hand and started moving it. And Abū Al-Qāsim closed his hand and moved it. And Abū Bakr ibn Abī Al-Fadl closed his hand and moved it.

1231 – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَا: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنِي الْحُسَيْنُ الْجُعْفِيُّ قَالَ: حَدَّثَنِي زَائِدَةُ بْنُ قُدَامَةَ قَالَ: حَدَّثَنِي الْمُخْتَارُ بْنُ فُلْفُلٍ قَالَ: قَالَ أَنَسٌ: قَالَ النَّبِيُّ ﷺ: «**أَنَا أَوَّلُ مَنْ فِي الْجَنَّةِ**»

1231. And Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī ʻUmar narrated to us and said: Al-Hasan Al-Ju'fī narrated to me and said: Zāidah ibn Qudamah narrated to me and said: Al-Mukhtār ibn Fulful narrated to me and said: Anas (*radiAllāhu ʻanhu*) said: The Prophet ﷺ said: ***"I will be the first to be in Paradise."***[438]

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[437] Narrated by Al-Humaydī (1238), Ahmad (12397) and Ay-Tirmidhī (3148) who said: *"This hadīth is hasan."*

[438] Narrated by Ahmad (12419) by way of Al-Husayn ibn ʻAlī with this isnād, and its wording is: ***"I will be the first intercessor in Paradise."*** And its *isnād* is *sahīh*.

101. Chapter: The mention of what was given to the Prophet ﷺ of *shafā'ah* for the creation on the Day of Resurrection specifically for him

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1232 – قَدْ تَقَدَّمَ ذِكْرُ مَا فِي هَذَا الْكِتَابِ، أَعْنِي كِتَابَ الشَّرِيعَةِ فِي بَابِ: مَنْ كَذَّبَ بِالشَّفَاعَةِ فَلَمْ أُحِبُّ إِعَادَتَهُ خَشْيَةَ أَنْ يَطُولَ بِهِ الْكِتَابُ.

1232. It has already been mentioned in this book – I mean the book "Ash-Sharī'ah" – in what is in the chapter: "The one who rejects the *shafā'ah*"[439], so I do not like to repeat it due to fear of the book being too long.

وَبَابُ: الْحَوْضِ الَّذِي أُعْطِيَ النَّبِيُّ ﷺ، ذَكَرْتُهُ فِي بَابِ: مَنْ كَذَّبَ بِالْحَوْضِ فَلَمْ أُحِبُّ إِعَادَتَهُ وَنَذْكُرُ هَا هُنَا مَا لَمْ يَتَقَدَّمْ ذِكْرُهُ

And the issue of the *hawd* (basin) which was given to the Prophet ﷺ I mentioned in the chapter: "The one who rejects the *hawd*"[440], so I do not like to repeat it. And here we will mention what has not already been mentioned.

[439] The author dedicated several chapter to the (issue of the) *shafā'ah*. See them in chapters (61-86).
[440] It has gone forth in chapter (86).

102. Chapter: The mention of the *Kawthar* which was given to the Prophet ﷺ in Paradise

1233 – أَخْبَرَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ الْمَدِينِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ يَعْنِي ابْنَ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ قَالَ: قَالَ لِي مُحَارِبُ بْنُ دِثَارٍ: مَا قَالَ سَعِيدُ بْنُ جُبَيْرٍ فِي الْكَوْثَرِ؟ قُلْتُ: قَالَ ابْنُ عَبَّاسٍ: «هُوَ الْخَيْرُ الْكَثِيرُ» قَالَ ابْنُ عُمَرَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ حَافَّتَاهُ مِنْ ذَهَبٍ يَجْرِي عَلَى الدُّرِّ وَالْيَاقُوتِ**»

1233. Abū Muslim Ibrāhīm ibn ʻAbdillāh Al-Kashshī informed us and said: ʻAlī ibn ʻAbdillāh Al-Madīnī narrated to us and said: Ismāʻīl (i.e. ibn Ibrāhīm) narrated to us and said: ʻAtā ibn As-Sāib narrated to us and said: Muhārib ibn Dithār said to me: *"What did Saʻīd ibn Jubayr say about the Kawthar?"*

I said: Ibn ʻAbbās (*radiAllāhu ʻanhumā*) said: *"It is abundant goodness."*

Ibn ʻUmar (*radiAllāhu ʻanhumā*) said: The Messenger of Allāh ﷺ said: ***"The Kawthar is a river in Paradise. Its two riverbanks are of gold. It flows upon (or over) pearls and jewels."***[441]

1234 – وَأَخْبَرَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: ثنا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِثَارٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْكَوْثَرُ نَهَرٌ فِي الْجَنَّةِ حَافَّتَاهُ مِنْ ذَهَبٍ وَمَجْرَاهُ عَلَى الدُّرِّ وَالْيَاقُوتِ، تُرْبَتُهُ مِنْ أَطْيَبِ مِنَ الْمِسْكِ، وَمَاؤُهُ أَحْلَى مِنَ الْعَسَلِ، وَأَشَدُّ بَيَاضًا مِنَ الثَّلْجِ**»

1234. And Abū Jaʻfar Muhammad ibn Sālih ibn Dharīh Al-ʻUkbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: Muhammad ibn Fudayl narrated to us and said: From ʻAtā ibn As-Sāib, from Muhārib ibn Dithār, from Ibn ʻUmar (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"The Kawthar is a river in Paradise. Its two riverbanks are of gold, and its watercourse runs over pearls and jewels. Its soil is more fragrant than musk, and its water is sweeter than honey and whiter than snow."***[442]

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[441] Narrated by Ahmad (5913, 6476), Ibn Majāh (4334) and At-Tirmidhī (3361) who said: *"This hadīth is hasan sahīh."*

[442] See the one before it.

1235 – وَأَخْبَرَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ زُرَيْعٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي عَرُوبَةَ، عَنْ قَتَادَةَ، أَنَّ أَنَسَ بْنَ مَالِكٍ أَنْبَأَهُمْ: أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**بَيْنَمَا أَنَا أَسِيرُ فِي الْجَنَّةِ إِذْ عَرَضَ لِي نَهْرٌ حَافَّتَاهُ قِبَابُ اللُّؤْلُؤِ الْمُجَوَّفِ، فَقَالَ الْمَلَكُ: أَتَدْرِي مَا هَذَا؟ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَ رَبُّكَ، وَضَرَبَ بِيَدِهِ إِلَى أَرْضِهِ فَأَخْرَجَ مِنْ طِينِهِ الْمِسْكَ**»

1235. And Abū Bakr Ja'far ibn Muhammad Al-Firyābī informed us and said: 'Abdul-A'la ibn Hammād An-Narsī narrated to us and said: Yazīd ibn Zuray' narrated to us and said: Sa'īd ibn Abī 'Arūbah narrated to us, from Qatādah that Anas ibn Mālik (*radiAllāhu 'anhu*) informed them that the Messenger of Allāh ﷺ said: ***"While I was walking in Paradise, a river appeared to me whose two riverbanks were domes of hollowed out pearls. Then the angel said: 'Do you know what that is? That is the Kawthar which your Lord has given to you.' And he struck the ground with his hand, and he made musk come out from its clay."***[443]

1236 –وَأَخْبَرَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا مَعْنُ بْنُ عِيسَى، عَنِ ابْنِ أَخِي الزُّهْرِيِّ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ مُسْلِمٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَجُلًا أَتَى رَسُولَ اللَّهِ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ مَا الْكَوْثَرُ؟ فَقَالَ رَسُولُ اللَّهِ: «**هُوَ نَهْرٌ أَعْطَانِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ، وَأَحْلَى مِنَ الْعَسَلِ، فِيهِ طُيُورٌ أَعْنَاقُهَا كَأَعْنَاقِ الْجُزُرِ**»، فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :يَا رَسُولَ اللَّهِ إِنَّهَا لَنَاعِمَةٌ فَقَالَ: «**آكِلُهَا أَنْعَمُ مِنْهَا**»

1236. And Al-Firyābī informed us and said: Qutaybah ibn Sa'īd narrated to us and said: Ma'an ibn 'Īsā narrated to us, from the nephew of Az-Zuhrī, from his father 'Abdullāh ibn Muslim who said: Anas ibn Mālik informed me that a man came to the Messenger of Allah ﷺ and said: *"O Messenger of Allāh, what is Al-Kawthar?"*

So the Messenger of Allāh ﷺ said: ***"It is a river in Paradise which my Lord ﷻ gave to me. It is whiter than milk, sweeter than honey and it has bird that have necks like the necks of camels."***

Then 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"O Messenger of Allāh, they must be delicate."*

So he said: ***"The one who eats them is more delicate than them."***[444]

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[443] Narrated by Ahmad (13156, 13425) and Al-Bukhārī (4964, 7517).

[444] Narrated by Ahmad (13480), An-Nasāī in "Al-Kubrā" (11639) and At-Tirmidhī (2542) who said: *"This hadīth is hasan."* And see: "Al-'Ilal" by Ad-Dāraqutnī (2606).
And it was narrated by Ahmad (13311, 13475) and in that, the one who says: *"They must be delicate"* is Abū Bakr As-Siddīq (*radiAllāhu 'anhu*).

1237 – وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنِ الْمُخْتَارِ بْنِ فُلْفُلٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: أَغْفَى رَسُولُ اللَّهِ ﷺ إِغْفَاءَةً فَرَفَعَ رَأْسَهُ مُتَبَسِّمًا، فَإِمَّا قَالَ لَهُمْ وَإِمَّا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ لِمَ ضَحِكْتَ؟ قَالَ: **"إِنَّهُ أُنْزِلَتْ عَلَيَّ آنِفًا سُورَةٌ**، فَقَرَأَ:

1237. And Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Hannād ibn As-Sarrī narrated to us and said: Ibn Fudayl narrated to us, from Al-Mukhtār ibn Fulful who said: I heard Anas ibn Malik (*radiAllāhu 'anhu*) say: The Messenger of Allah ﷺ dozed of into a light sleep, and then he raised his head while smiling. Then either he said to them, or they said to him (first): *"O Messenger of Allāh, why did you laugh?"* He said: ***"Just before, a sūrah was revealed to me."*** Then he recited:

﴿ بِسْمِ ٱللَّهِ ٱلرَّحْمَٰنِ ٱلرَّحِيمِ ﴾﴿ إِنَّآ أَعْطَيْنَٰكَ ٱلْكَوْثَرَ ﴾

"In the Name of Allāh, *Ar-Rahmān Ar-Rahīm*. We have verily given you Al-Kawthar." (Al-Kawthar 108:1)

حَتَّى خَتَمَهَا فَلَمَّا قَرَأَهَا قَالَ: «هَلْ تَدْرُونَ مَا الْكَوْثَرُ؟»، قَالُوا: اللَّهُ وَرَسُولُهُ أَعْلَمُ قَالَ: «فَإِنَّهُ نَهْرٌ وَعَدَنِيهِ رَبِّي عَزَّ وَجَلَّ فِي الْجَنَّةِ عَلَيْهِ خَيْرٌ كَثِيرٌ، عَلَيْهِ حَوْضٌ يَرِدُ عَلَيْهِ أُمَّتِي يَوْمَ الْقِيَامَةِ، آنِيَتُهُ كَعَدَدِ الْكَوَاكِبِ»

Until he finished it. Then when he had recited it he said: ***"Do you know what Al-Kawthar is?"*** They said: *"Allāh and His Messenger know best."*

He said: ***"It is verily a river which my Lord ﷻ has promised me in Paradise. There is much goodness upon it. Upon it is a hawd (basin) which my ummah will reach on the Day of Resurrection. (The number of) its vessels is like the number of the stars."***[445]

1238 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عَدِيٍّ قَالَ: حَدَّثَنَا حُمَيْدٌ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**دَخَلْتُ الْجَنَّةَ فَرَأَيْتُ فِيهَا نَهَرًا حَافَّتَاهُ خِيَامُ اللُّؤْلُؤِ، فَضَرَبْتُ بِيَدِي إِلَى مَا يَجْرِي فِيهِ الْمَاءُ فَإِذَا مِسْكٌ أَذْفَرُ، فَقُلْتُ: يَا جِبْرِيلُ مَا هَذَا؟ قَالَ هَذَا الْكَوْثَرُ الَّذِي أَعْطَاكَهُ اللَّهُ عَزَّ وَجَلَّ**»

1238. And Abū Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Muhammad ibn Abī 'Adī narrated to us and said: Humayd narrated to us, from Anas (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"I entered into Paradise, and in it I saw a river with riverbanks made of tents of pearls. Then I struck my hand upon what runs in it of water, and it was strong smelling musk. So I said: 'O Jibrīl, what is this?'***

He said: 'This is the Kawthar which Allāh ﷻ has given to you.'"[446]

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[445] Narrated by Muslim (400) and Abū Dāwūd (784, 4747).

[446] Its *takhrīj* has gone forth in number (1069).

1239 – وَأَخْبَرَنَا ابْنُ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا أَبُو زُبَيْدٍ، عَنْ مُطَرِّفٍ، عَنْ أَبِي إِسْحَاقَ، عَنْ أَبِي عُبَيْدَةَ قَالَ: قَالَتْ عَائِشَةُ رَحِمَهَا اللَّهُ: "الْكَوْثَرُ نَهْرٌ أُعْطِيَهُ رَسُولُ اللَّهِ ﷺ فِي بُطْنَانِ الْجَنَّةِ قَالَ: قُلْتُ: وَمَا بُطْنَانُ الْجَنَّةِ قَالَتْ: وَسَطُ الْجَنَّةِ، شَاطِئَاهُ دُرٌّ مُجَوَّفٌ أَوْ دُرَّةٌ مُجَوَّفَةٌ

1239. And Ibn Dharīh Al-'Ukbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: Abū Zubayd narrated to us, from Mutarrif, from Abū Ishāq, from Abū 'Ubaydah who said: 'Āishah – *rahimahāllāh* – said: *"The Kawthar is a river in the butnān of Paradise which was given to the Messenger of Allāh* ﷺ*."*

He said: I said: *"And what is the butnān of Paradise?"*

She said: *"The middle (or centre) of it. Its shores is made of hollowed out pearls."*[447]

1240 – وَأَخْبَرَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ سُلَيْمَانَ لُوَيْنٌ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنْ مُحَمَّدِ بْنِ عَوْنٍ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1240. And Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī informed us and said: Muhammad ibn Sulaymān Luwayn narrated to us and said: Ismā'īl ibn Zakariyyā narrated to us, from Muhammad ibn 'Awn, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding His ﷻ Words:

﴿ إِنَّآ أَعۡطَيۡنَٰكَ ٱلۡكَوۡثَرَ ﴾

"We have verily given you Al-Kawthar." (Al-Kawthar 108:1)

قَالَ: «هُوَ نَهْرٌ فِي الْجَنَّةِ عُمْقُهُ سَبْعُونَ أَلْفَ فَرْسَخٍ، مَاؤُهُ أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ، شَاطِئَاهُ مِنْ لُؤْلُؤٍ وَزَبَرْجَدٍ وَيَاقُوتٍ، خَصَّ اللَّهُ عَزَّ وَجَلَّ بِهِ نَبِيَّهُ مُحَمَّدًا ﷺ دُونَ الْأَنْبِيَاءِ عليهم السلام»

He said: *"It is a river in Paradise. Its depth is seventy-thousand farsakh*[448]*. Its water is whiter than milk and sweeter than honey. Its shores are made of pearls, gems and jewels. Allah* ﷻ *singled out His Prophet Muhammad* ﷺ *with it, bedsides the (other) prophets ('alayhimus-salām)."*

[447] Narrated by Ahmad (26403) and Al-Bukhārī (4965).

[448] **Translator:** A *farsakh* is an old measurement unit that equals 3 miles (or 4,8km).

103. Chapter: The mention of what Allāh ﷻ singled out His Prophet ﷺ in of *Al-Maqām Al-Mahmūd* (the praised position) on the Day of Resurrection

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1241 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ اللَّهَ عَزَّ وَجَلَّ أَعْطَى نَبِيَّنَا ﷺ، مِنَ الشَّرَفِ الْعَظِيمِ وَالْحَظِّ الْجَزِيلِ مَا لَمْ يُعْطِهِ نَبِيًّا قَبْلَهُ مِمَّا قَدْ تَقَدَّمَ ذِكْرُنَا لَهُ، وَأَعْطَاهُ الْمَقَامَ الْمَحْمُودَ يَزِيدُهُ شَرَفًا وَفَضْلًا، جَمَعَ اللَّهُ الْكَرِيمُ لَهُ فِيهِ كُلَّ حَظٍّ جَمِيلٍ مِنَ الشَّفَاعَةِ لِلْخَلْقِ وَالْجُلُوسِ عَلَى الْعَرْشِ، خَصَّ اللَّهُ الْكَرِيمُ بِهِ نَبِيَّنَا ﷺ، وَأَقَرَّ لَهُ بِهِ عَيْنَهُ يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ سَرَّ اللَّهُ الْكَرِيمُ بِهِ الْمُؤْمِنِينَ مِمَّا خَصَّ بِهِ نَبِيَّهُمْ مِنَ الْكَرَامَةِ الْعَظِيمَةِ وَالْفَضِيلَةِ الْجَمِيلَةِ **تَلَقَّاهَا الْعُلَمَاءُ بِأَحْسَنِ الْقَبُولِ** فَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ، قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ مُحَمَّدٍ ﷺ:

1241. Know – may Allāh have mercy upon us and you – that Allāh ﷻ gave our Prophet ﷺ a great honour and abundant fortune which He never gave to a prophet before him, from that which we have previously mentioned. And He (also) gave him "*Al-Maqām Al-Mahmūd*" (the praised position) in which He increased him in honour and virtue. In it (i.e. the praised position) Allāh *Al-Karīm* gathered every beautiful fortune of:

a. The *shafā'ah* for the creation.

b. And sitting upon the Throne.

Allāh *Al-Karīm* singled out our Prophet ﷺ in this, and He made him happy by it. Both the first and the last (generations) envy him due to it. Allāh *Al-Karīm* made the *muminūn* happy due to what He singled out their Prophet in of great honour and beautiful virtue. **The scholars accepted it with the best acceptance.** So all praise is due to Allāh for that.[449]

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[449] The author – *rahimahullāh* – here conveys the agreement of *Ahlus-Sunnah wal-Āthār* upon the people of *Sunnah* accepting the *tafsīr* (explanation) of *Al-Maqām Al-Mahmūd* (the praised position) with the *shafā'ah*, and with what Mujāhid – *rahimahullāh* – explained it with of (Allāh) letting the Prophet ﷺ sit on the Throne.
And several people conveyed this agreement, and the people of *Sunnah* continue to convey it from generation to generation. And from this is:
1. Ibn 'Umayr said: I heard Ahmad ibn Hanbal when he was asked about the *hadīth* of Mujāhid; that Muhammad ﷺ will be made to sit on the Throne? So he said: *"The scholars met it with acceptance. We accept the narration as it came."* ["Ibtāl At-Tawīlāt" (448)].
2. Abū Bakr As-Sāghānī (270h) said: *"I have lived for over eighty years. I never came to know that anyone rejected the hadīth of Mujāhid, except a jahmī. And the leaders brought it to the (different) countries, and the scholars met it with acceptance for over the last hundred and fifty years."*
3. Hamdān ibn 'Alī Abū Ja'far Al-Warrāq (271h) said: *"I wrote it down fifty years ago, and I never saw anyone reject it, except the people of bida' (innovation)."*
4. 'Alī ibn Dāwūd Al-Qantarī (272h) said: *"I have lived for eighty-four years. I never saw anyone reject this virtue, except a jahmī."* =

Allāh ﷻ said to His Prophet Muhammad ﷺ:

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"And spend a part of the night in prayer; an addition for yourself. Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

1242 – حَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا سُفْيَانُ يَعْنِي الثَّوْرِيَّ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ، عَنْ حُذَيْفَةَ بْنِ الْيَمَانِ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :

1242. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Ahmad ibn Mani' narrated to us and said: Ishāq Al-Azraq narrated to us and said: Sufyān (i.e. Ath-Thawrī) narrated to us, from Abū Ishāq, from Silah ibn Zufar, from Hudhayfah ibn Al-Yamān (*radiAllāhu 'anhu*) regarding His ﷻ Words:

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

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5. Abū Dāwūd As-Sijistānī (275h) – the author of "As-Sunan" – said: *"Whoever rejects this, then for us he is accused (in his religion). And the people continue to narrate this while wanting to enrage the Jahmiyyah."*

6. 'Abdullāh ibn Ahmad ibn Hanbal (290h) said: *"I never saw anyone from the scholars of hadīth reject it. And during the time where we heard it, there were scholars with us (who said) that it is only the Jahmiyyah who reject this."*

7. And Muhammad ibn 'Uthmān ibn Abī Shaybah (297h) said: *"And it has reached me about some of the juhhāl (ignorant people) that they reject this hadīth, due to his little knowledge in his rejection about, that the scholars before him allowed it, from those whom we have mentioned. And I do not know anyone from those whom I have mentioned this hadīth from, except that he accepted the hadīth in accordance with what came in the narration."*

8. Ibrāhīm ibn Muhammad ibn Al-Hārith Al-Asbahānī said: *"The scholars have narrated this hadīth for the last hundred and sixty years, and no-one rejects it, except the people of bida'."*

9. Abū Bakr Yahyā ibn Abī Tālib (275) said: *"And I do not know that anyone rejected the hadīth of Mujāhid; that (Allāh) lets the Prophet ﷺ sit on the Throne. The scholars of hadīth accepted it and they narrated it openly in front of people. They do not reject this, and they meet it with acceptance and being happy with this (virtue)."*

These are the statements which Al-Khallāl – *rahimahullāh* – mentioned in his book "As-Sunnah" (The mention of *Al-Maqām Al-Mahmūd*).

10. Ahmad ibn Sulaymān Abū Bakr An-Najjād (348h): *"And that which we worship Allāh – the Exalted – by… that Al-Maqām Al-Mahmūd is him ﷺ sitting with his Lord upon the Throne… and this is what I met our scholars upon (i.e. believing in); the companions of Abū 'Abdillāh Ahmad ibn Muhammad ibn Hanbal… The people met it with acceptance, and no-one would reject this, nor would it be disputed."* ["Tabaqāt Al-Hanābilah" (3/19-21)].

I said: And following up upon the words of the scholars of *Sunnah* and knowledge in their conveyance of the agreement upon accepting is extremely long, so how can anyone after this dare to oppose (and disagree with) these leaders?!

قَالَ: "يَجْمَعُ اللَّهُ الْخَلْقَ فِي صَعِيدٍ وَاحِدٍ، يُسْمِعُهُمُ الدَّاعِيَ، وَيُنْفُذُهُمُ الْبَصَرُ، عُرَاةً، حُفَاةً، قِيَامًا، سُكُونًا، فَيُنَادِي مُحَمَّدٌ ﷺ، فَيَقُولُ: «**لَبَّيْكَ رَبِّ وَسَعْدَيْكَ، وَالْخَيْرُ بِيَدَيْكَ، وَالْمَهْدِيُّ مَنْ هَدَيْتَ، وَعَبْدُكَ بَيْنَ يَدَيْكَ، وَمِنْكَ وَإِلَيْكَ، وَلَا مَنْجَا وَلَا مَلْجَأَ مِنْكَ إِلَّا إِلَيْكَ، تَبَارَكْتَ وَتَعَالَيْتَ، سُبْحَانَكَ رَبَّ الْبَيْتِ**» قَالَ: فَذَلِكَ الْمَقَامُ الْمَحْمُودُ قَالَ إِسْحَاقُ: وَحَدَّثَنَاهُ شَرِيكٌ بِهَذَا الْإِسْنَادِ فَزَادَ: «الَّذِي يَغْبِطُهُ بِهِ الْأَوَّلُونَ وَالْآخِرُونَ»

He said: *"Allāh will gather the creation on one plane. The caller will make them hear and they can be seen clearly; naked, barefooted, standing silently. Then Muhammad ﷺ will call out saying:* ***'I am at Your service my Lord, and I am happy due to You. And the goodness is in Your Hands. And the guided is the one You have guided. And Your slave is in front of You. And from You and to You. There is no safety or refuge from You, except with You. Blessed and Exalted is You. Glorified are You, the Lord of the House.'***"

He said: *"And this is the praised position."*

Ishāq said: And Sharīk narrated it to us with this *isnād*, and he added: *"For which the first and the last will envy him."*[450]

1243 – وَحَدَّثَنَا أَيْضًا قَاسِمٌ الْمُطَرِّزُ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَخْبَرَنَا مَعْمَرٌ، وَالثَّوْرِيُّ، عَنْ أَبِي إِسْحَاقَ، عَنْ صِلَةَ بْنِ زُفَرَ الْعَبْسِيِّ قَالَ: سَمِعْتُ حُذَيْفَةَ يَقُولُ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :

1243. And Qāsim Al-Mutarriz also narrated to us and said: Abū Bakr ibn Zanjūyah narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar and Ath-Thawrī narrated to us, from Abū Ishāq, from Silah ibn Zufar Al-'Absī who said: I heard Hudhayfah (*radiAllāhu 'anhu*) say about the Words of Allāh ﷻ:

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

[فَذَكَرَ مِثْلَ حَدِيثِ إِسْحَاقَ الْأَزْرَقِ سَوَاءً وَزَادَ: الْمَقَامُ الْمَحْمُودُ الَّذِي قَالَ اللَّهُ عَزَّ وَجَلَّ:

Then he mentioned the same as the *hadīth* of Ishāq Al-Azraq, and he added: *"(This is) the praised position about which Allāh ﷻ said:*

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)"

[450] Narrated by 'Abdur-Razzāq in his "Tafsīr" (1609), Ibn Abī Shaybah (32402), At-Tabarī (15/43) and Al-Lālakāī (1928). And it is a sahīh narration from Hudhayfah (*radiAllāhu 'anhu*). And what is in the two "Sahīh" from the *hadīth* about the *shafā'ah* testifies to it.

1244 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا يُونُسُ بْنُ حَبِيبٍ الْأَصْبَهَانِيُّ قَالَ: ثنا أَبُو دَاوُدَ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا الْمَسْعُودِيُّ، عَنْ عَاصِمٍ، عَنْ أَبِي وَائِلٍ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ قَالَ: "إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ، وَإِنَّ مُحَمَّدًا سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ، وَأَكْرَمُ الْخَلَائِقِ عَلَى اللَّهِ عَزَّ وَجَلَّ، وَقَرَأَ:

1244. Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Yūnus ibn Habīb Al-Asbahānī narrated to us and said: Abū Dāwūd At-Tiyālisī narrated to us and said: Al-Mas'ūdī narrated to us, from 'Āsim, from Abū Wāil, from 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) who said: *"Allāh ﷻ verily took Ibrāhīm as a close friend. And verily, your companion is the close friend of Allāh. And verily, Muhammad ﷺ will be the leader of the sons of Ādam on the Day of Resurrection. And the Prophet of Allāh is verily the most honourable of the creations to Allāh ﷻ."* And he recited:

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

1245 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الْمَلِكِ بْنِ زَنْجُوَيْهِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يُوسُفَ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قَيْسٌ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ اتَّخَذَ إِبْرَاهِيمَ خَلِيلًا، وَإِنَّ صَاحِبَكُمْ خَلِيلُ اللَّهِ، وَإِنَّ مُحَمَّدًا ﷺ سَيِّدُ وَلَدِ آدَمَ يَوْمَ الْقِيَامَةِ ثُمَّ قَرَأَ:

1245. And Abū Muhammad Yahyā ibn Muhammad ibn Sā'id: Muhammad ibn 'Abdil-Malik ibn Zanjūyah narrated to us and said: Muhammad ibn Yūsuf Al-Firyābī narrated to us and said: Qays narrated to us, from 'Asim ibn Abī An-Najud, from Zirr, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: *"Allāh ﷻ verily took Ibrāhīm as a close friend. And verily, your companion is the close friend of Allāh. And verily, Muhammad ﷺ will be the leader of the sons of Ādam on the Day of Resurrection."* And he recited:

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

1246 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعِيدٍ الْجَوْهَرِيُّ، وَزُهَيْرُ بْنُ مُحَمَّدٍ، وَاللَّفْظُ لِزُهَيْرٍ قَالَ: أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ الْمُبَارَكِ قَالَ: حَدَّثَنَا الصَّعْقُ بْنُ حَزْنٍ، عَنْ عَلِيِّ بْنِ الْحَكَمِ، عَنْ عُثْمَانَ بْنِ عُمَيْرٍ، عَنْ أَبِي وَائِلٍ، عَنِ ابْنِ مَسْعُودٍ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**إِنِّي لَقَائِمٌ يَوْمَئِذٍ الْمَقَامَ الْمَحْمُودَ**» قَالَ: فَقَالَ مُنَافِقٌ لِشَابٍّ مِنَ الْأَنْصَارِ: سَلْهُ مَا الْمَقَامُ الْمَحْمُودُ، فَسَأَلَهُ قَالَ: «**يَوْمَ يَنْزِلُ اللَّهُ تبارك وتعالى عَلَى كُرْسِيِّهِ يَبِطُّ بِهِ كَمَا يَبِطُّ الرَّحْلُ الْحَدِيدُ وَهُوَ كَسَعَةِ مَا بَيْنَ السَّمَاءِ وَالْأَرْضِ، وَيُجَاءُ بِكُمْ عُرَاةً حُفَاةً فَيَكُونُ أَوَّلُ مَنْ يُكْسَى إِبْرَاهِيمُ عليه السلام يَقُولُ اللَّهُ عَزَّ وَجَلَّ :اكْسُوا خَلِيلِي، فَيُؤْتَى بِرَيْطَتَيْنِ بَيْضَاوَيْنِ مِنْ رِيَاطِ الْجَنَّةِ، ثُمَّ أُكْسَى عَلَى أَثَرِهِ فَأَقُومُ عَنْ يَمِينِ اللَّهِ عَزَّ وَجَلَّ مَقَامًا مَحْمُودًا يَغْبِطُنِي بِهِ الْأَوَّلُونَ وَالْآخِرُونَ، وَيَسِيرُ لِي نَهْرٌ مِنَ الْكَوْثَرِ إِلَى حَوْضِي**» قَالَ: يَقُولُ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ قَطُّ لَقَلَّمَا جَرَى نَهْرٌ إِلَّا عَلَى حَالٍ وَرَضْرَاضٍ، فَسَلْهُ فِيمَ يَجْرِي النَّهَرُ، فَقَالَ: «**فِي حَالَةٍ مِنَ الْمِسْكِ وَرَضْرَاضٍ**» قَالَ: يَقُولُ الْمُنَافِقُ: لَمْ أَسْمَعْ كَالْيَوْمِ قَطُّ لَقَلَّمَا

يَجْرِي نَهْرٌ قَطُّ إِلَّا كَانَ لَهُ نَبَاتٌ قَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ هَلْ لِذَلِكَ النَّهَرِ نَبَاتٌ؟ قَالَ: «**نَعَمْ**» قَالَ: وَمَا هُوَ قَالَ: «**قُضْبَانُ الذَّهَبِ**» قَالَ: فَسَلَهُ هَلْ لِتِلْكَ الْقُضْبَانِ ثَمَرٌ قَالَ: «**نَعَمِ اللُّؤْلُؤُ وَالْجَوْهَرُ**» قَالَ: فَسَلْهُ عَنْ شَرَابِ الْحَوْضِ قَالَ الْأَنْصَارِيُّ: يَا رَسُولَ اللَّهِ فَمَا شَرَابُ الْحَوْضِ؟ قَالَ: «**أَشَدُّ بَيَاضًا مِنَ اللَّبَنِ وَأَحْلَى مِنَ الْعَسَلِ مَنْ سَقَاهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ شَرْبَةً لَمْ يَظْمَأْ بَعْدَهَا أَبَدًا، وَمَنْ حَرَمَهُ لَمْ يُرْوَ بَعْدَهَا أَبَدًا**»

1246. And Abū Muhammad ibn Sā'id narrated to us and said: Ibrāhīm ibn Sa'īd Al-Jawharī and Zuhayr ibn Muhammad – and the wording is from Zuhayr – narrated to us and said: 'Abdur-Rahmān ibn Al-Mubārak narrated to us and said: As-Sa'iq ibn Hazn narrated to us, from 'Alī ibn Al-Hakam, from 'Uthmān ibn 'Umayr, from Abū Wāil, from Ibn Mas'ūd (*radiAllāhu 'anhu*), from the Messenger of Allāh ﷺ who said: ***"On that day I will verily stand (or be) in a praised position."***

He said: Then a *munāfiq* said to a young man from the *Ansār* : *"Ask him; what is the praised position?"* So he asked him, and he said: ***"On that Day Allāh – tabāraka wa ta'ālā – will descend upon His Kursī. It will creak like a new saddle creaks. And it is like the width of the heavens and the earth. And you will be brought naked and barefoot. Then the first to be clothed will be Ibrāhīm ('alayhis-salām). Allāh ﷻ will say: 'Clothe My close friend.' Then two capes (or coverings) are brought from the capes of Paradise. And then I will be covered after him. Then I will stand at the right Hand of Allāh ﷻ in a praised position, for which the first and the last (generations) will envy me. And a river will be made to flow for me, from Al-Kawthar to my hawd (basin)."***

He said: The *munāfiq* says: *"I have never heard anything like (what I have heard) today. Little is it that a river flows, except upon a bed of gravel. So ask him how the river runs?"* He said: ***"On a bed of musk and gravel."***

He said: The *munāfiq* says: *"I have never heard anything like (what I have heard) today. Little is it that a river flows, except that it has some plants."* The *ansārī* said: *"O Messenger of Allāh, does that river have plants?"* He said: ***"Yes."*** He said: *"And what are they?"* He said: ***"Rods of gold."***

He said: *"Then ask him about the drink of the hawd?"* The *ansārī* said: *"O Messenger of Allāh, then what is the drink of the hawd?"*

He said: ***"It is whiter than milk and sweeter than honey. Whomever Allāh ﷻ gives to drink from it one time, he will never become thirsty again. And whoever He prohibits from it, then he will never be satisfied (from his thirst)."***[451]

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[451] Narrated by Ahmad (3787), Ad-Dārimī (2966), Al-Bazzār (1534) and At-Tabarānī in "Al-Kabīr" (10017). And in its *isnād* is 'Uthmān ibn 'Umar. Abū Hātim said: *"Weak in hadīth, munkar in hadīth. Shu'bah was not pleased with him."* And he was (also) declared weak by Ahmad, Ibn Ma'īn and Ad-Dāraqutnī.

1247 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ وَأَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَا: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ أَبِي صَفْوَانَ الثَّقَفِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ كَثِيرٍ الْعَنْبَرِيُّ قَالَ: حَدَّثَنَا سَلْمُ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا سَعِيدٌ الْجُرَيْرِيُّ قَالَ: حَدَّثَنَا سَيْفٌ السَّدُوسِيُّ، عَنْ عَبْدِ اللَّهِ بْنِ سَلَامٍ قَالَ: «إِذَا كَانَ يَوْمُ الْقِيَامَةِ جِيءَ بِنَبِيِّكُمْ فَأُقْعِدَ بَيْنَ يَدَيِ اللَّهِ عَزَّ وَجَلَّ عَلَى كُرْسِيِّهِ، فَقَالَ: رَجُلٌ لِأَبِي سَعِيدٍ الْجُرَيْرِيِّ: يَا أَبَا سَعِيدٍ: إِذَا كَانَ عَلَى كُرْسِيِّهِ فَهُوَ مَعَهُ قَالَ: وَيْلَكُمْ، هَذَا أَقَرُّ حَدِيثٍ فِي الدُّنْيَا لِعَيْنِي»

1247. Abū Bakr ibn Abī Dāwūd As-Sijistānī and Abū Muhammad Yahyā ibn Muhammad ibn Sā'id both narrated to us and said: Muhammad ibn 'Uthmān ibn Abī Safwān Ath-Thaqafī narrated to us and said: Yahyā ibn Kathīr Al-'Anbarī narrated to us and said: Salm ibn Ja'far narrated to us and said: Sa'īd Al-Jurayrī narrated to us and said: Sayf As-Sadūsī narrated to us, from 'Abdullāh ibn Salām (*radiAllāhu 'anhu*) who said: *"When it will be the Day of Resurrection, your Prophet will be brought and he will be made to sit in front of Allāh ﷻ upon His Kursī."* Then a man said to Abū Mas'ūd Al-Jurayri: *"O Abū Mas'ūd, if he is upon His Kursī, is he then with Him?"* He said: *"Woe to you! This is the hadīth in dunyā that make me the most happy."*[452]

1248 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ أَبُو عَبْدِ الرَّحْمَنِ الْكُوفِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا دَاوُدُ يَعْنِي ابْنَ يَزِيدَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ قَالَ أَبُو عَبْدِ الرَّحْمَنِ: وَحَدَّثَنَا أَبُو أُسَامَةَ، عَنْ دَاوُدَ بْنِ يَزِيدَ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ ﷺ: ﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾ قَالَ: «**الشَّفَاعَةُ**» وَفِي حَدِيثِ أَبِي أُسَامَةَ: «**هُوَ الْمَقَامُ الَّذِي يَشْفَعُ فِيهِ لِأُمَّتِهِ**»

1248. Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: 'Abdullāh ibn 'Umar Abū 'Abdir-Rahmān Al-Kūfī narrated to us and said: Wakī' narrated to us and said: Dāwūd (i.e. ibn Yazīd) narrated to us, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ. Abū 'Abdir-Rahmān said: And Abū Usāmah narrated to us, from Dāwūd ibn Yazīd, from Abū Hurayrah (*radiAllāhu 'anhu*), from the Prophet ﷺ: **"Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79)

He said: ***"The shafā'ah (intercession)."***

And in the *hadīth* of Abū Usāmah: ***"That is the position in which he intercedes for his ummah."***[453]

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[452] Narrated by Ibn Abī 'Asim in "As-Sunnah" (805), Ibn Jarīr in "At-Tafsīr" (15/148), Al-Khallāl in "As-Sunnah" (237) and Al-Qādī Abū Ya'lā in "Ibtāl At-Tawīlāt" (444).
And its *isnād* is good. All of its narrators are trustworthy and known, except Sayf As-Sadūsī, and he is the *shaykh* of Al-Jurayrī. And he accepted his narration of this *athar*, and he used it as an argument. And the people of *Sunnah* also used it as an argument in their books about *i'tiqād*.

[453] Narrated by Ahmad (9684, 10839).
And Al-Bukhārī (4718) narrated from Ibn 'Umar (*radiAllāhu 'anhumā*) who said: *"On the Day of Resurrection the people will fall on their knees. Every nation will follow its prophet. They will say: 'O fulān, intercede. O fulān, intercede.' Until the intercession will end at the Prophet ﷺ. So on that Day Allāh will raise him to a praised position."*

1249 – وَحَدَّثَنَا أَبُو مُحَمَّدِ بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ قَالَ: حَدَّثَنَا دَاوُدَ الْأَوْدِيُّ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :

1249. And Abū Muhammad ibn Sā'id narration to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: Muhammad ibn 'Ubayd narrated to us and said: Dāwūd Al-Awdī narrated to us, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) regarding the Words of Allāh ﷻ:

﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾

"Perhaps your Lord will raise you to a praised position." (Al-Isrā 17:79)

قَالَ: قَالَ النَّبِيُّ ﷺ: «**هُوَ الْمَقَامُ الَّذِي أَشْفَعُ فِيهِ لِأُمَّتِي**»

He said: The Prophet ﷺ said: ***"That is the position in which I intercede for my ummah."***

1250 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عُمَرَ الرَّقِّيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ يُونُسَ، عَنْ رِشْدِينَ بْنِ كُرَيْبٍ، عَنْ أَبِيهِ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ: ﴿ عَسَىٰٓ أَن يَبۡعَثَكَ رَبُّكَ مَقَامٗا مَّحۡمُودٗا ﴾ قَالَ: الْمَقَامُ الْمَحْمُودُ: الشَّفَاعَةُ.

1250. And Abū 'Abdillāh Ahmad ibn Al-Hasan ibn 'Abdil-Jabbār As-Sūfī narrated to us and said: Sulaymān ibn 'Umar Ar-Raqqī narrated to us and said: 'Īsā ibn Yūnus narrated to us, from Rishdīn ibn Kurayb, from his father, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding the Words of Allāh ﷻ: **"Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79)

He said: *"The praised position is the shafā'ah."*[454]

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[454] The *tafsīr* of *Al-Maqām Al-Mahmūd* (the praised position) with the *shafā'ah* is firmly established from the Prophet ﷺ as in the "Sahīhayn". And what was narrated from Mujāhid – *rahimahullāh* – of explaining *Al-Maqām Al-Mahmūd* with the sitting does not oppose this. And I did not find anyone from the people of *Sunnah* and knowledge, who is relied upon, who says that the *tafsīr* of Mujāhid opposes what is established in the *Sunnah*.

- Al-Karjī said in "Nukat Al-Qurān" (2/180) at His – the Exalted – Words: **"Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79) *"The tafsīr of Mujāhid from the narration of Al-Layth from him, is not established for the Mu'tazilah and the Jahmiyyah.*
And the tafsīr which was narrated from him ﷺ, that he said: ***"That is the position in which I intercede for my ummah."*** *This does not repel the tafsīr of Mujāhid."*

- And the *Shaykh* Muhammad ibn Ibrāhīm Āl Ash-Shaykh said in "Majmū' Al-Fatāwā" (2/136) regarding the *tafsīr* of the *Al-Maqām Al-Mahmūd* (the praised position): *"It is said: The greater shafā'ah (intercession). And it is (also) said: Letting him sit with Him upon the Throne, just as this is well-known from the belief of Ahlus-Sunnah. And the apparent is that there is no negation between the two statements. And it is possible to gather between them by (saying) that both of them are from this (i.e. a praised position). And letting him sit upon the Throne is greater."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1251 – وَأَمَّا حَدِيثُ مُجَاهِدٍ فِي فَضِيلَةِ النَّبِيِّ ﷺ، وَتَفْسِيرُهُ لِهَذِهِ الْآيَةِ: أَنَّهُ يُقْعِدُهُ عَلَى الْعَرْشِ، فَقَدْ تَلَقَّاهَا الشُّيُوخُ مِنْ أَهْلِ الْعِلْمِ وَالنَّقْلِ لِحَدِيثِ رَسُولِ اللَّهِ ﷺ، تَلَقَّوْهَا بِأَحْسَنِ تَلَقٍّ، وَقَبِلُوهَا بِأَحْسَنِ قَبُولٍ، وَلَمْ يُنْكِرُوهَا، وَأَنْكَرُوا عَلَى مَنْ رَدَّ حَدِيثَ مُجَاهِدٍ إِنْكَارًا شَدِيدًا وَقَالُوا: مَنْ رَدَّ حَدِيثَ مُجَاهِدٍ فَهُوَ رَجُلُ سُوءٍ قُلْتُ: فَمَذْهَبُنَا وَالْحَمْدُ لِلَّهِ قَبُولُ مَا رَسَمْنَاهُ فِي هَذِهِ الْمَسْأَلَةِ مِمَّا تَقَدَّمَ ذِكْرُنَا لَهُ، وَقَبُولُ حَدِيثِ مُجَاهِدٍ، وَتَرْكُ الْمُعَارَضَةِ وَالْمُنَاظَرَةِ فِي رَدِّهِ، وَاللَّهُ الْمُوَفِّقُ لِكُلِّ رَشَادٍ وَالْمُعِينُ عَلَيْهِ، وَقَدْ حَدَّثَنَاهُ جَمَاعَةٌ

1251. And as for the *hadīth* of Mujāhid regarding the virtue of the Prophet ﷺ and his *tafsīr* of this *āyah*; that He will let him sit upon the Throne, then the scholars from the people of knowledge and conveyance of the *hadīth* of the Messenger of Allāh ﷺ received it with the best receival, and they accepted it with the best acceptance. They did not reject it, and they disapproved the one who rejected the *hadīth* of Mujāhid with a severe disapproval. And they said: *"Whoever rejects the hadīth of Mujāhid, then he is an evil man."*[455]

I said: Our *madhhab* – and all praise is due to Allāh – is accepting what we have written about this issue, from what we previously have mentioned. And the acceptance of the *hadīth* of Mujāhid. And forsaking to oppose and debate regarding its rejection. And Allāh is the One who grant success in every guidance, and the One who aids in it.[456] And it was verily narrated to us from a group of people (or narrators).

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[455] The disapproval (and rejection) from the people of *Sunnah* of the one who rejected the *hadīth* of Mujāhid – *rahimahullāh* – regarding letting the Prophet ﷺ sit upon the Throne was severe, and they accused him of *bid'ah* and opposing the *Salaf*.

Translator: The *muhaqqiq* then mentions thirteen quotes from the scholars where they describe this person as a *jahmī*, a *mubtadi'* or as being from a destroyed sect. These thirteens scholars are: Hārūn ibn Ma'rūf (231h), Ishāq ibn Rāhūyah (238h), Muhammad Al-Missīsī (250h), 'Abdul-Wahhāb Al-Warrāq (251h), Abū Bakr As-Sāghānī (270h), Muhammad ibn 'Alī Al-Warrāq (271h), 'Abbās Ad-Dūrī (271h), Abū Dāwūd As-Sijistānī (275h), Abū Qilābah Ar-Raqqāshī (276h), Ibrāhīm Al-Harbī (285h), 'Abdullāh ibn Ahmad ibn Hanbal (290h), Abū Bakr An-Najjād (348h) and Ibn Battah (387h). See the quotes in the original.

[456] The *Shaykh* Abu Al-Hasan Muhammad ibn 'Abdil-Malik Al-Karjī (532h) said in "Al-Fusūl fī Al-Usūl 'an Aimmah Al-Fuhūl Ilzāman li-Dhawī Al-Bida' wa-Fudūl": *"And as for if the Salaf was not a sahābī, then we look into his interpretation. Then if the famous leaders from the conveyors of hadīth and the Sunnah followed him in it, and the trustworthy and established people agreed with him in it, then we follow him and we agree with him. Then, even though it in reality is not an ijmā', there is resemblance in it with an ijmā'. Because it is the way of the muminūn and agreement between the God-fearing who do not agree upon a misguidance. And because, if the leaders had not learned this from the Messenger of Allāh ﷺ and the Sahābah, then they would not follow him in it.*

And as for the interpretation of the one who was not followed in it by the leaders, then it is not acceptable. Even if this interpretation occurred from a well-known Imām who is not unknown." =

1252 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ شُرَيْحٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: «يُقْعِدُكَ مَعَهُ عَلَى الْعَرْشِ»

1252. Abū ‘Abdillāh Ahmad ibn Al-Hasan ibn ‘Abdil-Jabbār As-Sūfī narrated to us and said: Al-Hārith ibn Shurayh narrated to us and said: Muhammad ibn Fudayl narrated to us, from Layth, from Mujāhid: **“Perhaps your Lord will raise you to a praised position.”** (Al-Isrā 17:79) He said: *“He will let you sit with Him upon the Throne.”*[457]

1253 – وَحَدَّثَنَاهُ أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْمُنْذِرِ الطَّرِيقِيُّ قَالَ: حَدَّثَنَاهُ ابْنُ فُضَيْلٍ

1253. And it was narrated to us from Abū Bakr ibn Abī Dāwūd As-Sijistānī who said: ‘Alī ibn Al-Mundhir At-Tarīqī narrated to us and said: Ibn Fudayl narrated to us.

1253a – قَالَ ابْنُ أَبِي دَاوُدَ: وَحَدَّثَنَا عَلِيُّ بْنُ حَرْبٍ الْمَوْصِلِيُّ قَالَ: حَدَّثَنَا ابْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: «يُقْعِدُهُ مَعَهُ عَلَى الْعَرْشِ»

1253a. Ibn Abī Dāwūd said: And ‘Alī ibn Harb Al-Musili narrated to us and said: Ibn Fudayl narrated to us, from Layth, from Mujāhid: **“Perhaps your Lord will raise you to a praised position.”** (Al-Isrā 17:79) He said: *“He will let him sit with Him upon the Throne.”*

1254 – وَحَدَّثَنَا حَامِدُ بْنُ شُعَيْبٍ الْبَلْخِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ حَمَّادٍ سَجَّادَةُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: «يُقْعِدُهُ عَلَى الْعَرْشِ»

1254. And Hāmid ibn Shu’ayb Al-Balkhi narrated to us and said: Al-Hasan ibn Hammād Sajjādah narrated to us and said: Muhammad ibn Fudayl narrated to us, from Layth, from Mujāhid regarding the Words of Allāh ﷻ: **“Perhaps your Lord**

- *Imām* Ad-Dārimī – *rahimahullāh* – said in “An-Naqd” (p. 343): *“So whatever was put in circulation (or spread) by these leaders and their equals with acceptance, then we (also) accept it. And whatever they rejected, then we (also) reject it. And whatever they did not use, then we leave it. Because they were the people of knowledge and understanding of the interpretation of the Qurān and its meanings. And they had the most insight with regard to what agrees with it (i.e. the Qurān) from it (i.e. the hadīth) and what opposes it (of narrations) from Al-Marīsī and his companions. So we depend upon their narration and we accept whatever they accepted. And we declare that of it which was narrated by the ignoramuses among the leaders of this opposer as false, such as Al-Marīsī, Ath-Thaljī and their likes.”*

- Abū Hātim Ar-Rāzī – *rahimahullāh* – said: *“And the agreement of Ahlul-Hadīth upon something, then that (which they agreed upon) is a hujjah (argument, evidence).”* [“Al-Marāsīl” by Ibn Abī Hātim (703)].

[457] A *sahīh* narration. The people of *Sunnah* met it with acceptance, just as this has gone forth in the beginning of the chapter.

- Ibrāhīm Al-Asbahānī – *rahimahullāh* – said: *“The hadīth is sahīh and established.”* [“As-Sunnah” by Al-Khallāl (278)].

will raise you to a praised position." (Al-Isrā 17:79) He said: *"He will let him sit upon the Throne."*

1255 – وَحَدَّثَنَاهُ أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا خَلَّادُ بْنُ أَسْلَمَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: «يُجْلِسُهُ عَلَى الْعَرْشِ»

1255. And it was narrated to us by Abū Muhammad ibn Muhammad ibn Sā'id who said: Khallad ibn Aslam narrated to us and said: Muhammad ibn Fudayl narrated to us, from Layth, from Mujāhid regarding the Words of Allāh ﷻ: **"Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79) He said: *"He will let him sit upon the Throne."*

1256 – وَحَدَّثَنَاهُ أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ صَالِحٍ الْأَزْدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ، عَنْ لَيْثٍ، عَنْ مُجَاهِدٍ: ﴿عَسَى أَنْ يَبْعَثَكَ رَبُّكَ مَقَامًا مَحْمُودًا﴾ قَالَ: «يُجْلِسُهُ أَوْ يُقْعِدُهُ عَلَى الْعَرْشِ»

1256. And it was narrated to us by Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī who said: 'Abdur-Rahmān ibn Sālih Al-Azdī narrated to us and said: Muhammad ibn Fudayl narrated to us, from Layth, from Mujāhid: **"Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79) He said: *"He will let him sit – or let him be seated – upon the Throne."*[458]

1257 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ يَحْيَى الْأَوْدِيُّ قَالَ: حَدَّثَنَا زَيْدُ بْنُ الْحُبَابِ.

1257. And Abū Muhammad Yahyā ibn Sā'id narrated to us and said: Ahmad ibn Yahyā Al-Awdī narrated to us and said: Zayd ibn Al-Hubāb narrated to us.

1257a – قَالَ ابْنُ صَاعِدٍ: وَحَدَّثَنَا أَحْمَدُ بْنُ مَنْصُورِ بْنِ سَيَّارٍ قَالَ: حَدَّثَنَا ابْنُ أَبِي مَرْيَمَ قَالَا: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ بَكْرِ بْنِ سَوَادَةَ، عَنْ زِيَادِ بْنِ نُعَيْمٍ الْحَضْرَمِيِّ، عَنْ وَفَاءِ بْنِ شُرَيْحٍ الْحَضْرَمِيِّ، عَنْ رُوَيْفِعِ بْنِ ثَابِتٍ الْأَنْصَارِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: وَقَالَ زَيْدُ بْنُ الْحُبَابِ فِي حَدِيثِهِ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ، يَقُولُ: «**مَنْ قَالَ: اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْمَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ وَجَبَتْ لَهُ شَفَاعَتِي**» قَالَ ابْنُ صَاعِدٍ: وَهَذِهِ الْفَضِيلَةُ فِي الْقُعُودِ عَلَى الْعَرْشِ لَا نَدْفَعُهَا وَلَا نُمَارِي فِيهَا، وَلَا نَتَكَلَّمُ فِي حَدِيثٍ فِيهِ فَضِيلَةٌ لِرَسُولِ اللَّهِ ﷺ بِشَيْءٍ يَدْفَعُهُ وَلَا يُنْكِرُهُ. قَالَ ابْنُ صَاعِدٍ: وَهَذَا الْحَدِيثُ يُقَارِبُ الْأَحَادِيثَ فِي مَعْنَى يُقْعِدُهُ عَلَى الْعَرْشِ.

1257a. Ibn Sā'id said: And Ahmad ibn Mansūr ibn Siyār narrated to us and said: Ibn Abī Maryam narrated to us and said: Ibn Lahī'ah narrated to us, from Bakr ibn Sawwādah, from Ziyād ibn Nu'aym Al-Hadramī, from Wafā ibn Shurayh Al-

[458] Adh-Dhahabī said in "Al-'Uluw" (2/1180): *"And it is far away (and strange) that Mujāhid would say this, except while basing this upon evidence. For he verily said: 'I read the Qurān, from its beginning to its end, three times for Ibn 'Abbās (radiAllāhu 'anhumā). I would stop at every āyah and ask him.' So Mujāhid is from the greatest of mufassirūn in his time, and the greatest of reciters."*

Hadramī, from Ruwayfi' ibn Thābit Al-Ansārī who said: The Messenger of Allāh ﷺ said.

And Zayd ibn Al-Hubāb said in his *hadīth*: I heard the Messenger of Allāh ﷺ say: ***"Whoever says: 'O Allāh, send peace upon Muhammad, and place him in a position near to You on the Day of Resurrection, then my shafā'ah becomes obligatory upon him."***[459]

Ibn Sā'id said: And we do not repel (and reject) this virtue of sitting upon the Throne, and we (also) do not debate about it. And we do not speak about any *hadīth* which contains a virtue of the Messenger of Allāh ﷺ with some words that repel it or reject it.

Ibn Sā'id said: And this *hadīth* is close to the *ahādīth* with the meaning of Him letting him sit upon the Throne.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1258 – فَإِنْ قَالَ قَائِلٌ: إِيشْ مَعْنَى قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1258. Then if someone says: *"What is the meaning of the Words of Allāh ﷻ:*

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةً لَّكَ ﴾

"And spend a part of the night in prayer; an addition for yourself."
(Al-Isrā 17:79)

أَهِيَ نَافِلَةٌ لِلنَّبِيِّ ﷺ دُونَ غَيْرِهِ مِنَ النَّاسِ؟ وَهَلْ قِيَامُ اللَّيْلِ وَاجِبٌ عَلَى غَيْرِهِ؟ أَوْ نَافِلَةٌ لَهُ خَاصَّةً؟

Is this an additional (obligation) for the Prophet ﷺ besides others than him from the people? And is the night prayer obligatory upon others than him? Or is this an addition for him alone?"

قِيلَ لَهُ: مَعْنَاهُ مَعْنًى حَسَنٌ اعْلَمْ أَنَّهُ كَانَ قِيَامُ اللَّيْلِ وَاجِبًا عَلَى النَّبِيِّ ﷺ، وَعَلَى أُمَّتِهِ وَهُوَ قَوْلُ اللَّهِ عَزَّ وَجَلَّ:

It is said to him: It has a good meaning. Know, that the night prayer was obligatory upon the Prophet ﷺ and upon his *ummah*. And that is the Words of Allāh ﷻ:

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[459] Narrated by Ahmad (16991), Ibn Abī 'Asim in "As-Sunnah" (849), Al-Khallāl in "As-Sunnah" (299), Al-Bazzār in his "Musnad" (2315) and At-Tabarānī in "Al-Kabīr" (4480, 4481).
In "Majma' Az-Zawāid" (10/163): *"It was narrated by Al-Bazzār and At-Tabarānī, and their chains of narration are good."*
And Ad-Dumyātī said in "Al-Muttajir Ar-Rābih" (277): *"And with all of its ways (combined) it is hasan."*

﴿ يَـٰٓأَيُّهَا ٱلۡمُزَّمِّلُ ۝١ قُمِ ٱلَّيۡلَ إِلَّا قَلِيلٗا ۝٢ نِّصۡفَهُۥٓ أَوِ ٱنقُصۡ مِنۡهُ قَلِيلًا ۝٣ أَوۡ زِدۡ عَلَيۡهِ وَرَتِّلِ ٱلۡقُرۡءَانَ تَرۡتِيلًا ﴾

"O you wrapped one. Stand (in prayer) **in the night, except a little. Half of it, or subtract a little from it. Or add to it, and recite the Qurān *tartīlan*** (slow and clear)**."** (Al-Muzzammil 73:1-4)

فَكَانَ ﷺ، يَقُومُهُ وَأُمَّتُهُ، وَيَصْعُبُ عَلَى الْمُؤْمِنِينَ تَقْدِيرُ اللَّيْلِ لِلْقِيَامِ، فَتَفَضَّلَ اللَّهُ الْكَرِيمُ عَلَى نَبِيِّهِ وَعَلَى أُمَّتِهِ فَنَسَخَ عَنْهُ وَعَنْهُمْ قِيَامَ اللَّيْلِ؛ وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ:

So he used to stand (in prayer) during it and (also) his *ummah*. And it was difficult for the *muminūn* to estimate the night for the *qiyām* (night prayer), so Allāh *Al-Karīm* bestowed a favor upon His Prophet and upon his *ummah*, and He abrogated the night prayer for him and for them. And that is His ﷻ Words:

﴿ وَٱللَّهُ يُقَدِّرُ ٱلَّيۡلَ وَٱلنَّهَارَۚ عَلِمَ أَن لَّن تُحۡصُوهُ فَتَابَ عَلَيۡكُمۡۖ فَٱقۡرَءُواْ مَا تَيَسَّرَ مِنَ ٱلۡقُرۡءَانِۚ ﴾

"And Allāh determines the night and the day. He knows that you cannot endure it, so He pardoned you. So (now instead) **recite what is easy from the Qurān."** (Al-Muzzammil 73:20)

إِلَى آخِرِ السُّورَةِ، فَصَارَ قِيَامُ اللَّيْلِ مَنْ شَاءَ قَامَهُ، وَمَنْ شَاءَ لَمْ يَقُمْهُ إِذَا أَدَّى فَرَائِضَهُ كَمَا أَمَرَهُ اللَّهُ عَزَّ وَجَلَّ، فَمَنْ قَامَهُ كَفَّرَ اللَّهُ عَزَّ وَجَلَّ بِهِ عَنْهُ سَيِّئَاتِهِ، وَقَوْلُهُ عَزَّ وَجَلَّ :﴿نَافِلَةً لَكَ﴾ مَعْنَاهُ: أَنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ غَفَرَ لَكَ مَا تَقَدَّمَ مِنْ ذَنْبِكَ وَمَا تَأَخَّرَ، فَلَيْسَ لَكَ ذُنُوبٌ تُكَفَّرُ عَنْكَ، وَإِنَّمَا قِيَامُكَ اللَّيْلَ وَجَمِيعُ أَعْمَالِ الطَّاعَاتِ فَضْلٌ لَكَ فِي دَرَجَاتِكَ عِنْدَ رَبِّكَ عَزَّ وَجَلَّ نَافِلَةً لَكَ، وَسَائِرِ أُمَّتِكَ مَا عَمِلُوهُ مِنَ الطَّاعَاتِ مِنْ قِيَامِ اللَّيْلِ وَغَيْرِهِ، إِنَّمَا يَعْمَلُونَ فِي كَفَّارَاتِ الذُّنُوبِ، وَأَنْتَ فَلَا ذُنُوبَ لَكَ تُكَفِّرُهَا قِيَامُ اللَّيْلِ نَافِلَةٌ لَكَ يَا مُحَمَّدُ

Until the end of the *sūrah*. So the night prayer became something where whoever wanted, he would perform it, and whoever wanted (not to) he would not perform it, as long as he performed the obligatory acts of worship as Allāh ﷻ commanded him. And whoever performed it, then Allāh ﷻ removed his sins for him.

And His ﷻ Words: **"An addition for you."** This means that Allāh ﷻ already has forgiven for you what has gone forth from your sins and what will come later. So you do not have any sins to be removed from you. And your night prayer, and all of the deeds of obedience, is verily a virtue for you in your degrees with your Lord ﷻ as an addition for you. And whatever the rest of you *ummah* performs of (additional voluntary) acts of obedience, of night prayer and other than that, then they are working for the removal of sins. While you do not have any sins to be removed. (So) the night prayer is an addition (in worship, degree and virtue) for you, O Muhammad.

1259 – حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ الشَّاهِدُ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَفَّانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ أَبِي عُثْمَانَ، عَنْ عَبْدِ اللَّهِ بْنِ كَثِيرٍ، عَنْ مُجَاهِدٍ، فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ :﴿وَمِنَ اللَّيْلِ فَتَهَجَّدْ بِهِ نَافِلَةً﴾ قَالَ: «لَمْ تَكُنِ النَّافِلَةُ لِأَحَدٍ إِلَّا لِلنَّبِيِّ ﷺ، خَاصَّةً مِنْ أَجْلِ أَنَّهُ قَدْ غُفِرَ لَهُ مَا تَقَدَّمَ مِنْ ذَنْبِهِ وَمَا تَأَخَّرَ، فَمَا عَمِلَ مِنْ عَمَلٍ مَعَ الْمَكْتُوبَاتِ فَهُوَ نَافِلَةٌ لَهُ سِوَى الْمَكْتُوبَةِ، مِنْ أَجْلِ أَنَّهُ لَا يَعْمَلُ فِي كَفَّارَةِ الذُّنُوبِ، وَالنَّاسُ يَعْمَلُونَ مَا سِوَى الْمَكْتُوبَةِ فِي كَفَّارَةِ ذُنُوبِهِمْ، فَلَيْسَ لِلنَّاسِ نَوَافِلُ إِنَّمَا هِيَ لِلنَّبِيِّ ﷺ»

1259. Abū Sa'īd Ahmad ibn Muhammad ibn Ziyād Ash-Shāhid narrated to us and said: Al-Hasan ibn 'Affān Al-Kūfī narrated to us and said: Abū Usāmah narrated to us, from Abū 'Uthmān, from 'Abdullāh ibn Kathīr, from Mujāhid regarding the Words of Allāh ﷻ:

﴿ وَمِنَ ٱلَّيۡلِ فَتَهَجَّدۡ بِهِۦ نَافِلَةٗ لَّكَ ﴾

"And spend a part of the night in prayer; an addition for yourself."
(Al-Isrā 17:79)

He said: *"The addition was for no-one other than the Prophet ﷺ specifically. Due to what had gone forth and what will come later of his sins had already been forgiven. So whatever he performed of deeds, along with the obligatory prayers, then that is an addition for him besides the obligatory prayers. Due to the fact that he does not perform deeds for the removal of sins, while the people perform deeds, besides the obligatory deeds, for the removal of their sins. So the people do not have any addition (in worship), it is verily only for the Prophet ﷺ."*[460]

[460] Ibn Jarīr said in his "Tafsīr" (40/15): *"From Ibn 'Abbās (radiAllāhu 'anhu) (regarding) His Words:* **"And spend a part of the night in prayer; an addition for yourself. Perhaps your Lord will raise you to a praised position."** (Al-Isrā 17:79). *'With 'addition' He means that it is for the Prophet ﷺ specifically. He was commanded to (perform) the night prayer, and it was made obligatory upon him.' And others said: 'Rather, this was said to him ﷺ because him performing this (i.e. the night prayer) was not to have any sins removed from him. Because Allāh – the Exalted – had already forgiven for him what had gone forth of his sins and what will come later. So this was an addition in virtue for him. And as for others than him, then it (i.e. the night prayer) is an expiation, and it is not an addition for him.' And the most correct of the two statements regarding this, is the statement which Ibn 'Abbās (radiAllāhu 'anhumā) mentioned. And that is that the Messenger of Allāh ﷺ had verily been singled out by Allāh – the Exalted – in what He obligated upon him of night prayer, besides the rest of his ummah."*
And then he continues to explain why the statement of Mujāhid – in this case – is incorrect.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَضَائِلُ النَّبِيِّ ﷺ كَثِيرَةٌ، وَالْحَمْدُ لِلَّهِ فِي الدُّنْيَا وَالْآخِرَةِ، وَقَدْ وَعَدَهُ اللَّهُ عَزَّ وَجَلَّ أَنَّهُ سَيُعْطِيهِ فِي الْآخِرَةِ مِنَ الْكَرَامَاتِ حَتَّى يَرْضَى وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ:

The virtues of the Prophet ﷺ are many – and all praise is due to Allāh – in both *dunyā* and *ākhirah*, and Allāh ﷻ has verily promised him that He will give him (great) honouring in *ākhirah* until he is pleased. And that is His ﷻ Words:

﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴾

"**And your Lord will verily give you, so you will be pleased."** (Ad-Duhā 93:5)

1260 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مَحْمُودُ بْنُ خَالِدٍ قَالَ: حَدَّثَنَا عُمَرُ يَعْنِي ابْنَ عَبْدِ الْوَاحِدِ، عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ قَالَ: حَدَّثَنِي عَلِيُّ بْنُ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ قَالَ: عُرِضَ عَلَى رَسُولِ اللَّهِ ﷺ مَا هُو مَفْتُوحٌ عَلَى أُمَّتِهِ كَفْرًا كَفْرًا فَسُرَّ بِذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ:

1260. Abū Bakr ibn Abī Dāwūd narrated to us and said: Mahmūd ibn Khālid narrated to us and said: 'Umar (i.e. ibn 'Abdil-Wāhid) narrated to us, from Al-Awzā'ī, from Ismail ibn 'Ubaydillāh who said: 'Alī ibn 'Abdillāh ibn 'Abbās narrated to me, from his father who said: *"That which would be opened (by conquering) for his ummah was shown to the Messenger of Allāh ﷺ; village after village. And this made him happy. Then Allāh ﷻ revealed:*

﴿وَٱلضُّحَىٰ﴾ إِلَى قَوْلِهِ: ﴿ وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى ﴾

"By the *duhā* (brightness of day)**."** Until His Words: "**And your Lord will verily give you, so you will be pleased."** (Ad-Duhā 93:1-5)

فَأَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ أَلْفَ قَصْرٍ فِي الْجَنَّةِ مِنْ لُؤْلُؤٍ؛ تُرَابُهُنَّ الْمِسْكُ، فِي كُلِّ قَصْرٍ مَا يَنْبَغِي لَهُ مِنَ الْأَزْوَاجِ وَالْخَدَمِ.

So Allāh ﷻ gave him a thousand castles of pearls in Paradise, with soil of musk. In each castle there will be what is befitting for it of wives and servants."[461]

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[461] Narrated by At-Tabarī in his "Tafsīr (37859) and At-Tabarānī in "Al-Kabīr" (10650).
And in "Al-'Ilal" (1775) Abū Hātim – *rahimahullāh* – asked his father about this narration, so he said: *"This is a mistake. It is verily from 'Alī ibn 'Abdillāh who said: 'It was presented to the Messenger of Allāh ﷺ…' Without his father (i.e. Ibn 'Abbās). And this from what is rejected for 'Amr ibn Hishām…"* Etc. Then he – *rahimahullāh* – explained that the correct regarding this narration is *irsāl*. And it will come as *marfū'*.

1261 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الرَّحِيمِ الْأَعْمَشُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ هَاشِمٍ قَالَ: سَمِعْتُ الْأَوْزَاعِيَّ يَقُولُ: حَدَّثَنِي إِسْمَاعِيلُ بْنُ عُبَيْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنْ أَبِيهِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ قَالَ: عُرِضَ عَلَى رَسُولِ اللَّهِ ﷺ مَا هُوَ مَفْتُوحٌ عَلَى أُمَّتِهِ مِنْ بَعْدِهِ كَفْرًا كَفْرًا، فَسُرَّ بِذَلِكَ، فَأَنْزَلَ اللَّهُ عَزَّ وَجَلَّ: ﴿وَلَسَوْفَ يُعْطِيكَ رَبُّكَ فَتَرْضَى﴾ قَالَ: فَأَعْطَاهُ اللَّهُ عَزَّ وَجَلَّ فِي الْجَنَّةِ أَلْفَ قَصْرٍ، فِي كُلِّ قَصْرٍ مَا يَنْبَغِي لَهُ مِنَ الْأَزْوَاجِ وَالْخَدَمِ.

1261. And ibn Abī Dāwūd narrated to us and said: Yahyā ibn ʻAbdir-Rahīm Al-Aʻmash narrated to us and said: ʻAmr ibn Hāshim narrated to us and said: I heard Al-Awzāʻī say: Ismāʻīl ibn ʻUbaydillāh narrated to me, from ʻAlī ibn ʻAbdillāh ibn ʻAbbās, from his father ʻAbdullāh ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: *"That which would be opened (by conquering) for his ummah after him was shown to the Messenger of Allāh ﷺ; village after village. And this made him happy. Then Allāh ﷻ revealed:* "**And your Lord will verily give you, so you will be pleased."** (Ad-Duhā 93:5)*"*

He said: *"So Allāh ﷻ gave him a thousand castles in Paradise. In each castle there will be what is befitting for it of wives and servants."*

1262 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ النَّهْشَلِيُّ شَاذَانُ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ الْأَوْزَاعِيِّ، عَنْ إِسْمَاعِيلَ بْنِ عُبَيْدِ اللَّهِ، عَنْ عَلِيِّ بْنِ عَبْدِ اللَّهِ بْنِ عَبَّاسٍ، عَنِ ابْنِ عَبَّاسٍ: عَنِ النَّبِيِّ ﷺ قَالَ: "رَأَيْتُ مَا هُوَ مَفْتُوحٌ عَلَى أُمَّتِي كَفْرًا كَفْرًا، فَسَرَّنِي ذَلِكَ فَنَزَلَتْ:

1262. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ishāq ibn Ibrāhīm An-Nahshalī Shādhān narrated to us and said: Qabīsah narrated to us and said: Sufyān narrated to us, from Al-Awzāʻī, from Ismāʻīl ibn ʻUbaydillāh, from ʻAlī ibn ʻAbdillāh ibn ʻAbbās, from Ibn ʻAbbās (*radiAllāhu ʻanhumā*), from the Prophet ﷺ who said: ***"I was shown what will be opened for my ummah; village after village, and this made me happy. Then it was revealed:***

﴿ وَٱلضُّحَىٰ ۝١ وَٱلَّيۡلِ إِذَا سَجَىٰ ﴾ إِلَى قَوْلِهِ عَزَّ وَجَلَّ: ﴿ وَلَسَوۡفَ يُعۡطِيكَ رَبُّكَ فَتَرۡضَىٰ ﴾

"By the *duhā* (brightness of day)**. And the night when it comes."** Until His ﷻ Words: "**And your Lord will verily give you, so you will be pleased."** (Ad-Duhā 93:1-5)*"*

قَالَ: **أُعْطِيَ أَلْفَ قَصْرٍ مِنْ لُؤْلُؤٍ تُرَابُهَا الْمِسْكُ، فِي كُلِّ قَصْرٍ مَا يَنْبَغِي لَهُ.**

He said: ***"I was given a thousand castles of pearls, with soil of musk. In every castle there is what is befitting for it."***[462]

[462] Its *takhrīj* has gone forth above.

104. Chapter: The mention of the death of the Prophet ﷺ

1263 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ التَّاجِرُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: «وَاللَّهِ مَا رَأَيْتُ يَوْمًا أَضْوَأَ وَلَا أَنْوَرَ وَلَا أَحْسَنَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا مُحَمَّدٌ ﷺ، وَلَا رَأَيْتُ يَوْمًا أَظْلَمَ وَلَا أَقْبَحَ مِنْ يَوْمٍ مَاتَ فِيهِ رَسُولُ اللَّهِ ﷺ»

1263. And Abū Ahmad Hārūn ibn Yūsuf At-Tajir narrated to us and said: Muhammad ibn Abī ‘Umar narrated to us and said: Bishr ibn As-Sirrī narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas (*radiAllāhu ‘anhu*) who said: *“By Allāh, I never saw a brighter, lighter and better day, than the day the Messenger of Allāh ﷺ entered upon us. And I never saw a darker and more horrible day, than the day on which the Messenger of Allāh ﷺ died.”*[463]

1264 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا ثَابِتٌ، عَنْ أَنَسٍ قَالَ: «لَمَّا قَدِمَ رَسُولُ اللَّهِ ﷺ الْمَدِينَةَ أَضَاءَ مِنْهَا كُلُّ شَيْءٍ، فَلَمَّا مَاتَ أَظْلَمَ مِنْهَا كُلُّ شَيْءٍ»

1264. And Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī narrated to us and said: Ja’far ibn Sulaymān narrated to us and said: Thābit narrated to us, from Anas (*radiAllāhu ‘anhu*) who said: *“When the Messenger of Allāh ﷺ came to Al-Madīnah he lit up everything in it, and when he died everything in it darkened.”*[464]

1265 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَحْيَى الْأَزْدِيُّ قَالَ: حَدَّثَنَا الْمُثَنَّى بْنُ بَحْرٍ الْقُشَيْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْوَاحِدِ بْنُ سُلَيْمَانَ، عَنِ الْحَسَنِ بْنِ الْحَسَنِ بْنِ عَلِيٍّ، عَنْ أَبِيهِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: لَمَّا كَانَ قَبْلَ وَفَاةِ النَّبِيِّ ﷺ، بِثَلَاثَةِ أَيَّامٍ هَبَطَ عَلَيْهِ جِبْرِيلُ عليه السلام، فَقَالَ: **يَا مُحَمَّدُ أَرْسَلَنِي إِلَيْكَ مَنْ هُوَ أَعْلَمُ مِنْكَ بِمَا تَجِدُ خَاصَّةً لَكَ وَإِكْرَامًا لَكَ وَتَفْضِيلًا لَكَ، يَقُولُ لَكَ: «كَيْفَ تَجِدُكَ» قَالَ: «أَجِدُنِي يَا جِبْرِيلُ مَغْمُومًا وَأَجِدُنِي يَا جِبْرِيلُ مَكْرُوبًا» فَلَمَّا كَانَ الْيَوْمُ الثَّانِي هَبَطَ عَلَيْهِ جِبْرِيلُ عليه السلام فَقَالَ: يَا مُحَمَّدُ أَرْسَلَنِي إِلَيْكَ مَنْ هُوَ أَعْلَمُ بِمَا تَجِدُ مِنْكَ خَاصَّةً لَكَ وَإِكْرَامًا لَكَ وَتَفْضِيلًا لَكَ يَقُولُ لَكَ: «كَيْفَ تَجِدُكَ» قَالَ: «أَجِدُنِي يَا جِبْرِيلُ مَغْمُومًا، وَأَجِدُنِي يَا جِبْرِيلُ مَكْرُوبًا»، فَلَمَّا كَانَ الْيَوْمُ الثَّالِثُ هَبَطَ جِبْرِيلُ وَمَعَهُ مَلَكُ الْمَوْتِ وَمَعَهُ مَلَكٌ عَلَى شِمَالِهِ يُقَالُ لَهُ: إِسْمَاعِيلُ، جُنْدُهُ سَبْعُونَ أَلْفَ مَلَكٍ، جُنْدُ كُلِّ مَلَكٍ مِنْهُمْ مِائَةُ أَلْفٍ،**

1265. And Abū ‘Abdillāh Al-Husayn ibn Muhammad ibn Ghufayr Al-Ansārī narrated to us and said: Muhammad ibn Yahyā Al-Azdī narrated to us and said: Al-Muthannā ibn Bahr Al-Qushayrī narrated to us and said: ‘Abdul-Wāhid ibn Sulaymān narrated to us, from Al-Hasan ibn Al-Hasan ibn ‘Alī, from his father,

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[463] Narrated by Ahmad (14063), and it is a *sahīh* narration.

[464] Narrated by Ahmad (13312), Ibn Majāh (1631) and At-Tirmidhī (3618) who said: *“This hadīth is gharīb sahīh.”*

from ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) who said: Three days before the death of the Prophet ﷺ, Jibrīl (*ʻalayhis-salām*) came down to him and said: ***"O Muhammad, I have been sent to you by the One who is more knowledgeable than you about what you are feeling; a specific (favor) to you, an honouring of you and as a favor upon you. He says to you: 'How are you feeling?' He said: 'I feel myself, O Jibrīl, grieving. And I feel my self, O Jibrīl, suffering.'***

Then on the second day Jibrīl (ʻalayhis-salām) came down to him and said: 'O Muhammad, I have been sent to you by the One who is more knowledgeable than you about what you are feeling; a specific (favor) to you, an honouring of you and as a favor upon you. He says to you: 'How are you feeling?'

He said: 'I feel myself, O Jibrīl, grieving. And I feel my self, O Jibrīl, suffering.'

Then on the third day Jibrīl came down, and along with him was Malak Al-Mawt (the angel of death), and he had an angel with him on his left who is called Ismāʼīl. His army is seventy thousand angels. The army of each angel from them is a hundred thousand (angels).

﴿ وَمَا يَعْلَمُ جُنُودَ رَبِّكَ إِلَّا هُوَ ﴾

"And no-one knows the soldiers of your Lord besides Him."
(Al-Muddaththir 74:31)

اسْتَأْذَنَ رَبَّهُ عَزَّ وَجَلَّ فِي لِقَاءِ مُحَمَّدٍ ﷺ، وَالتَّسْلِيمِ عَلَيْهِ، فَسَبَقَهُمْ جِبْرِيلُ عليه السلام، فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ أَرْسَلَنِي إِلَيْكَ مَنْ هُوَ أَعْلَمُ بِمَا تَجِدُ مِنْكَ خَاصَّةً لَكَ وَإِكْرَامًا لَكَ وَتَفْضِيلًا لَكَ، يَقُولُ لَكَ: كَيْفَ تَجِدُكَ قَالَ: «أَجِدُنِي مَغْمُومًا وَأَجِدُنِي مَكْرُوبًا» قَالَ: وَاسْتَأْذَنَ مَلَكُ الْمَوْتِ فَقَالَ جِبْرِيلُ: يَا مُحَمَّدُ هَذَا مَلَكُ الْمَوْتِ يَسْتَأْذِنُ عَلَيْكَ وَاعْلَمْ أَنَّهُ لَمْ يَسْتَأْذِنْ عَلَى أَحَدٍ قَبْلَكَ وَلَا يَسْتَأْذِنُ عَلَى أَحَدٍ بَعْدَكَ قَالَ: «ائْذَنْ لَهُ يَا جِبْرِيلُ» قَالَ: فَدَخَلَ فَقَالَ: السَّلَامُ عَلَيْكَ يَا مُحَمَّدُ، أَرْسَلَنِي إِلَيْكَ رَبِّي وَرَبُّكَ عَزَّ وَجَلَّ وَأَمَرَنِي أَنْ أُطِيعَكَ فِيمَا تَأْمُرُنِي بِهِ، إِنْ أَمَرْتَنِي أَنْ أَقْبِضَ نَفْسَكَ قَبَضْتُهَا وَإِنْ كَرِهْتَ تَرَكْتُهَا قَالَ: «وَتَفْعَلُ ذَلِكَ يَا مَلَكَ الْمَوْتِ» قَالَ: بِذَلِكَ أُمِرْتُ يَا مُحَمَّدُ قَالَ: فَأَقْبَلَ عَلَيْهِ جِبْرِيلُ فَقَالَ: يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدِ اشْتَاقَ إِلَيْكَ وَأَحَبَّ لِقَاءَكَ، فَأَقْبَلَ النَّبِيُّ ﷺ، عَلَى مَلَكِ الْمَوْتِ فَقَالَ: «امْضِ لِمَا أُمِرْتَ بِهِ» فَقَبَضَ رَسُولَ اللَّهِ ﷺ، فَسَمِعْنَا قَائِلًا يَقُولُ وَمَا نَرَى شَيْئًا: فِي اللَّهِ عَزَاءٌ مِنْ كُلِّ هَالِكٍ، وَعِوَضٌ مِنْ كُلِّ مُصِيبَةٍ، وَخَلَفٌ مِنْ كُلِّ مَا فَاتَ، فَبِاللَّهِ فَثِقُوا، وَإِيَّاهُ فَارْجُوا، فَإِنَّ الْمَحْرُومَ مَنْ حُرِمَ الثَّوَابَ

He (i.e. the angel Ismāʼīl) had asked his Lord ﷻ for permission to meet Muhammad ﷺ and to greet him. But Jibrīl (ʻalayhis-salām) preceded them and said: 'Peace be upon you, O Muhammad. I have been sent to you by the One who is more knowledgeable than you about what you are feeling; a specific (favor) to you, an honouring of you and as a favor upon you. He says to you: 'How are you feeling?'

He said: 'I feel myself grieving. And I feel my self suffering.'

He said: And the Angel of death asked for permission. So Jibrīl said: 'O Muhammad, that is the Angel of death who is asking for your permission (to enter). And know that he has never asked permission from anyone before you, and he will never ask anyone for permission after you.' He said: 'Allow him (to enter), O Jibrīl.' He said: So he entered and he said: 'Peace be upon you, O Muhammad. My Lord and your Lord has sent me to you, and He has commanded me to obey you in what you command me to do. If you command me to take your soul, then I will take it. And if you dislike (for that to happen), I will leave it.'

He said: 'And will you do that, O angel of death?' He said: 'This is what I have been commanded to, O Muhammad.'

He said: Then Jibrīl came to him and said: 'O Muhammad, your Lord ﷻ verily misses you and He loves to meet you.' Then the Prophet ﷺ turned to the angel of death and said: 'Do what you have been commanded.'"

Then the Messenger of Allāh ﷺ was taken. And we heard someone saying, while we could not see anything (or anyone): *"In Allāh there is consolation for every loss, compensation for every calamity, and a replacement for everything that has passed. So trust in Allah, and hope (or long) for Him. For verily, the deprived one is the one who is deprived of the reward."*[465]

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[465] Narrated by Ibn Sa'd in "At-Tabaqāt" (2/258) and Al-Bayhaqī in "Dalāil An-Nubuwwah" (7/210 and 267). And Ibn Kathīr declared this *hadīth* as weak in "As-Sirah An-Nabawiyyah "(4/549).
And from that which was narrated in "As-Sahīh" regarding the death of the Prophet ﷺ is:
- What was narrated by Al-Bukhārī in his "Sahīh" (4437) from 'Āishah (*radiAllāhu 'anhā*) who said: When the Messenger of Allāh ﷺ was healthy he used to say: ***"No prophet has ever died, before he sees his place in Paradise. Then he is given a choice."*** Then when he complained (due to pain) and death had approached him – and his head was on the thigh of 'Āishah – he passed out. Then when he woke up he looked up towards the roof of the house, and he said: ***"O Allāh, the Highest Companion."*** So she said: Then he will not stay with us. And I knew that this was (the confirmation of) his *hadīth* which he would narrate to us when he was healthy.
- And he also narrated (4462) from Anas (*radiAllāhu 'anhu*) who said: When (the health of) the Prophet ﷺ worsened, he began passing out. So Fātimah (*radiAllāhu 'anhā*) said: *"O the suffering of my father."* So he said to her: ***"After today your father will no longer suffer."***
Then when he died, she said: *"O my father! He answered a Lord who called him. O my father. His abode will be Jannah Al-Firdaws. O my father. To Jibrīl we announce his death."* Then when he was buried, Fātimah (*radiAllāhu 'anhā*) said *"O Anas, how could you be pleased with pouring dirt over the Messenger of Allāh ﷺ?"*
And see "Sahīh Al-Bukhārī" (4449).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَالَ مُحَمَّدُ بْنُ الْحُسَيْنِ رحمه الله :قَدْ رَسَمْتُ فِي كِتَابِ فَضَائِلِ النَّبِيِّ ﷺ وَفَاتَهُ، وَغُسْلَهُ، وَكَيْفَ صُلِّيَ عَلَيْهِ، وَوَقْتَ دَفْنِهِ، وَكَيْفَ الصَّلَاةُ عَلَيْهِ بَعْدَهُ، وَثَوَابَ مَنْ صَلَّى عَلَيْهِ حَالًا بَعْدَ حَالٍ، وَنَذْكُرُ بَعْدَ هَذَا فَضْلَ أَصْحَابِهِ رضي الله عنهم الَّذِينَ اخْتَارَهُمُ اللَّهُ عَزَّ وَجَلَّ لَهُ أَصْهَارًا وَأَنْصَارًا، وَوُزَرَاءَهُمُ الْمُهَاجِرِينَ وَالْأَنْصَارَ رضي الله عنهم، وَنَفَعَنَا بِحُبِّهِمْ.

And in the book "Fadāil An-Nabī ﷺ" I verily wrote about his death, his washing, how he was prayed upon, the time of his burial, how to send peace (and blessing) upon him after him, and the reward of the one who sends peace (and blessing) upon him again and again. And after this, we will mention the virtue of his companions (*radiAllāhu 'anhum*) whom Allāh ﷻ chose for him as in-laws, supporters and ministers. They are the *Muhājirūn* and the *Ansār*. And may He benefit us by the love for them.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

بَلَغَنِي أَنَّهُ لَمَّا دُفِنَ النَّبِيُّ ﷺ، جَاءَتْ فَاطِمَةُ رضي الله عنها، فَوَقَفَتْ عَلَى قَبْرِهِ فَأَنْشَأَتْ تَقُولُ:

1267. It has reached me that when the Prophet ﷺ was buried, Fātimah (*radiAllāhu 'anhā*) came and stood at his grave, and then she recited some poetry saying:

أَمْسَى بِخَدِّي لِلدُّمُوعِ رُسُومُ ... أَسَفًا عَلَيْكَ وَفِي الْفُؤَادِ كُلُومُ

وَالصَّبْرُ يَحْسُنُ فِي الْمَوَاطِنِ ... كُلِّهَا إِلَّا عَلَيْكَ فَإِنَّهُ مَذْمُومُ

لَاعَيْبَ فِي حُزْنِي عَلَيْكَ لَوْ ... أَنَّهُ كَانَ الْبُكَاءُ لِمُقْلَتَيَّ يَدُومُ

"There are now marks of tears on my cheek...

...in grief for you, and in the heart there are wounds.

And patience is good in all of the situations...

...Except in (losing) you, for then it is verily useless.

There is no blame for my sorrow for you, if only...

...the crying of my eye would persist."

The thirteenth part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And may the peace and blessing of Allāh
be upon the Prophet, and his family

It is followed by the fourteenth part of the book,
in shā Allāh, and all trust is in Him

The fourteenth part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

الْحَمْدُ لِلَّهِ الْمُتَفَضِّلِ عَلَيْنَا بِالنِّعَمِ الدَّائِمَةِ، وَالْأَيَادِي الْجَمِيلَةِ ظَاهِرَةً وَبَاطِنَةً، سِرًّا وَعَلَانِيَةً، حَمْدَ مَنْ يَعْلَمُ أَنَّ مَوْلَاهُ الْكَرِيمَ يُحِبُّ الْحَمْدَ، فَلَهُ الْحَمْدُ عَلَى كُلِّ حَالٍ، وَصَلَّى اللَّهُ عَلَى سَيِّدِ الْأَوَّلِينَ وَالْآخِرِينَ، ذَاكَ مُحَمَّدٌ رَسُولُ رَبِّ الْعَالَمِينَ ﷺ وَعَلَى آلِهِ الطَّيِّبِينَ وَأَصْحَابِهِ الْمُنْتَجَبِينَ وَأَزْوَاجِهِ أُمَّهَاتِ الْمُؤْمِنِينَ، **أَمَّا بَعْدُ:**

All praise is due to Allāh who bestows continuous favours and beautiful blessings upon us; (both) the apparent and the hidden, the secret and the public. The praise of someone who knows that his Generous Master loves to be praised. So all praise is due to Him in every situation. And may the peace of Allāh be upon the leader of the early and later generations – that is Muhammad the Messenger of the Lord of all the worlds ﷺ – and upon his righteous family, his chosen companions and his wives the mothers of the *muminūn*.

Thereafter:

1268 – فَإِنَّهُ مِمَّا يَسَّرَ اللَّهُ الْكَرِيمُ لِي مِنْ رَسْمِ كِتَابِ الشَّرِيعَةِ، يَسَّرَ لِي أَنْ رَسَمْتُ فِيهِ مِنْ فَضَائِلِ نَبِيِّنَا مُحَمَّدٍ ﷺ، وَأَذْكُرُ بَعْدَ ذَلِكَ فَضَائِلَ صَحَابَتِهِ رضي الله عنهم، الَّذِينَ اخْتَارَهُمُ اللَّهُ عَزَّ وَجَلَّ لَهُ، فَجَعَلَهُمْ وُزَرَاءَهُ وَأَصْهَارَهُ وَأَنْصَارَهُ وَالْخُلَفَاءَ مِنْ بَعْدِهِ فِي أُمَّتِهِ، وَهُمُ الْمُهَاجِرُونَ وَالْأَنْصَارُ الَّذِينَ نَعَتَهُمُ اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ بِأَحْسَنِ النَّعْتِ وَوَصَفَهُمْ بِأَجْمَلِ الْوَصْفِ، وَأَخْبَرَنَا اللَّهُ عَزَّ وَجَلَّ فِي كِتَابِهِ أَنَّهُ نَعَتَهُمْ فِي التَّوْرَاةِ وَالْإِنْجِيلِ بِأَحْسَنِ النَّعْتِ وَوَصَفَهُمْ بِأَجْمَلِ الْوَصْفِ،

1268. Verily, from that which Allāh *Al-Karīm* made easy for me when writing the book "Ash-Shariah", was that He made it easy for me to write about the virtues of our Prophet Muhammad ﷺ. And after that I mention the virtues of his companions (*radiAllāhu 'anhum*); those whom Allāh ﷻ chose for him and made them his ministers, in-laws, supporters and *khulafā* (successors) after him in his *ummah*. And they are the *Muhājirūn* and the *Ansār* whom Allāh ﷻ described in His Book with the best description, and He characterized them with the most beautiful characterization. And He ﷻ informed us in His Book, that He described them in the *Tawrāh* and the *Injīl* with the best description, and He characterized them with the most beautiful characterization.

﴿ ذَٰلِكَ فَضْلُ ٱللَّهِ يُؤْتِيهِ مَن يَشَآءُ ۚ وَٱللَّهُ ذُو ٱلْفَضْلِ ٱلْعَظِيمِ ﴾

"That is the favour of Allāh which He gives to whomever He wants. And Allāh is two Owner of a great bounty." (Al-Hadīd 57:21)

فَأَمَّا الْمُهَاجِرُونَ رضي الله عنهم، فَإِنَّهُمْ آمَنُوا بِاللَّهِ وَبِرَسُولِهِ، وَصَدَّقُوا الْإِيمَانَ بِالْعَمَلِ، صَبَرُوا مَعَ النَّبِيِّ ﷺ فِي شِدَّةٍ، آثَرُوا الذُّلَّ فِي اللَّهِ عَزَّ وَجَلَّ عَلَى الْعِزِّ فِي غَيْرِ اللَّهِ، وَآثَرُوا الْجُوعَ فِي اللَّهِ عَزَّ وَجَلَّ عَلَى الشِّبَعِ فِي غَيْرِ اللَّهِ، عَادَوْا فِي اللَّهِ عَزَّ وَجَلَّ الْقَرِيبَ وَالْبَعِيدَ، وَهَاجَرُوا مَعَ الرَّسُولِ ﷺ وَفَارَقُوا الْآبَاءَ وَالْأَبْنَاءَ وَالْأَهْلَ وَالْعَشَائِرَ، وَتَرَكُوا الْأَمْوَالَ وَالدِّيَارَ وَخَرَجُوا فُقَرَاءَ، كُلُّ ذَلِكَ مَحَبَّةً مِنْهُمْ لِلَّهِ تبارك وتعالى وَلِرَسُولِهِ ﷺ، كَانَ اللَّهُ عَزَّ وَجَلَّ وَرَسُولُهُ ﷺ آثَرَ عِنْدَهُمْ مِنْ جَمِيعِ مَنْ ذَكَرْنَاهُ بِإِيمَانٍ صَادِقٍ، وَعُقُولٍ مُؤَيَّدَةٍ، وَأَنْفُسٍ كَرِيمَةٍ، وَرَأْيٍ سَدِيدٍ، وَصَبْرٍ جَمِيلٍ بِتَوْفِيقٍ مِنَ اللَّهِ عَزَّ وَجَلَّ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ،

*** As for the *Muhājirūn* (*radiAllāhu 'anhum*):**

Then they verily believed in Allāh and His Messenger, and they affirmed the *īmān* with deeds. They had patience along with the Messenger of Allāh ﷺ in every difficult situation. They preferred humiliation for the sake of Allāh ﷻ over honour for the sake of others than Allāh. And they preferred hunger for the sake of Allāh ﷻ over being full for the sake of others than Allāh. And they showed enmity for the sake of Allāh ﷻ towards the relative and the stranger. And they emigrated with the Messenger of Allāh ﷺ and they left their fathers, children, families and tribes. And they left their wealth and homes, and exited (from *Makkah*) as poor people. All of this out of their love for Allāh – *tabāraka wa ta'ālā* – and His Messenger ﷺ. Allāh ﷻ and His Messenger ﷺ were more preferred for them over all of those we have mentioned; (a preference based upon) truthful *īmān*, supported intellects, honourable souls, firm opinions, beautiful patience and success granted by Allāh ﷻ. Allāh is be pleased with them, and they are pleased with Him.

﴿ أُوْلَٰٓئِكَ حِزْبُ ٱللَّهِۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴾

"These are the party of Allāh. Verily, the party of Allāh, they are the successful." (Al-Mujādilah 58:22)

وَأَمَّا الْأَنْصَارُ رضي الله عنهم، فَهُمْ قَوْمٌ اخْتَارَهُمُ اللَّهُ عَزَّ وَجَلَّ لِنُصْرَةِ دِينِهِ وَاتِّبَاعِ نَبِيِّهِ، فَآمَنُوا بِهِ بِمَكَّةَ، وَبَايَعُوهُ، وَصَدَقُوا فِي بَيْعَتِهِمْ إِيَّاهُ فَأَحَبُّوهُ، وَنَصَرُوهُ، وَاتَّبَعُوا النُّورَ الَّذِي أُنْزِلَ مَعَهُ، وَأَرَادُوا أَنْ يُخْرِجُوهُ مَعَهُمْ إِلَى الْمَدِينَةِ مَحَبَّةً مِنْهُمْ لَهُ، فَسَأَلَهُمُ النَّبِيُّ ﷺ، تَرْكَهُ إِلَى وَقْتٍ، ثُمَّ خَرَجُوا إِلَى الْمَدِينَةِ فَأَخْبَرُوا إِخْوَانَهُمْ بِإِيمَانِهِمْ فَآمَنُوا وَصَدَّقُوا، فَلَمَّا هَاجَرَ إِلَيْهِمُ الرَّسُولُ ﷺ، اسْتَبْشَرُوا بِذَلِكَ، وَسُرُّوا بِقُدُومِهِ عَلَيْهِمْ، فَأَكْرَمُوهُ، وَعَظَّمُوهُ، وَعَلِمُوا أَنَّهَا نِعْمَةٌ مِنَ اللَّهِ عَزَّ وَجَلَّ عَلَيْهِمْ، ثُمَّ قَدِمَ الْمُهَاجِرُونَ بَعْدَهُمْ، فَفَرِحُوا بِقُدُومِهِمْ، وَأَكْرَمُوهُمْ بِأَحْسَنِ الْكَرَامَةِ، وَوَسَّعُوا لَهُمُ الدِّيَارَ، وَآثَرُوهُمْ عَلَى الْأَهْلِ، وَالْأَوْلَادِ، وَأَحَبُّوهُمْ حُبًّا شَدِيدًا، وَصَارُوا إِخْوَةً فِي اللَّهِ عَزَّ وَجَلَّ، وَتَآلَفَتِ الْقُلُوبُ بِتَوْفِيقٍ مِنَ الْمُحْبُوبِ بَعْدَ أَنْ كَانُوا أَعْدَاءً، قَالَ اللَّهُ عَزَّ وَجَلَّ لِنَبِيِّهِ ﷺ.

*** And as for the *Ansār* (*radiAllāhu 'anhum*):**

Then they are people whom Allāh ﷻ chose to support His *dīn* and to follow His Prophet. So they believed in him in *Makkah* and pledged their allegiance to him. And they were truthful in their pledge to him, so they loved him, supported him and they followed the Light which was revealed with him. And they wanted to

bring him out with them to *Al-Madīnah* out of their love for him, but the Prophet ﷺ asked them to leave him for some time. Then they went to *Al-Madīnah* and informed their brothers about their *īmān*, so they (also) believed and affirmed (the truth). And when the Messenger of Allāh ﷺ emigrated to them, they rejoiced due to this, and they were happy about him coming to them. So they honoured him, respected him and they knew that this was a blessing of Allāh ﷻ upon them. Then the *Muhājirūn* came after him, and they were happy about them coming. And they honoured them with the best of honouring, they opened their houses to them, they prioritized them over their families and children and they loved them with a strong love. And they became brothers for the sake of Allāh ﷻ and their hearts became united – by success granted by the loved One – after they had been enemies.

Allāh ﷻ said to His Prophet ﷺ:

﴿ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصۡرِهِۦ وَبِٱلۡمُؤۡمِنِينَ ٦٢ وَأَلَّفَ بَيۡنَ قُلُوبِهِمۡۚ لَوۡ أَنفَقۡتَ مَا فِى ٱلۡأَرۡضِ جَمِيعًا مَّآ أَلَّفۡتَ بَيۡنَ قُلُوبِهِمۡ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيۡنَهُمۡۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴾

"He is the One who aided you with His support and with the *muminīn*. And He united between their hearts. If you had spent everything which is upon earth, you would never (have been able to) **unite their hearts. But Allāh united them. He is verily Almighty, Alwise."** (Al-Anfāl 8:62-63)

ثُمَّ قَالَ عَزَّ وَجَلَّ لِلْجَمِيعِ:

Then He ﷻ said to all of them:

﴿ وَٱذۡكُرُواْ نِعۡمَتَ ٱللَّهِ عَلَيۡكُمۡ إِذۡ كُنتُمۡ أَعۡدَآءً فَأَلَّفَ بَيۡنَ قُلُوبِكُمۡ فَأَصۡبَحۡتُم بِنِعۡمَتِهِۦٓ إِخۡوَٰنًا وَكُنتُمۡ عَلَىٰ شَفَا حُفۡرَةٖ مِّنَ ٱلنَّارِ فَأَنقَذَكُم مِّنۡهَاۗ ﴾

"And remember the blessing of Allāh upon you when you used to be enemies and then He reconciled between your hearts and you became brothers by His blessing. And you were upon the edge of a pit of Hellfire, and He saved you from it." (Ālu 'Imrān 3:103)

فَأَجْمَعُوا جَمِيعًا عَلَى مَحَبَّةِ اللهِ عَزَّ وَجَلَّ، وَمَحَبَّةِ رَسُولِهِ ﷺ، وَعَلَى الْمُعَاوَنَةِ عَلَى نُصْرَتِهِ، وَالسَّمْعِ وَالطَّاعَةِ لَهُ فِي الْعُسْرِ وَالْيُسْرِ، وَالْمَنْشَطِ وَالْمَكْرَهِ، لَا تَأْخُذُهُمْ فِي اللهِ لَوْمَةُ لَائِمٍ، فَنَعَتَ اللهُ عَزَّ وَجَلَّ الْمُهَاجِرِينَ، وَالْأَنْصَارَ فِي كِتَابِهِ فِي غَيْرِ مَوْضِعٍ مِنْهُ بِكُلِّ نَعْتٍ حَسَنٍ جَمِيلٍ، وَوَعَدَهُمُ الْجَنَّةَ خَالِدِينَ فِيهَا أَبَدًا، وَأَخْبَرَنَا أَنَّهُ قَدْ رَضِيَ عَنْهُمْ وَرَضُوا عَنْهُ،

So they all became united upon the love for Allāh ﷻ and the love for His Messenger ﷺ, and upon collaborating in supporting him. And (upon) listening and obeying in difficulty and ease, in what is agreeable and what is hated, (and) for them not to be affected by the blame of the blamer for the sake of Allah.

So Allah ﷻ described the *Muhājirūn* and the *Ansār* in His Book, in several places, with every good and beautiful description. And He promised them Paradise in which they will remain forever. And He informed us that He verily is pleased with them, and they are pleased with Him.

﴿ أُوْلَٰٓئِكَ حِزْبُ ٱللَّهِۚ أَلَآ إِنَّ حِزْبَ ٱللَّهِ هُمُ ٱلْمُفْلِحُونَ ﴾

"These are the party of Allāh. Verily, the party of Allāh, they are the successful." (Al-Mujādilah 58:22)

فَإِنْ قَالَ قَائِلٌ: فَاذْكُرْ لَنَا مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ مَا يَدُلُّ عَلَى مَا قُلْتَ؛ **قِيلَ لَهُ**: لَا يَسَعُنَا أَنْ نَنْطِقَ بِشَيْءٍ إِلَّا بِمَا وَافَقَ الْكِتَابَ وَالسُّنَّةَ، وَأَقَاوِيلَ الصَّحَابَةِ رضي الله عنهم، وَسَأَذْكُرُ لَكَ مِنْ ذَلِكَ مَا يُقِرُّ اللَّهُ الْكَرِيمُ بِهِ أَعْيُنَ الْمُؤْمِنِينَ وَيُسْخِنَ بِهِ أَعْيُنَ الْمُنَافِقِينَ، وَاللَّهُ الْمُوَفِّقُ لِمَا قَصَدْنَا لَهُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Then if someone says: *"Then mention to us, from the Book of Allāh ﷻ – what proves what you have said."*

It is said to him: It is not allowed for us to say anything, except what agrees with the Book and the *Sunnah* and the statements of the *Sahābah* (*radiAllāhu 'anhu*).

And I will mention to you, some of what Allāh *Al-Karīm* will make the *muminīn* happy by, and enrage the *munāfiqūn* by. And Allāh is the One who grants success in what we intend, and there is no might nor any power, except in Allāh the Most High, the Great.

105. Chapter: The mention of what Allāh ﷻ praised the *Muhājirūn* and *Ansār* with in His Book, from that which He honoured them by

1269 – قَالَ اللَّهُ عَزَّ وَجَلَّ:

1269. Allāh ﷻ said:

﴿ وَٱلسَّٰبِقُونَ ٱلۡأَوَّلُونَ مِنَ ٱلۡمُهَٰجِرِينَ وَٱلۡأَنصَارِ وَٱلَّذِينَ ٱتَّبَعُوهُم بِإِحۡسَٰنٖ رَّضِيَ ٱللَّهُ عَنۡهُمۡ وَرَضُواْ عَنۡهُ وَأَعَدَّ لَهُمۡ جَنَّٰتٖ تَجۡرِي تَحۡتَهَا ٱلۡأَنۡهَٰرُ خَٰلِدِينَ فِيهَآ أَبَدٗاۚ ﴾

"And the first frontrunners from the *Muhājirīn* and the *Ansār* and those who followed them in goodness. Allāh is pleased with them and they are pleased with Him. And He has prepared for them Gardens under which rivers flow. They will remain therein forever." (At-Tawbah 9:100)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ إِنَّ ٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ بِأَمۡوَٰلِهِمۡ وَأَنفُسِهِمۡ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ بَعۡضُهُمۡ أَوۡلِيَآءُ بَعۡضٖۚ ﴾

"Verily, those who believed and migrated and performed *jihād* with their wealth and their lives in the path of Allāh, and those who gave shelter and who supported; these are the allies of each another." (Al-Anfāl 8:72)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَٱلَّذِينَ ءَامَنُواْ وَهَاجَرُواْ وَجَٰهَدُواْ فِي سَبِيلِ ٱللَّهِ وَٱلَّذِينَ ءَاوَواْ وَّنَصَرُوٓاْ أُوْلَٰٓئِكَ هُمُ ٱلۡمُؤۡمِنُونَ حَقّٗاۚ لَّهُم مَّغۡفِرَةٞ وَرِزۡقٞ كَرِيمٞ ٧٤ وَٱلَّذِينَ ءَامَنُواْ مِنۢ بَعۡدُ وَهَاجَرُواْ وَجَٰهَدُواْ مَعَكُمۡ فَأُوْلَٰٓئِكَ مِنكُمۡۚ وَأُوْلُواْ ٱلۡأَرۡحَامِ بَعۡضُهُمۡ أَوۡلَىٰ بِبَعۡضٖ فِي كِتَٰبِ ٱللَّهِۗ إِنَّ ٱللَّهَ بِكُلِّ شَيۡءٍ عَلِيمُۢ ﴾

"And those who believed and migrated and performed *jihād* in the path of Allāh, and those who gave shelter and who supported; these are the true muminūn. They will have forgiveness and a generous provision. And those who believed after this and migrated and performed *jihād* with you, then they are from you. And those who are related by blood are more deserving of (belonging to) **each other in the Book of Allāh. Verily, Allāh is All-Knowing of everything."** (Al-Anfāl 8:74-75)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ لِلْفُقَرَآءِ ٱلْمُهَٰجِرِينَ ٱلَّذِينَ أُخْرِجُوا۟ مِن دِيَٰرِهِمْ وَأَمْوَٰلِهِمْ يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًا وَيَنصُرُونَ ٱللَّهَ وَرَسُولَهُۥٓ ۚ أُو۟لَٰٓئِكَ هُمُ ٱلصَّٰدِقُونَ ﴿٨﴾ وَٱلَّذِينَ تَبَوَّءُو ٱلدَّارَ وَٱلْإِيمَٰنَ مِن قَبْلِهِمْ ﴾ إِلَى قَوْلِهِ: ﴿ فَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴾

"For the poor of the *Muhājirūn*; those who were driven out from their homes and their wealth while seeking bounty and pleasure from Allāh. And they support Allāh and His Messenger. These are the truthful ones. And those who were settled in the *dār* (i.e. *Al-Madinah*) **and** (who had) ***īmān* before them."** Until His Words: **"And these are the successful ones."** (Al-Hashr 59:8-9)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ ٱلَّذِينَ يَذْكُرُونَ ٱللَّهَ قِيَٰمًا وَقُعُودًا وَعَلَىٰ جُنُوبِهِمْ وَيَتَفَكَّرُونَ فِى خَلْقِ ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ رَبَّنَا مَا خَلَقْتَ هَٰذَا بَٰطِلًا سُبْحَٰنَكَ فَقِنَا عَذَابَ ٱلنَّارِ ﴾ إِلَى قَوْلِهِ: ﴿ فَٱسْتَجَابَ لَهُمْ رَبُّهُمْ أَنِّى لَآ أُضِيعُ عَمَلَ عَٰمِلٍ مِّنكُم مِّن ذَكَرٍ أَوْ أُنثَىٰ ۖ بَعْضُكُم مِّنۢ بَعْضٍ ۖ ﴾ إِلَى قَوْلِهِ: ﴿ وَٱللَّهُ عِندَهُۥ حُسْنُ ٱلثَّوَابِ ﴾

"Those who mention Allāh while standing and sitting and (laying) **on their sides, and they think about the creation of the heavens and the earth.** (They say)**: 'Our Lord, You did not create this in falsehood. Glorified are You, so protect us from the punishment of Hellfire."** Until His Words: **"So their Lord answered them** (saying)**: 'That I will verily not waste the deeds of the one from you who performs deeds, of either male or female. You are from each other."** Until His Words: **"And with Allāh is best reward."** (Ālu 'Imrān 3:191-195)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ لَٰكِنِ ٱلرَّسُولُ وَٱلَّذِينَ ءَامَنُوا۟ مَعَهُۥ جَٰهَدُوا۟ بِأَمْوَٰلِهِمْ وَأَنفُسِهِمْ ۚ وَأُو۟لَٰٓئِكَ لَهُمُ ٱلْخَيْرَٰتُ ۖ وَأُو۟لَٰٓئِكَ هُمُ ٱلْمُفْلِحُونَ ﴿٨٨﴾ أَعَدَّ ٱللَّهُ لَهُمْ جَنَّٰتٍ تَجْرِى مِن تَحْتِهَا ٱلْأَنْهَٰرُ خَٰلِدِينَ فِيهَا ۚ ذَٰلِكَ ٱلْفَوْزُ ٱلْعَظِيمُ ﴾

"But the Messenger, and those who believe along with him, performed *jihād* with their wealth and their lives, and these will have the good things. And these are the successful ones. Allāh has prepared for them gardens under which rivers flow. They will remain therein. That it the great victory." (At-Tawbah 9:88-89)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَمَن يُهَاجِرْ فِي سَبِيلِ ٱللَّهِ يَجِدْ فِي ٱلْأَرْضِ مُرَٰغَمًا كَثِيرًا وَسَعَةً ۚ وَمَن يَخْرُجْ مِنۢ بَيْتِهِۦ مُهَاجِرًا إِلَى ٱللَّهِ وَرَسُولِهِۦ ثُمَّ يُدْرِكْهُ ٱلْمَوْتُ فَقَدْ وَقَعَ أَجْرُهُۥ عَلَى ٱللَّهِ ۗ وَكَانَ ٱللَّهُ غَفُورًا رَّحِيمًا ﴾

"And whoever migrates in the path of Allāh will find many dwelling places and abundance. And whoever exits from his home as migrant in the path of Allāh and His Messenger, and then death befalls him, then his reward has become incumbent upon Allāh. And Allāh is ever Forgiving (and) **Merciful."**
(An-Nisā 4:100)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَنَزَعْنَا مَا فِي صُدُورِهِم مِّنْ غِلٍّ تَجْرِي مِن تَحْتِهِمُ ٱلْأَنْهَٰرُ ۖ وَقَالُوا۟ ٱلْحَمْدُ لِلَّهِ ٱلَّذِى هَدَىٰنَا لِهَٰذَا وَمَا كُنَّا لِنَهْتَدِىَ لَوْلَآ أَنْ هَدَىٰنَا ٱللَّهُ ۖ ﴾

"And We will remove the *ghill* (grudge, hatred, ill-will) **that was in their hearts. Rivers will flow underneath them. And they will say: 'All praise is due to Allah who guided us to this. And we would not have been guided if Allah had not guided us.'"** (Al-A'rāf 7:43)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ هُوَ ٱلَّذِىٓ أَيَّدَكَ بِنَصْرِهِۦ وَبِٱلْمُؤْمِنِينَ ﴿٦٢﴾ وَأَلَّفَ بَيْنَ قُلُوبِهِمْ ۚ لَوْ أَنفَقْتَ مَا فِي ٱلْأَرْضِ جَمِيعًا مَّآ أَلَّفْتَ بَيْنَ قُلُوبِهِمْ وَلَٰكِنَّ ٱللَّهَ أَلَّفَ بَيْنَهُمْ ۚ إِنَّهُۥ عَزِيزٌ حَكِيمٌ ﴾ إِلَى آخِرِ الْآيَةِ.

"He is the One who aided you with His support and with the *muminīn*. And He united between their hearts. If you had spent everything which is upon earth."
(Al-Anfāl 8:62-63)

Until the end of the *āyah*.

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ ثُمَّ إِنَّ رَبَّكَ لِلَّذِينَ هَاجَرُوا۟ مِنۢ بَعْدِ مَا فُتِنُوا۟ ثُمَّ جَٰهَدُوا۟ وَصَبَرُوٓا۟ إِنَّ رَبَّكَ مِنۢ بَعْدِهَا لَغَفُورٌ رَّحِيمٌ ﴾

"Then your Lord, for those who migrated after they were afflicted, and then they performed *jihād* and had patience; Indeed, your Lord, after this, is verily Forgiving (and) **Merciful."** (An-Nahl 16:110)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَٱلَّذِينَ هَاجَرُواْ فِي ٱللَّهِ مِنۢ بَعۡدِ مَا ظُلِمُواْ لَنُبَوِّئَنَّهُمۡ فِي ٱلدُّنۡيَا حَسَنَةٗۖ وَلَأَجۡرُ ٱلۡأٓخِرَةِ أَكۡبَرُۚ لَوۡ كَانُواْ يَعۡلَمُونَ ٤١ ٱلَّذِينَ صَبَرُواْ وَعَلَىٰ رَبِّهِمۡ يَتَوَكَّلُونَ ﴾

"And those who migrated for the sake of Allāh after they had been wronged; We will verily give them a good dwelling in *dunyā*. And the reward in *ākhirah* is bigger, if they only knew. Those who had patience and put their trust in their Lord." (An-Nahl 16:41-42)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ يَوۡمَ لَا يُخۡزِي ٱللَّهُ ٱلنَّبِيَّ وَٱلَّذِينَ ءَامَنُواْ مَعَهُۥۖ نُورُهُمۡ يَسۡعَىٰ بَيۡنَ أَيۡدِيهِمۡ وَبِأَيۡمَٰنِهِمۡ يَقُولُونَ رَبَّنَآ أَتۡمِمۡ لَنَا نُورَنَا وَٱغۡفِرۡ لَنَآۖ إِنَّكَ عَلَىٰ كُلِّ شَيۡءٖ قَدِيرٞ ﴾

"On a Day where Allāh not will humiliate the Prophet and those who believed with him. Their light will run in front of them and to their right. They will say: 'Our Lord, complete our light for us and forgive us. You are verily Capable of everything.'" (At-Tahrīm 66:8)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ لَّقَدۡ رَضِيَ ٱللَّهُ عَنِ ٱلۡمُؤۡمِنِينَ إِذۡ يُبَايِعُونَكَ تَحۡتَ ٱلشَّجَرَةِ فَعَلِمَ مَا فِي قُلُوبِهِمۡ فَأَنزَلَ ٱلسَّكِينَةَ عَلَيۡهِمۡ وَأَثَٰبَهُمۡ فَتۡحٗا قَرِيبٗا ﴾

"Allāh is verily pleased with the *muminīn* when they pledged their allegiance to you under the tree, and He knew what was in their hearts. So He sent down tranquillity upon them, and He rewarded them with a near victory." (Al-Fath 48:18)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ لَا تَجِدُ قَوْمًا يُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ يُوَادُّونَ مَنْ حَادَّ اللَّهَ وَرَسُولَهُ وَلَوْ كَانُوا آبَاءَهُمْ أَوْ أَبْنَاءَهُمْ أَوْ إِخْوَانَهُمْ أَوْ عَشِيرَتَهُمْ أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُمْ بِرُوحٍ مِنْهُ وَيُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

"You will not find a people who believe in Allāh and the Last Day having affection for those who oppose Allāh and His Messenger, even if they were their fathers or their sons or their brothers or their kindred. Those, He has decreed faith within their hearts and supported them with spirit from Him. And He will enter them into gardens under which rivers flow wherein they will remain forever. Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Verily, the party of Allāh, they are the successful." (Al-Mujādilah 58:22)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ مُّحَمَّدٌ رَّسُولُ ٱللَّهِۚ وَٱلَّذِينَ مَعَهُۥٓ أَشِدَّآءُ عَلَى ٱلْكُفَّارِ رُحَمَآءُ بَيْنَهُمْۖ تَرَىٰهُمْ رُكَّعًا سُجَّدًا يَبْتَغُونَ فَضْلًا مِّنَ ٱللَّهِ وَرِضْوَٰنًاۖ ﴾ إِلَى قَوْلِهِ: ﴿ مِنْهُم مَّغْفِرَةً وَأَجْرًا عَظِيمًا ﴾

"Muhammad is the Messenger of Allāh. And those who are with him are severe against the *kuffār* and merciful amongst themselves. You see them performing *rukū'* (and) ***sujūd*, seeking bounty and pleasure from Allāh."** Until His Words: **"Among them, forgiveness and a great reward."** (Al-Fath 48:29)

وَقَالَ عَزَّ وَجَلَّ:

And He ﷻ said:

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمْ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسْتَخْلِفَنَّهُمْ فِى ٱلْأَرْضِ كَمَا ٱسْتَخْلَفَ ٱلَّذِينَ مِن قَبْلِهِمْ وَلَيُمَكِّنَنَّ لَهُمْ دِينَهُمُ ٱلَّذِى ٱرْتَضَىٰ لَهُمْ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعْدِ خَوْفِهِمْ أَمْنًاۚ يَعْبُدُونَنِى لَا يُشْرِكُونَ بِى شَيْـًٔاۚ ﴾

"Allāh has promised those of you who believe and perform good deeds, that He verily will make them successors on earth, just as He made those before them successors. And He will verily firmly establish their *dīn* for them which He has chosen for them. And He will verily change (their situation) **after their fear, to safety. They worship Me and do not commit *shirk* to Me in anything."** (An-Nūr 24:55)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَقَدْ وَاللَّهِ أَنْجَزَ اللَّهُ عَزَّ وَجَلَّ الْكَرِيمُ لِلْمُهَاجِرِينَ وَالْأَنْصَارِ مَا وَعَدَهُمْ بِهِ، جَعَلَهُمُ الْخُلَفَاءَ مِنْ بَعْدِ الرَّسُولِ، وَمَكَّنَهُمْ فِي الْبِلَادِ، فَفَتَحُوُا الْفُتُوحَ، وَغَنِمُوا الْأَمْوَالَ، وَسَبَوْا ذَرَارِيَّ الْكُفَّارِ، وَأَسْلَمَ عَلَى أَيْدِيهِمْ مِنَ الْكُفَّارِ خَلْقٌ كَثِيرٌ، وَأَعَزُّوا دِينَ اللَّهِ عَزَّ جَلَّ، وَأَذَلُّوا أَعْدَاءَ اللَّهِ عَزَّ وَجَلَّ، وَظَهَرَ أَمْرُ اللَّهِ وَلَوْ كَرِهَ الْمُشْرِكُونِ، وَسَنُّوا لِلْمُسْلِمِينَ السُّنَنَ الشَّرِيفَةَ، وَكَانُوا بَرَكَةً عَلَى جَمِيعِ الْأُمَّةِ، أَبُو بَكْرٍ وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ

So, by Allāh ﷻ *Al-Karīm*, Allāh verily fulfilled for the *Muhājirūn* and the *Ansār* what He promised them. He made them the *khulafā* (successors) after the Messenger, and He firmly established them (or gave them authority) in the lands. So they conquered many places, acquired wealth from the war booty, and they took the offspring of the *kuffār* as captives. And many people from the *kuffār* accepted Islām by way of them. And they honoured the *dīn* of Allāh ﷻ, and they humiliated the enemies of Allāh ﷻ. And the command of Allāh became manifest, even if the *mushrikūn* hated it. And they established the honourable *Sunan* for the muslims. And they were a blessing upon all of the *ummah*; Abū Bakr, 'Umar, 'Uthmān and 'Alī.

﴿ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ أُولَئِكَ حِزْبُ اللَّهِ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴾

"Allāh is pleased with them, and they are pleased with Him. Those are the party of Allāh. Verily, the party of Allāh, they are the successful."
(Al-Mujādilah 58:22)

1270 – يُقَالُ: مَنْ أَحَبَّ أَبَا بَكْرٍ فَقَدْ أَقَامَ الدِّينَ، وَمَنْ أَحَبَّ عُمَرَ، فَقَدْ أَوْضَحَ السَّبِيلَ، وَمَنْ أَحَبَّ عُثْمَانَ فَقَدِ اسْتَنَارَ بِنُورِ اللَّهِ عَزَّ وَجَلَّ، وَمَنْ أَحَبَّ عَلِيَّ بْنَ أَبِي طَالِبٍ، فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، وَمَنْ قَالَ الْحُسْنَى فِي أَصْحَابِ مُحَمَّدٍ ﷺ فَقَدْ بَرِئَ مِنَ النِّفَاقِ.

1270. It is said: Whoever loves Abū Bakr, then he has established the *dīn*. And whoever loves 'Umar, then he has manifested the Path. And whoever loves 'Uthmān, then he is enlightened by the Light of Allāh ﷻ. And whoever loves 'Alī ibn Abī Tālib, then he has verily grasped the most trustworthy handhold. And whoever speaks well about the companions of the Messenger of Allāh ﷺ, he is verily innocent of *nifāq* (hypocrisy).[466]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِكُلِّ وَاحِدٍ مِنْهُمْ مِنَ الْفَضَائِلِ مَا لَا يُحْصَى كَثْرَةً، نَفَعَنَا اللَّهُ بِحُبِّهِمْ إِنَّهُ سَمِيعٌ قَرِيبٌ، وَأَنَا أَذْكُرُ إِنْ شَاءَ اللَّهُ بَعْدَ هَذَا مَا فَضَّلَهُمْ بِهِ النَّبِيُّ ﷺ.

And each one of them has so many virtues that they cannot be counted. May Allah benefit us by the love for them. He is verily Hearing (and) Near.

And I will mention – *in shā Allāh* – that in which the Prophet ﷺ favoured them.

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[466] It will come in number (1408) with it chain of narration from the words of Ibn Sīrīn *rahimahullāh*. And it was narrated by Ibn Abī Zamanīn in "Usūl Al-Sunnah" (189) from Ayyūb As-Sikhtiyānī – *rahimahullāh* – and he added in it: *"And whoever criticizes one of them, or hates him for something he did, then he is a mubtadi' who opposes the Sunnah and the righteous Salaf. And it is feared for him that none of his deeds are raised to the heaven, until he loves all of them and carries no ill will in his heart against them."*

106. Chapter: The mention of what the Prophet ﷺ described them with of great virtue and abundant virtue

1271 – أَخْبَرَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الشَّاذَكُونِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمُ بْنُ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ، عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُهَاجِرُونَ وَالْأَنْصَارُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَالْآخِرَةِ**»

1271. Abū Muslim Ibrāhīm ibn ʻAbdillāh Al-Kashshī informed us and said: Sulaymān ibn Dāwūd Ash-Shādhakūnī narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us and said: ʻĀsim ibn Abī An-Najūd narrated to us, from Abū Wāil, from Jarīr ibn ʻAbdillāh (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"The Muhājirūn and the Ansār are the allies of each other in dunyā and ākhirah."***[467]

1272 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الشَّهِيدُ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، وَأَبِي وَائِلٍ، عَنْ جَرِيرٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْمُهَاجِرُونَ وَالْأَنْصَارُ بَعْضُهُمْ أَوْلِيَاءُ بَعْضٍ فِي الدُّنْيَا وَالْآخِرَةِ**»

1272. And Abū Bakr ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Ishāq ibn Ibrāhīm ibn Ash-Shahīd narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from ʻĀsim, from Zirr and Abū Wāil, from Jarīr (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"The Muhājirūn and the Ansār are the allies of each other in dunyā and ākhirah."***

1273 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ سَعِيدٍ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: دَعَا رَسُولُ اللَّهِ ﷺ الْأَنْصَارَ لِيَقْطَعَ لَهُمُ الْبَحْرَيْنِ، فَقَالُوا: حَتَّى تَقْطَعَ لِإِخْوَانِنَا مِنَ الْمُهَاجِرِينَ مِثْلَهُ فَقَالَ «**إِنَّكُمْ تَلْقَوْنَ بَعْدِي أَثَرَةً، فَاصْبِرُوا حَتَّى تَلْقَوْنِي**»

1273. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī ʻUmar Al-ʻAdanī narrated to us and said: Sufyān narrated to us, from Yahyā ibn Saʻīd who said: I heard Anas ibn Malik (*radiAllāhu ʻanhu*) say: The Messenger of Allāh ﷺ invited the *Ansār* to grant them a part of (the land of) *Bahrayn*, so they said: *"(Not) until you grant the same to our brothers from the Muhājirūn."* Then he said: ***"After me you will verily find preference (of some over others), so have patience until you meet me."***[468]

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[467] Narrated by Ahmad (19218), At-Tiyālisī (706) and Ibn Hibbān in his "Sahīh". And it is a *sahīh hadīth*.

[468] Narrated by Ahmad (12085) and Al-Bukhārī (2376, 3163) and he added: ***"…until you meet me at the hawd."***

1274 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: قَرَأْتُ عَلَى أَبِي مُصْعَبٍ، عَنْ عَبْدِ الْعَزِيزِ بْنِ أَبِي حَازِمٍ، عَنْ كَثِيرِ بْنِ زَيْدٍ، عَنِ ابْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لِلْمُهَاجِرِينَ مَنَابِرُ مِنْ ذَهَبٍ يَجْلِسُونَ عَلَيْهَا يَوْمَ الْقِيَامَةِ قَدْ أَمِنُوا مِنَ الْفَزَعِ**»

1274. And Al-Firyābī narrated to us and said: I read for Abū Mus'ab: From 'Abdul-'Azīz ibn Abī Hazim, from Kathīr ibn Zayd, from Ibn Abī Sa'īd Al-Khudrī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ said: ***"The Muhājirūn will have pulpits of gold which they will sit upon on the Day of Resurrection. They have verily been safeguarded from fear."***[469]

1275 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا صَفْوَانُ بْنُ صَالِحٍ ، قَالَ : حَدَّثَنَا الْوَلِيدُ بْنُ مُسْلِمٍ قَالَ : حَدَّثَنَا يَحْيَى بْنُ الْحَارِثِ الذِّمَارِيُّ ، وَشَيْبَةُ بْنُ الْأَحْنَفِ الْأَوْزَاعِيُّ قَالَا : سَمِعْنَا أَبَا سَلَّامٍ الْأَسْوَدَ يُحَدِّثُ عَنْ ثَوْبَانَ مَوْلَى رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ذَكَرَ حَوْضَهُ ، فَقَالُوا : يَا رَسُولَ اللَّهِ مَنْ أَوَّلُ النَّاسِ وُرُودًا لَهُ ؟ فَقَالَ : «**فُقَرَاءُ الْمُهَاجِرِينَ الشَّعِثَةُ رُؤُوسُهُمْ ، الدَّنِسَةُ ثِيَابُهُمْ ، الَّذِينَ لَا تُفْتَحُ لَهُمُ السُّدَدُ ، وَلَا يَنْكِحُونَ الْمُتَنَعِّمَاتِ**»

1275. And Al-Firyābī narrated to us and said: Safwān ibn Sālih narrated to us and said: Al-Walīd ibn Muslim narrated to us and said: Yahyā ibn Al-Hārith Adh-Dhimārī and Shaybah ibn Al-Ahnaf Al-Awzā'ī both narrated to us and said: We heard Abū Salām Al-Aswad narrate, from Thawbān the *mawlā* of the Messenger of Allāh ﷺ that the Messenger of Allāh ﷺ mentioned his *hawd*, so they said: *"O Messenger of Allāh, who will be the first people to arrive at it?"* He said: ***"The poor of the Muhājirūn. Their heads are unkempt. Their clothes are dirty. Those for whom the door is not opened, and they cannot marry women who live lives of comfort (and luxury)."***[470]

1276 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ جَعْفَرُ بْنُ إِدْرِيسَ الْقَزْوِينِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدَكٍ الْقَزْوِينِيُّ بِقَزْوِينَ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ الْمُقْرِئُ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ أَبِي أَيُّوبَ قَالَ: حَدَّثَنِي مَعْرُوفُ بْنُ سُوَيْدٍ الْجُذَامِيُّ، عَنْ أَبِي عُشَّانَةَ الْمَعَافِرِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ عَمْرِو بْنِ الْعَاصِ عَنْ رَسُولِ اللَّهِ ﷺ قَالَ: «**هَلْ تَدْرُونَ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ؟**» قَالُوا: اللَّهُ أَعْلَمُ وَرَسُولُهُ قَالَ: "**إِنَّ أَوَّلَ مَنْ يَدْخُلُ الْجَنَّةَ مِنْ خَلْقِ اللَّهِ عَزَّ وَجَلَّ الْمُهَاجِرُونَ الَّذِينَ تُسَدُّ بِهِمُ الثُّغُورُ، وَيُتَّقَى بِهِمُ الْمَكَارِهُ، وَيَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً، فَيَقُولُ اللَّهُ عَزَّ وَجَلَّ لِمَنْ شَاءَ مِنْ مَلَائِكَتِهِ: «إِيتُوهُمْ فَحَيُّوهُمْ» فَتَقُولُ الْمَلَائِكَةُ: رَبَّنَا نَحْنُ سُكَّانُ سَمَائِكَ وَخِيرَتُكَ مِنْ خَلْقِكَ أَفَتَأْمُرُنَا فَنُسَلِّمَ عَلَيْهِمْ؟ قَالَ: «إِنَّهُمْ كَانُوا عِبَادًا لِي يَعْبُدُونَنِي لَا يُشْرِكُونَ بِي شَيْئًا، وَتُسَدُّ بِهِمُ الثُّغُورُ، وَتُتَّقَى بِهِمُ الْمَكَارِهُ، يَمُوتُ أَحَدُهُمْ وَحَاجَتُهُ فِي صَدْرِهِ لَا يَسْتَطِيعُ لَهَا قَضَاءً» قَالَ: فَيَأْتِيهِمُ الْمَلَائِكَةُ عِنْدَ ذَلِكَ فَيَدْخُلُونَ عَلَيْهِمْ مِنْ كُلِّ بَابٍ» ﴿ سَلَٰمٌ عَلَيْكُم بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى ٱلدَّارِ﴾

[469] Narrated by Ibn Hibbān in his "Sahīh" (7262) and Al-Hākim in "Al-Mustadrak" (4/77). And its *isnād* is *hasan*.

[470] Its *takhrīj* has gone forth in number (953).

1276. Abū ‘Abdillāh Ja’far ibn Idrīs Al-Qazwaynī narrated to us and said: Yahyā ibn ‘Abdika Al-Qazwaynī narrated to us in Qazwayn and said: ‘Abdullāh ibn Yazīd Al-Muqri narrated to us and said: Sa’īd ibn Abī Ayyūb narrated to us and said: Ma’rūf ibn Suwayd Al-Judhāmī narrated to us, from Abū ‘Ushābah Al-Mu’āfirī , from ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhu*), from the Messenger of Allāh ﷺ who said: ***“Do you know who will be the first to enter Paradise from the creation of Allāh ﷻ?”*** They said: *“Allāh and His Messenger know best.”* He said: ***“The first to enter Paradise from the creation of Allāh ﷻ will be the Muhājirūn; those by whom the frontlines are secured, and by whom the hated things are avoided. And one of them will die while he has a need in his heart that he is not able to fulfil. So Allah ﷻ says to whomever He wants from the angels: ’Go to them and greet them.’ So the angels say: ’Our Lord, we are the inhabitants of Your heaven and the best of Your creation. Do You command us to greet them?!’ He will say: ‘They were verily slaves of Mine who used to worship Me and not commit shirk to Me in anything. And the frontlines were secured by them, and by them the hated things were avoided. One of them would die while he had a need in his heart that he was not able to fulfil.’ He said: So then the angels will come to them, and they will enter upon them from every door:*** **“May peace be upon you, due to your patience. And excellent is the final abode** (for them)**.”** (Ar-Ra’d 13:24)***”***[471]

1277 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُدْعَانَ، سَمِعَ أَنَسًا يَقُولُ: عَلِمَ رَسُولُ اللَّهِ ﷺ أَنَّ الشِّعْبَ أَحْرَزُ مِنَ الْوَادِي، فَقَالَ: «**لَوْ سَلَكَ الْأَنْصَارُ شِعْبًا، وَسَلَكَ النَّاسُ وَادِيًا، لَسَلَكْتُ شِعْبَ الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ، اقْبَلُوا مِنْ مُحْسِنِهِمْ وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ، الْأَنْصَارُ عَيْبَتِي وَكَرِشِي، أَمَا تَرْضَوْنَ أَنْ يَذْهَبَ النَّاسُ بِالشَّاءِ وَالْبَكَرَاتِ، وَتَذْهَبُوا بِرَسُولِ اللَّهِ ﷺ**»، ثُمَّ قَالَ: «**أَمَا لَوْ شِئْتُمْ لَقُلْتُمْ: جِئْتَنَا طَرِيدًا فَآوَيْنَاكَ، وَخَذَلَكَ النَّاسُ فَنَصَرْنَاكَ**» فَبَكَوْا، وَقَالُوا: لِلَّهِ وَلِرَسُولِهِ الْمِنَّةُ عَلَيْنَا.

1277. Mūsā ibn Hārūn narrated to us and said: Muhammad ibn ‘Abbād narrated to us and said: Sufyān narrated to us, from Ibn Jud’ān who heard Anas (*radiAllāhu ‘anhu)* say: The Messenger of Allāh ﷺ came to know that the mountain pass was more defensible than the valley, so he said: ***“If the Ansār took the path of a mountain pass and the people took the path of a valley, then I would follow the path of the Ansār. Had it not been for the hijrah, then I would have been a man from the Ansār. Accept from their good-doer and pardon their evil-doer. The Ansār are my entrusted and my people. Are you not pleased that the people take away the sheep and camels, while you take away the Messenger of Allāh ﷺ?”*** Then he

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[471] Narrated (6570), Al-Bazzār (2457), ‘Abd ibn Humayd (352) and Ibn Hibbān (7421).
And Muslim (37) narrated from the *hadīth* of ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhu*). He ﷺ said: ***“Verily, the poor of the Muhājirūn will precede the rich people, on the Day of Resurrection, into Paradise with forty years.”***

said: ***"But if you want, you can say: 'You came to us as an outcast and we gave you shelter. And the people forsook you, so we gave you support."*** Then they cried and said: *"To Allāh and His Messenger belongs the favor upon us."*[472]

1278 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَطَاءٍ شَاذُوِيَه قَالَ: حَدَّثَنَا بَكْرُ بْنُ بَكَّارٍ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُحَمَّدِ بْنِ زِيَادٍ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللهِ ﷺ قَالَ: «**لَوْ أَنَّ النَّاسَ سَلَكُوا وَادِيًا، وَسَلَكَتِ الْأَنْصَارُ وَادِيًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ**» قَالَ أَبُو هُرَيْرَةَ: لَقَدْ آوَوْا وَنَصَرُوا رَحْمَةُ اللهِ عَلَيْهِمْ

1278. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Al-Hasan ibn 'Atā Shadhūyah narrated to us and said: Bakr ibn Bakkār narrated to us and said: Shu'bah narrated to us, from Muhammad ibn Ziyād, from Abū Hurayrah (*radiAllāhu 'anhu*) that the Messenger of Allāh ﷺ who said: ***"If the people went into a valley, and the Ansār went into (another) valley, then I would go into the valley of the Ansār. And had it not been for the hijrah, then I would verily be a man from the Ansār."*** Abū Hurayrah (*radiAllāhu 'anhu*) said: *"They verily gave shelter and support. May the mercy of Allāh be upon them."*[473]

1279 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَبُو هُرَيْرَةَ وَهْبُ اللهِ بْنُ رِزْقِ اللهِ الْمِصْرِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِدْرِيسَ الشَّافِعِيُّ، وَخَالِدُ بْنُ نِزَارٍ قَالَا: حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ قَيْسِ بْنِ أَبِي حَازِمٍ، عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه قَالَ: "إِنَّمَا مَثَلُنَا وَمَثَلُ الْأَنْصَارِ كَمَا قَالَ الْغَنَوِيُّ لِبَنِي جَعْفَرٍ:

1279. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Abū Hurayrah Wahbullāh ibn Rizqillāh Al-Misrī narrated to us and said: Muhammad ibn Idrīs Ash-Shāfi'ī and Khālid ibn Bazzār both narrated to us and said: Sufyān ibn 'Uyaynah narrated to us, from Ismā'īl ibn Abī Khālid, from Qays ibn Abī Hāzim, from Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) who said: *"Verily, the example of us and the example of the Ansār, is like what Al-Ghunawī said to Banū Ja'far (poetry):*

جَزَى اللهُ عَنَّا جَعْفَرًا حِينَ أَشْرَفَتْ ... بِنَا نَعْلُنَا فِي الْوَاطِئِينَ فَزَلَّتِ

أَبَوْا أَنْ يَمَلُّونَا وَلَوْ أَنَّ أُمَّنَا ... تُلَاقِي الَّذِي يَلْقَونَ مِنَّا لَمَلَّتِ

May Allāh reward Ja'far from us, when our sandals slipped in the lowlands and stumbled. They refused to become fed up of us. And if our mothers had experienced from us what they experience, then they would verily have become fed up."

[472] I did not find it with this text, but the foundation of it is in the two "Sahīh".
See Al-Bukhārī (4332, 3799) and Muslim (1059, 2510).
[473] Narrated by Ahmad (9309) and Al-Bukhārī (3779).

1280 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ، قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ، عَنْ عَاصِمِ بْنِ عُمَرَ بْنِ قَتَادَةَ، عَنْ مَحْمُودِ بْنِ لَبِيدٍ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ: «**الْأَنْصَارُ شِعَارٌ وَالنَّاسُ دِثَارٌ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ**»

1280. Abū ʻAbdillāh Al-Husayn ibn Muhammad ibn ʻUfayr Al-Ansārī narrated to us and said: ʻUthmān ibn Abī Shaybah narrated to us and said: ʻAbdullāh ibn Idrīs narrated to us, from Muhammad ibn Ishāq, from ʻĀsim ibn ʻUmar ibn Qatādah, from Mahmūd ibn Labīd, from Abū Saʻīd Al-Khudrī (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"The Ansār are the inner clothing (which is in contact with the body), and (the rest of) the people are the outer clothing (which is on top of the inner clothing). And had it not been for the hijrah, then I would verily have been a man from the Ansār."***[474]

1281 –وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ شَاهِينٍ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ إِسْحَاقَ بْنِ عَبْدِ اللَّهِ، عَنْ أَنَسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْلَا الْهِجْرَةُ لَكُنْتُ امْرَأً مِنَ الْأَنْصَارِ**»

1281. And Abū ʻAbdillāh Ahmad ibn Muhammad ibn Shāhīn narrated to us and said: ʻAbdul-Aʻlā ibn Hammād narrated to us and said: Hammād ibn Salamah narrated to us, from Ishāq ibn ʻAbdillāh, from Anas (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ said: ***"Had it not been for the hijrah, then I would verily have been a man from the Ansār."***[475]

1281 –وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا نَصْرُ بْنُ عَلِيٍّ قَالَ: أَخْبَرَنِي بِشْرُ بْنُ الْمُفَضَّلِ قَالَ: حَدَّثَنَا ابْنُ حَرْمَلَةَ، عَنْ أَبِي ثَفَالٍ، عَنْ رَبَاحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سُفْيَانَ بْنِ حُوَيْطِبٍ أَنَّهُ سَمِعَ جَدَّتَهُ، تُحَدِّثُ عَنْ أَبِيهَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «**لَا يُؤْمِنُ بِي مَنْ لَا يُحِبُّ الْأَنْصَارَ**»

1282. Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Nasr ibn ʻAlī narrated to us and said: Bishr ibn Al-Mufaddal informed me and said: Ibn Harmalah narrated to us, from Abū Thiqāl, from Rabah ibn ʻAbdir-Rahmān ibn [Abī] Sufyān ibn Huwaytib that he heard his grandmother narrate from her father, that the Messenger of Allāh ﷺ said: ***"The one who does not love the Ansār he does not believe in me."***[476]

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[474] Narrated by Ahmad (11636) and Ibn Abī Shaybah (33018).
And it was narrated by Ahmad (16470), Al-Bukhārī (4330) and Muslim (1061) from the *hadīth* of ʻAbdullāh ibn Zayd (*radiAllāhu ʻanhu*).

[475] Narrated by Ahmad (12987), and it is a *sahīh hadīth*.

[476] Narrated by Ahmad (16651, 23236), and its *isnād* is weak. It was declared weak by Ahmad, Abū Hātim and Abū Zurʻah.

1281 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، أَنَّ سَعْدَ بْنَ إِبْرَاهِيمَ أَخْبَرَهُ عَنِ الْحَكَمِ بْنِ مِينَاءَ، عَنْ يَزِيدَ بْنِ جَارِيَةَ قَالَ: كُنْتُ جَالِسًا مَعَ نَفَرٍ مِنَ الْأَنْصَارِ فَخَرَجَ عَلَيْنَا مُعَاوِيَةُ بْنُ أَبِي سُفْيَانَ رَضِيَ اللَّهُ عَنْهُمَا، فَسَأَلَنَا فَقُلْنَا: كُنَّا فِي حَدِيثٍ مِنْ حَدِيثِ الْأَنْصَارِ فَقَالَ: أَوَلَا أَزِيدُكُمْ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ، سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «**مَنْ أَحَبَّ الْأَنْصَارَ أَحَبَّهُ اللَّهُ ، وَمَنْ أَبْغَضَ الْأَنْصَارَ أَبْغَضَهُ اللَّهُ**»

1283. Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Abū Hishām Ar-Rifāʻī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Yahyā ibn Saʻīd narrated to us that Saʻd ibn Ibrāhīm informed him, from Al-Hakam ibn Mīnā, from Yazīd ibn Jāriyah who said: I was sitting with a group of people from the Ansār. Then Muʻāwiyah ibn Abī Sufyān (*radiAllāhu ʻanhu*) came out to us and asked us (what we were talking about). So we said: *"We were talking about something regarding the Ansār."* Then he said: *"Should I not add you (in your talk) with a hadīth which I heard from the Messenger of Allāh ﷺ? I heard the Messenger of Allāh ﷺ say:* ***'Whoever loves the Ansār, (then) Allāh loves him. And whoever hates the Ansār, (then) Allāh hates him.'***"[477]

1284 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْأَعْلَى بْنُ حَمَّادٍ النَّرْسِيُّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، أَنَّ مُصْعَبَ بْنَ الزُّبَيْرِ هَمَّ بِعَرِيفِ الْأَنْصَارِ أَنْ يَقْتُلَهُ، فَدَخَلَ عَلَيْهِ أَنَسُ بْنُ مَالِكٍ فَقَالَ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**اسْتَوْصُوا بِالْأَنْصَارِ خَيْرًا أَوْ مَعْرُوفًا اقْبَلُوا مِنْ مُحْسِنِهِمْ، وَتَجَاوَزُوا عَنْ مُسِيئِهِمْ**» قَالَ: فَنَزَلَ مُصْعَبٌ مِنْ سَرِيرِهِ عَلَى بِسَاطِهِ، فَأَلْزَقَ عُنُقَهُ، أَوْ قَالَ: خَدَّهُ، أَوْ قَالَ: تَمَعَّكَ، فَقَالَ: أَمْرُ رَسُولُ اللَّهِ ﷺ عَلَى الرَّأْسِ وَالْعَيْنِ، أَمْرُ رَسُولِ اللَّهِ ﷺ عَلَى الرَّأْسِ وَالْعَيْنِ.

1284. Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: ʻAbdul-Aʻlā ibn Hammād An-Narsī narrated to us and said: Hammād ibn Salamah narrated to us, from ʻAlī ibn Zayd that Musʻab ibn Az-Zubayr intended to kill a leader from *Ansār*, and then Anas ibn Mālik (*radiAllāhu ʻanhu*) entered upon him and said: I heard the Messenger of Allāh ﷺ say: ***"Wish well – or good – for the Ansār. Accept from their good-doer, and pardon their evil-doer."***

He said: Then Musʻab descended from his couch down to his carpet. Then he placed his neck – or he said: his cheek – (on the carpet) – or he said: rubbed (his neck or cheek) – and he said: *"The command of the Messenger of Allāh ﷺ is upon the*

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[477] Narrated by Ahmad (16919, 16920) and An-Nasāī in "Al-Kubrā" (8274).
And Al-Bukhārī (3783) and Muslim (57) narrated from Al-Bara ibn ʻAzib (*radiAllāhu ʻanhu*) who said: The Prophet ﷺ said: ***"No-one but a mumin loves the Ansār, and no-one but a munafiq hates them. So whoever loves them, (then) Allāh loves him. And whoever hates them, (then) Allāh hates him."***

head and the eye. The command of the Messenger of Allāh ﷺ is upon the head and the eye."[478]

1285 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ الْمِصْرِيُّ قَالَ: حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأَنَا مَعْمَرٌ، عَنْ أَيُّوبَ، عَنْ أَبِي قِلَابَةَ، عَنْ أَنَسٍ: أَنَّ النَّبِيَّ ﷺ قَالَ: «**اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ**»

1285. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Ahmad ibn Sālih Al-Misrī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Qatādah, from Anas (*radiAllāhu 'anhu*) that the Prophet ﷺ said: ***"O Allāh, forgive the Ansār, and the sons of the Ansār, and the sons of the sons of the Ansār."***[479]

1287 – حَدَّثَنَا أَبُو مُسْلِمٍ إِبْرَاهِيمُ بْنُ عَبْدِ اللَّهِ الْكَشِّيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ دَاوُدَ الشَّاذَكُونِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ بْنِ أَبِي حَبِيبَةَ، عَنْ عَوْفِ بْنِ سَلَمَةَ بْنِ عَوْفٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**اللَّهُمَّ، اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ، وَلِمَوَالِيَ الْأَنْصَارِ**»

1287. Abū Muslim Ibrāhīm ibn 'Abdillāh Al-Kashshī narrated to us and said: Sulaymān ibn Dāwūd Ash-Shādhakūnī narrated to us and said: Ibrāhīm ibn Ismā'īl ibn Abī Habībah narrated to us, from 'Awf ibn Salamah ibn 'Awf, from his father, from his grandfather who said: The Messenger of Allāh ﷺ said: ***"O Allāh, forgive the Ansār, and the sons of the Ansār, and the sons of the sons of the Ansār, and the allies of the Ansār."***[480]

1288 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ، وَأَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَا: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: حَدَّثَنَا شُعْبَةُ، عَنْ مُعَاوِيَةَ بْنِ قُرَّةَ، عَنْ أَنَسِ بْنِ مَالِكٍ: عَنِ النَّبِيِّ ﷺ قَالَ: «**اللَّهُمَّ لَا عَيْشَ إِلَّا عَيْشُ الْآخِرَةِ، فَاغْفِرْ لِلْأَنْصَارِ وَالْمُهَاجِرَةِ**»

1288. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī and Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī both narrated to us and said: 'Alī ibn Al-Ja'd narrated to us and said: Shu'bah narrated to us, from Mu'āwiyah ibn Qurrah, from Anas ibn Mālik (*radiAllāhu 'Anhu*), from the Prophet ﷺ who said: ***"O Allāh, there is no life, except the life of the ākhirah (hereafter, next life), so forgive the Ansār and the Muhājirūn."***[481]

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[478] Narrated Ahmad (13528) and Abū Ya'lā (3998). And in its isnād 'Alī ibn Zayd ibn Jud'ān. He was declared weak by Ahmad, Abū Zur'ah and Abū Hātim – *rahimahumullāh* – and others than them. And as for its text, then what testifies to it has gone forth.

[479] Narrated by Ahmad (12414), Al-Bukhārī (4906) and Muslim (2506).

[480] Narrated by Ibn Abī 'Āsim in "Al-Āhād wal-Mathānī" (2205), Ibn Abī Khaythamah ibn "At-Tārīkh Al-Kabīr" (1470, 2891) and At-Tabarānī in "Al-Kabīr" (152). And in its *isnād* is Ibrāhīm ibn Ismā'īl, and he is weak and rejected in *hadīth*, just as Al-Bukhārī and Abū Hātim said.

[481] Narrated by Al-Bukhārī (2834) and Muslim (1805).

1289 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ حَدَّثَنَا أَبُو يَزِيدَ مَخْمُودُ بْنُ مُحَمَّدِ بْنِ مَخْمُودِ بْنِ ثَابِتِ بْنِ قَيْسٍ الظَّفَرِيُّ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ النَّجَّارِ، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَا آمَنَ بِي مَنْ لَمْ يُحِبَّنِي، وَمَا أَحَبَّنِي مَنْ لَمْ يُحِبَّ الْأَنْصَارَ»**

1289. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Abū Yazīd Mahmūd ibn Muhammad ibn Mahmūd ibn Thābit ibn Qays Adh-Dhifrī narrated to us and said: Ayyūb ibn An-Najjār narrated to us, from Yahyā ibn Abī Kathīr, from Abū Salamah, from Abū Hurayrah who said: The Messenger of Allāh ﷺ said: ***“The one who does not love me, he has not believed in me. And the one who does not love the Ansār, he has not loved me.”***[482]

1290 – أَنْبَأَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ سَلَمَةَ بْنِ مَخْمُودِ بْنِ الْأَشْعَثِ بْنِ رِفَاعَةَ بْنِ رَافِعِ بْنِ خَدِيجٍ الْأَنْصَارِيُّ صَاحِبُ رَسُولِ اللَّهِ ﷺ قَالَ: حَدَّثَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ عَبْدِ اللَّهِ بْنِ يَزِيدَ الْأَنْصَارِيُّ، عَنْ رُبَيْحِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي سَعِيدٍ الْخُدْرِيِّ ذَكَرَهُ عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: جَلَسَ رَسُولُ اللَّهِ ﷺ بِمَكَّةَ فِي مَجْلِسٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَجَاءَ رَجُلٌ يُقَالُ لَهُ: رَزِينٌ أَوِ ابْنُ رَزِينٍ فَقَالَ: مَنْ سَعْدُ بْنُ عُبَادَةَ؟ فَرَفَعَ النَّبِيُّ ﷺ إِلَيْهِ رَأْسَهُ، وَهُوَ مُغْضَبٌ فَقَالَ: **«لَا تُؤْذُوا الْأَنْصَارَ، مَنْ آذَاهُمْ فَقَدْ آذَانِي، وَمَنْ نَصَرَهُمْ، فَقَدْ نَصَرَنِي، وَمَنْ أَحَبَّهُمْ فَقَدْ أَحَبَّنِي، وَمَنْ أَبْغَضَهُمْ فَقَدْ أَبْغَضَنِي، وَمَنْ بَغَى عَلَيْهِمْ فَقَدْ بَغَى عَلَيَّ، وَمَنْ قَضَى لَهُمْ حَاجَةً كُنْتُ فِي حَاجَتِهِ يَوْمَ الْقِيَامَةِ أَسْرَعَ»** قَالَ: فَقَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :أَهَذَا لِسَعْدٍ أَمْ لِلْأَنْصَارِ عَامَّةً؟ فَقَالَ رَسُولُ اللَّهِ ﷺ: **«بَلْ لِلْأَنْصَارِ عَامَّةً، وَلِأَعْقَابِهِمْ، وَلِأَعْقَابِ أَعْقَابِهِمْ أَبَدَ الْأَبَدِ»**

1290. Abū ‘Abdillāh Al-Husayn ibn Muhammad ibn Ghufayr Al-Ansārī informed us and said: Shu’ayb ibn Salamah ibn Mahmūd ibn Al-Ash’ath ibn Rifā’ah ibn Rāfi’ ibn Khadīj Al-Ansārī the companion of the Messenger of Allāh ﷺ. He said: Abū Zakariyyah Yahyā ibn ‘Abdillāh ibn Yazīd Al-Ansārī narrated to us, from Rubayh ibn ‘Abdir-Rahmān ibn Abī Sa’īd Al-Khudrī who mentioned it from his father, from his grandfather who said: The Messenger of Allāh ﷺ was sitting in *Makkah* in a gathering (of people) from the *Muhājirūn* and the *Ansār*. Then a man came who was called Razīn or Ibn Razīn, and he said: *“Who is Sa’d ibn ‘Ubādah?”* Then the Prophet ﷺ raised his head while he was angry, and he said: ***“Do not harm the Ansār. The one who harms them, he has verily harmed me. And whoever supports them, he has verily supported me. And whoever loves them, he has verily loved me. And whoever hates them, he has verily hated me. And whoever transgresses against them, he has verily transgressed against me. Ane whoever fulfils a need for them, then I will verily be faster in (fulfilling) his need on the Day of***

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[482] Narrated by Ad-Dāraqutnī in “As-Sunan” (222). And in its *isnād* is Mahmud Adh-Dhifrī. Ad-Dāraqutnī said in “Al-‘Ilal” (5/69): *“He was not strong (in hadīth).”*
And it was narrated by At-Tiyālisī (239) and Ad-Dāraqutnī (225, 226) from Abū Huwaytib ibn ‘Abdil-‘Uzzā, from his grandmother, from her father: ***“…The one who does not love me, he has not believed in Allāh. And the one who does not love the Ansār, he has not believed in me.”***

Resurrection." He said: Then 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) said: *"Is this for Sa'd or for the Ansār generally?"* So the Messenger of Allāh ﷺ said: ***"Rather, for the Ansār generally, and for their descendants, and for the descendants of their descendants for ever and ever."***[483]

1291 – وَأَنْبَأَنَا ابْنُ عُفَيْرٍ قَالَ: حَدَّثَنَا شُعَيْبٌ قَالَ: حَدَّثَنِي الْعَوْفِيُّ الْقَاضِي، عَنْ أَبِيهِ، وَالْحَسَنُ بْنُ عُمَارَةَ جَمِيعًا، عَنْ جَدِّهِ عَطِيَّةَ الْعَوْفِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: **«مَنْ أَحَبَّنِي فَبِحُبِّي أَحَبَّ الْأَنْصَارَ، وَمَنْ أَبْغَضَنِي، فَبِبُغْضِي أَبْغَضَ الْأَنْصَارَ، لَا يُحِبُّهُمْ مُنَافِقٌ، وَلَا يُبْغِضُهُمْ مُؤْمِنٌ، مَنْ أَحَبَّهُمْ أَحَبَّهُ اللَّهُ، وَمَنْ أَبْغَضَهُمْ أَبْغَضَهُ اللَّهُ، النَّاسُ دِثَارٌ وَالْأَنْصَارُ شِعَارٌ، وَلَوْ سَلَكَتِ الْأَنْصَارُ وَادِيًا وَسَلَكَ النَّاسُ وَادِيًا، لَسَلَكْتُ وَادِيَ الْأَنْصَارِ، وَلَوْلَا الْهِجْرَةُ لَكُنْتُ رَجُلًا مِنَ الْأَنْصَارِ، اللَّهُمَّ اغْفِرْ لِلْأَنْصَارِ، وَلِأَبْنَاءِ الْأَنْصَارِ، وَلِأَبْنَاءِ أَبْنَاءِ الْأَنْصَارِ، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَ دَارَهُمْ دَارًا لِإِعْزَازِ دِينِهِ، وَلِنَبِيِّهِ أَنْصَارًا، وَاللَّهِ مَا شُرِعَ لِلَّهِ مِنْ شَرِيعَةٍ، وَلَا سُنَّ لِلَّهِ عَزَّ وَجَلَّ مِنْ سُنَّةٍ، وَلَا فُرِضَ لِلَّهِ عَزَّ وَجَلَّ مِنْ فَرِيضَةٍ، وَلَا جُمِعَ لِلَّهِ عَزَّ وَجَلَّ مِنْ جُمُعَةٍ، وَلَا ازْدَحَمَتْ مَنَاكِبُ الرِّجَالِ فِي الصَّلَاةِ إِلَّا فِي دُورِهِمْ، وَبَيْنَ ظَهْرَانَيْهِمْ وَبِأَسْيَافِهِمْ»**

1291. And Ibn 'Ufayr informed us and said: Shu'ayb narrated to us and said: Al-'Awfī Al-Qādī narrated to me, from his father and Al-Hasan ibn 'Umārah both, from his grandfather 'Atiyyah Al-'Awfī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu)* who said: The Messenger of Allāh ﷺ said: ***"Whoever loves me, then by his love for me he has loved the Ansār. And whoever hates me, then by his hatred for me he has hated the Ansār. No munāfiq loves them, and no mumin hates them. Whoever loves them, then Allāh loves him. And whoever hates them, then Allāh hates him. The people are the outer clothing while the Ansār are the inner clothing. If the Ansār followed a path into a valley and the people followed a path into (another) valley, then I would go to the valley of the Ansār. And had it not been for the hijrah, then I would verily be a man from the Ansār. O Allāh, forgive the Ansār, and the sons of the Ansār, and the sons of the sons of the Ansār. And Allāh ﷻ verily chose their abode (i.e. Al-Madīnah) for the strengthening of His dīn, and (He chose from them) supporters for His Prophet. By Allāh, no law for Allāh was legislated, no Sunnah for Allāh ﷻ was legislated, no obligatory act of worship for Allāh ﷻ was obligated, no Jumu'ah for Allāh ﷻ was performed, and the shoulders of men did not become crowded in the salāh, except in their homes, and amongst them, and due to (or by) their swords."***[484]

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[483] In its *isnād* is Rubayh ibn 'Abdir-Rahmān ibn Abī Sa'īd Al-Khudrī. Ahmad said: *"He is not known."* And At-Tirmidhī said: *"Al-Bukhārī said: 'Munkar in hadīth.'"* See: "Mīzān Al-I'tidāl" (2/38).

[484] In its *isnād* is Atiyyah Al-'Awfī, and he is weak. And Al-Hasan ibn 'Umarah; Ahmad said: *"Matrūk."* And Ibn Ma'īn said: *"His hadīth is nothing."* See: "Mīzān Al-I'tidāl" (1/513).

107. Chapter: The mention of the grief of the Prophet ﷺ over the seventy from the *Ansār* who were killed on the day of *Bir Ma'ūnah*

1292 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ قَالَ: حَدَّثَنَا عَاصِمٌ يَعْنِي: الْأَحْوَلَ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: «مَا رَأَيْتُ النَّبِيَّ ﷺ وَجَدَ عَلَى سَرِيَّةٍ مَا وَجَدَ عَلَى أَهْلِ بِئْرِ مَعُونَةَ» قَالَ سُفْيَانُ: وَيُقَالُ: إِنَّهُمْ كَانُوا أَصْحَابَ قُرْآنٍ.

1292. Mūsā ibn Hārūn narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Sufyān narrated to us and said: 'Āsim (i.e. Al-Ahwal) narrated to us, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: *"I never saw the Prophet ﷺ grieve for a brigade as much as he grieved for the people of Bir Ma'ūnah."* Sufyān said: And it was said: They were verily companions (i.e. memorizers) of the Qurān.[485]

1293 – وَحَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ بْنِ زِيَادٍ قَالَ: حَدَّثَنِي ابْنُ أَبِي عُمَرَ الْعَدَنِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ عَاصِمٍ الْأَحْوَلِ قَالَ: سَمِعْتُ أَنَسَ بْنَ مَالِكٍ يَقُولُ: «مَا وَجَدَ رَسُولُ اللَّهِ ﷺ عَلَى أَحَدٍ مَا وَجَدَ عَلَى السَّبْعِينَ رَجُلًا الَّذِينَ أُصِيبُوا يَوْمَ بِئْرِ مَعُونَةَ»

قَالَ سُفْيَانُ: نُقَبَاءُ الْأَنْصَارِ سَعْدُ بْنُ عُبَادَةَ، وَسَعْدُ بْنُ الرَّبِيعِ، وَسَعْدُ بْنُ خُثَيْمَةَ، وَأَسْعَدُ بْنُ زُرَارَةَ، وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، وَعَبْدُ اللَّهِ بْنُ عَمْرٍو، وَهَذَا هُوَ أَبُو جَابِرِ بْنُ عَبْدِ اللَّهِ، وَأَبُو الْهَيْثَمِ بْنُ التَّيِّهَانِ، وَالْحَارِثُ بْنُ الْقَاسِمِ، وَرَافِعُ بْنُ مَالِكٍ، وَأُسَيْدُ بْنُ حُضَيْرٍ، وَالْبَرَاءُ بْنُ مَعْرُورٍ، وَأَبُو أُمَامَةَ بْنُ سَهْلٍ.

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[485] Narrated by Ahmad (12087), Al-Bukhārī (1300) and Muslim (677).
- Ibn Al-Qayyim said in "Zād Al-Ma'ād" (3/287): *"And in exactly this month – and that is Safar in the fourth year – the incident of Bir Ma'ūnah occurred. And the summary of it is, that Abū Barā 'Āmir ibn Mālik, who was called 'Mulā'ib Al-Asinnah', came to the Messenger of Allāh ﷺ in Al-Madīnah. So he invited him to Islām, but he did not become a muslim, and he did not turn away. Then he said: 'O Messenger of Allāh, if you sent your companions to the people of Najd to invite them to your dīn, then I am hoping that they would answer them.' So he said:* ***'I verily fear the people of Najd for them.'*** *Then Abū Barā said: 'I will give them protection.' So he sent forty men with him, according to the opinion of Ibn Ishāq. And in 'As-Sahīh' it says that they were seventy. And that which is in 'As-Sahīh' is the correct. And as a leader over them he appointed Al-Mundhir ibn 'Amr; a man from Banū Sā'idah who was called 'Al-Mu'niq Li-Yamūta' (i.e. the one who stretches his neck out (i.e. hastens) to die). And they were from the best of the muslims, the righteous of them, their leaders and their reciters. So they took off until they arrived at Bir Ma'ūnah, and that is between the land of Banū 'Āmir and the stony region of Banū Sulaym. So they stopped there, and then they sent Harām ibn Milhān, the brother of Umm Sulaym, with the letter of the Messenger of Allāh ﷺ to the enemy of Allāh, 'Āmir ibn At-Tufayl. But he did not look at it, and he commanded a man so he stabbed him (i.e. Harām) with a spear from behind him. Then when it had pierced him and he saw the blood, he said: 'I have won, by the Lord of the Ka'bah.' Then the enemy of Allāh, immediately called Banū 'Āmir to kill the rest. But they did not answer him due to the protection of Abū Barā. Then he called Banū Sulaym, and (the areas of) 'Usayyah, Ri'l and Dhakwān answered him. So they came and surrounded the companions of the Messenger of Allāh ﷺ. Then they (i.e. the companions) fought until the last one of them was killed, except Ka'b ibn Zayd ibn An-Najjār. He was hit during the fighting but still alive between the dead bodies. So he lived until he was killed on the day of the khandaq (trench)."*

1293. And Abū Ahmad Hārūn ibn Yūsuf ibn Ziyād narrated to us and said: Ibn Abī 'Umar Al-'Adanī narrated to me and said: Sufyān narrated to us, from 'Āsim Al-Ahwal who said: I heard Anas ibn Mālik (*radiAllāhu 'anhu*) say: *"The Messenger of Allāh ﷺ never grieved over anyone, like he grieved over the seventy men who were killed on the day of Bir Ma'ūnah."*

Sufyān said: The leaders (or heads) of the *Ansār*: Sa'd ibn 'Ubādah, Sa'd ibn Ar-Rabī', Sa'd ibn Khaythamah, As'ad ibn Zurārah, 'Abdullāh ibn Rawāhah, 'Abdullāh ibn 'Amr and 'Abdullāh ibn 'Amr. And he is Abū Jābir ibn 'Abdillāh. And Abū Al-Haytham ibn At-Tayyihān, Al-Hārith ibn Al-Qāsim, Rafi' ibn Malik, Usayd ibn Khudayr, Al-Barā ibn Ma'rūr and Abū Umāmah ibn Sahl.

1294 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبَّادٍ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنِ ابْنِ جُدْعَانَ قَالَ: سَمِعْتُ أَنَسًا يَقُولُ: "يَا رَبِّ سَبْعِينَ مِنَ الْأَنْصَارِ، قُتِلَ يَوْمَ أُحُدٍ سَبْعُونَ، وَقُتِلَ يَوْمَ بِئْرِ مَعُونَةَ سَبْعُونَ، وَقُتِلَ يَوْمَ الْيَمَامَةِ سَبْعُونَ، وَقُتِلَ يَوْمَ كَذَا وَكَذَا حَتَّى عَدَّ خَمْسَ مَوَاطِنَ.

1294. Mūsā ibn Hārūn narrated to us and said: Muhammad ibn 'Abbād narrated to us and said: Sufyān narrated to us, from Ibn Jud'ān who said: I heard Anas (*radiAllāhu 'anhu*) say: *"O Lord, seventy from the Ansār! On the day of Uhud seventy were killed. On the day of Bir Ma'ūnah seventy were killed. On the day of Al-Yamāmah seventy were killed. And on such and such day seventy were killed."* Until he counted five (different) incidents.[486]

1295 – حَدَّثَنَا مُوسَى بْنُ هَارُونَ قَالَ: حَدَّثَنَا كَامِلُ بْنُ طَلْحَةَ الْجَحْدَرِيُّ وَإِبْرَاهِيمُ بْنُ الْحَجَّاجِ الْسامِي قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ أَنَّهُ قَالَ: "يَا رَبِّ سَبْعِينَ مِنَ الْأَنْصَارِ يَوْمَ أُحُدٍ، وَسَبْعِينَ يَوْمَ بِئْرِ مَعُونَةَ، وَسَبْعِينَ يَوْمَ مُؤْتَةَ، وَسَبْعِينَ يَوْمَ الْيَمَامَةِ.

1295. Mūsā ibn Hārūn narrated to us and said: Kāmil ibn Talhah Al-Jahdarī and Ibrāhīm ibn Al-Hajjāj As-Sāmī both narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas (*radiAllāhu 'anhu*) that he said: *"O Lord, seventy from the Ansār! On the day of Uhud (seventy were killed). And seventy on the day of Bir Ma'ūnah. And seventy on the day of Mutah. And seventy on the day of Al-Yamāmah."*

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[486] Al-Bukhārī (4078) narrated from Qatādah who said: *"We do not know any group (of people) from the groups of the Arabs that has more martyrs, and who are more honourable on the Day of Resurrection, than the Ansār."*
Qatādah said: *"And Anas ibn Malik (radiAllāhu 'anhu) narrated to us that seventy of them were killed on the day of Uhud, and seventy on the day of Bir Ma'ūnah, and seventy on the day of Al-Yamāmah."*

108. Chapter: The mention of the pledge of the *Ansār* in *Makkah* to the Prophet ﷺ to follow Islām, and their belief in him

1296 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ الْعَدَنِيُّ، وَإِسْحَاقُ يَعْنِي ابْنَ إِبْرَاهِيمَ الْمَرْوَزِيَّ قَالَا: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ، عَنِ ابْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ.

1296. Abū Muhammad ʻAbdullāh ibn Sālih Al-Bukhārī informed us and said: Ibn Abī ʻUmar Al-ʻAdanī and Ishāq (i.e. ibn Ibrāhīm Al-Marwazī) both narrated to us and said: Yahyā ibn Sulaym narrated to us, from Ibn Khuthaym, from Abū Az-Zubayr, from Jābir ibn ʻAbdillāh Al-Ansārī (*radiAllāhu ʻanhumā*).

1297 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا خَلَفُ بْنُ هِشَامٍ الْبَزَّارُ قَالَ: حَدَّثَنَا دَاوُدَ بْنُ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ خُثَيْمٍ، عَنْ أَبِي الزُّبَيْرِ مُحَمَّدِ بْنِ مُسْلِمٍ أَنَّهُ حَدَّثَهُ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ رضي الله عنه أَنَّ رَسُولَ اللَّهِ ﷺ لَبِثَ عَشْرَ سِنِينَ يَتْبَعُ الْحَاجَّ فِي مَنَازِلِهِمْ فِي الْمَوْسِمِ وَبِمَجَنَّةَ وَعُكَاظَ وَمَنَازِلِهِمْ مِنْ مِنًى فَيَقُولُ: «**مَنْ يُؤْوِينِي وَيَنْصُرُنِي حَتَّى أُبَلِّغَ رِسَالَاتِ رَبِّي، وَلَهُ الْجَنَّةُ**» فَلَا يَجِدُ أَحَدًا يَنْصُرُهُ، وَلَا يُؤْوِيهِ، حَتَّى إِنَّ الرَّجُلَ لَيَرْحَلُ مِنْ مِصْرَ أَوْ مِنَ الْيَمَنِ إِلَى ذِي رَحِمِهِ، فَيَأْتِيهِ قَوْمُهُ فَيَقُولُونَ لَهُ: احْذَرْ غُلَامَ قُرَيْشٍ لَا يَفْتِنُكَ، وَيَمْشِي بَيْنَ رِحَالِهِمْ يَدْعُوهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ فَيُشِيرُونَ إِلَيْهِ بِالْأَصَابِعِ حَتَّى بَعَثَنَا اللَّهُ عَزَّ وَجَلَّ مِنْ يَثْرِبَ، فَيَأْتِيهِ الرَّجُلُ مِنَّا فَيُؤْمِنُ بِهِ، وَيُقْرِئُهُ الْقُرْآنَ، فَيَنْقَلِبُ إِلَى أَهْلِهِ فَيَسْلَمُونَ بِإِسْلَامِهِ، حَتَّى لَمْ يَبْقَ دَارٌ مِنْ دُورِ يَثْرِبَ إِلَّا فِيهَا رَهْطٌ مِنَ الْمُسْلِمِينَ يُظْهِرُونَ الْإِسْلَامَ، وَبَعَثَنَا اللَّهُ عَزَّ وَجَلَّ إِلَيْهِ فَأْتَمَرْنَا، وَاجْتَمَعْنَا سَبْعُونَ رَجُلًا مِنَّا فَقُلْنَا: حَتَّى مَتَى نَذَرُ رَسُولَ اللَّهِ ﷺ يُطْرَدُ فِي جِبَالِ مَكَّةَ وَيَخَافُ؟ فَرَحَلْنَا حَتَّى قَدِمْنَا عَلَيْهِ فِي الْمَوْسِمِ، فَوَاعَدَنَا شِعْبَ الْعَقَبَةِ،

1297. And Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Khalaf ibn Hishām Al-Bazzār narrated to us and said: Dāwūd ibn ʻAbdir-Rahmān narrated to us, from ʻAbdullāh ibn Khuthaym, from Abū Az-Zubayr Muhammad ibn Muslim, that he narrated to him from Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*) that the Messenger of Allāh ﷺ continued for ten years to follow the pilgrims during the (*hajj*) season, in *Majannah*, *ʻUkādh* and their places of stay in *Minā*, and he would say: ***"Who will give me shelter and support me so I can convey the messages of my Lord, and he will (in return) have Paradise."*** But he would not find anyone to support him, nor to give him shelter. And a man would even travel from *Mudar*, or from *Yemen*, to some of his relatives, and then his people would come to him and say: *"Be aware that the boy from Quraysh does not afflict you."* And he would walk between their riding animal and invite them to Allāh ﷻ and they would point at him with their fingers. Until Allāh ﷻ sent us from *Yathrib* (i.e. *Al-Madīnah*). So a man from us would come to him and believe in him, and he would teach him the Qurān. Then he would return to his family (or people), and they would become muslims due to his Islām. Until there did not remain any home, from the homes in *Yathrib*, except that there was a group from the muslims in it, who would openly show (or declare) Islām. And Allāh ﷻ

sent us to him, and we consulted each other and gathered seventy men from us, and we said: *"For how long should we leave the Messenger of Allāh ﷺ to be dismissed in the mountains of Makkah and for him to fear?"* So we took off until we came to him in the season, and we agreed (to meet) at the passage of *Al-'Aqabah*.

فَقَالَ عَمُّهُ الْعَبَّاسُ رضي الله عنه :يَا ابْنَ أَخِي، لَا أَدْرِي مَا هَؤُلَاءِ الْقَوْمُ الَّذِينَ جَاءُوكَ؟ إِنِّي ذُو مَعْرِفَةٍ بِأَهْلِ يَثْرِبَ، وَاجْتَمَعْنَا عِنْدَهُ مِنْ رَجُلٍ وَرَجُلَيْنِ فَلَمَّا نَظَرَ الْعَبَّاسُ فِي وجُوهِنَا قَالَ: هَؤُلَاءِ قَوْمٌ لَا نَعْرِفُهُمْ، هَؤُلَاءِ أَحْدَاثٌ قُلْنَا: يَا رَسُولَ اللَّهِ عَلَامَ نُبَايِعُكَ؟ قَالَ: «**تُبَايِعُونِي عَلَى السَّمْعِ وَالطَّاعَةِ فِي النَّشَاطِ وَالْكَسَلِ، وَعَلَى النَّفَقَةِ فِي الْعُسْرِ وَالْيُسْرِ، وَالْأَمْرِ بِالْمَعْرُوفِ وَالنَّهْيِ عَنِ الْمُنْكَرِ، وَعَلَى أَنْ تَقُولُوا فِي اللَّهِ لَا تَأْخُذُكُمْ فِيهِ لَوْمَةُ لَائِمٍ، وَعَلَى أَنْ تَنْصُرُونِي إِذَا قَدِمْتُ إِلَيْكُمْ، وَتَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَزْوَاجَكُمْ وَأَبْنَاءَكُمْ، وَلَكُمُ الْجَنَّةُ**» فَقُمْنَا نُبَايِعُهُ، فَأَخَذَ بِيَدِهِ أَسْعَدُ بْنُ زُرَارَةَ وَهُوَ أَصْغَرُ السَّبْعِينَ إِلَّا أَنَا، فَقَالَ: رُوَيْدًا يَا أَهْلَ يَثْرِبَ، إِنَّا لَمْ نَضْرِبْ إِلَيْهِ أَكْبَادَ الْمَطِيِّ إِلَّا وَنَحْنُ نَعْلَمُ أَنَّهُ رَسُولُ اللَّهِ، وَإِنَّ إِخْرَاجَهُ الْيَوْمَ مُفَارَقَةُ الْعَرَبِ كَافَّةً، وَقَتْلُ خِيَارِكُمْ، وَأَنْ تَعَضَّكُمُ السُّيُوفُ، فَإِمَّا أَنْتُمْ قَوْمٌ تَصْبِرُونَ عَلَيْهَا إِذَا مَسَّتْكُمْ، وَعَلَى قَتْلِ خِيَارِكُمْ، وَمُفَارَقَةِ الْعَرَبِ كَافَّةً، فَخُذُوهُ وَأَجْرُكُمْ عَلَى اللَّهِ عَزَّ وَجَلَّ، وَإِمَّا أَنْتُمْ تَخَافُونَ مِنْ أَنْفُسِكُمْ خِيفَةً فَذَرُوهُ فَهُوَ أَعْذَرُ لَكُمْ عِنْدَ اللَّهِ عَزَّ وَجَلَّ، قَالُوا: يَا أَسْعَدُ، أَمِطْ عَنَّا يَدَكَ، فَوَاللَّهِ لَا نَذَرُ هَذِهِ الْبَيْعَةَ وَلَا نَسْتَقِيلُهَا، فَقُمْنَا إِلَيْهِ رَجُلًا رَجُلًا، فَأَخَذَ عَلَيْنَا شَرْطَهُ الْعَبَّاسُ، وَيُعْطِينَا عَلَى ذَلِكَ الْجَنَّةَ.

Then his uncle Al-'Abbās – *rahimahullāh* – said: *"O my nephew, I do not know who these people are who have come to you? I am verily knowledgeable about the people of Yathrib."* And we met with him, one or two men (at the time). And when Al-'Abbās looked at our faces he said: *"We do not know these people. These are youths."*

We said: *"O Messenger of Allāh, upon what should we pledge our allegiance to you?"*

He said: ***"You pledge your allegiance to me upon listening and obeying in energy and laziness. And upon spending in hard times and easy times. And to command to the good and prohibit the evil. And upon that you speak for the sake of Allāh, and for Him you do not fear the blame of the blamer. And upon, that you give me support when I come to you. And that you protect me from what you protect yourselves, your wives and your children from. And (then) you will have Paradise."***

So we got up and pledged allegiance to him. Then As'ad ibn Zurārah grabbed his hand, and he was the youngest of the seventy besides me, and then he said: *"Slowly, O people of Yathrib. We have not driven our riding animals (and travelled) to him, except (due to the fact) that we know that he is the Messenger of Allāh. And verily, bringing him out today means to break away from all of the Arabs, that your best people will be killed, and that the swords will bite you. Then either you are people who can have patience with this if it touches you, and with your best people being killed, and with breaking away from all of the Arabs. (In this case), then take him and your reward is upon*

Allāh ﷻ. Or else you sense a strong fear in yourselves, so leave him, for by that you will be more excused with Allāh ﷻ."

They said: *"O As'ad, remove your hand from us. For by Allāh, we will not forsake this pledge, nor will we give it up."* Then we got up to him; one man after the other. And Al-'Abbās took his conditions from us, and in return he promised us Paradise.[487]

1299 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ مُحَمَّدِ بْنِ بَكَّارٍ الْقَافِلَانِيُّ قَالَ: حَدَّثَنَا أَبُو الْأَصْبَغِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ كَامِلٍ الْأَسَدِيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا عُلْوَانُ بْنُ دَاوُدَ الْبَجَلِيُّ، عَنِ اللَّيْثِيِّ يَعْنِي: أَبَا الْمُصَبِّحِ، عَنْ أَبِي الزِّنَادِ قَالَ: لَمَّا اشْتَدَّ الْمُشْرِكُونَ عَلَى النَّبِيِّ ﷺ، بِمَكَّةَ قَالَ لِعَمِّهِ الْعَبَّاسِ: «يَا عَمِّ امْضِ إِلَى عُكَاظَ، فَأَرِنِي مَنَازِلَ أَحْيَاءِ الْعَرَبِ حَتَّى أَدْعُوَهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَأَنْ يَمْنَعُونِي وَيُؤْوُونِي حَتَّى أُبَلِّغَ عَنِ اللَّهِ عَزَّ وَجَلَّ مَا أَرْسَلَنِي بِهِ»، فَقَالَ لَهُ الْعَبَّاسُ: نَعَمْ، فَأَنَا مَاضٍ مَعَكَ، حَتَّى أَدُلَّكَ عَلَى مَنَازِلِ الْأَحْيَاءِ.

1299. And Abū Hafs 'Umar ibn Muhammad ibn Bakkār Al-Qāflānī narrated to us and said: Abū Al-Asbagh Muhammad ibn 'Abdir-Rahmān ibn Kāmil Al-Asadī narrated to us and said: My father narrated to us and said: 'Ulwān ibn Dāwūd Al-Bajalī narrated to us, from Al-Laythī (i.e. Abū Al-Musabbih), from Abū Az-Zannād who said: When (the persecution of) the *mushrikūn* became severe for the Prophet ﷺ in *Makkah*, he said to his uncle Al-'Abbās: ***"O uncle, go with me to 'Ukādh, and show me the houses of the (different) tribes of the Arabs so I can invite them to Allāh ﷻ and for them to protect me and give me shelter, so I can convey from Allāh ﷻ what He has sent me with."*** Then Al-'Abbās said to him: *"Yes, I will go with you so I can show you the houses in the areas."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَذَكَرَ حَدِيثَ عَرْضِهِ عَلَى الْقَبَائِلِ قَبِيلَةً قَبِيلَةً، فَكُلٌّ لَمْ يُجِبْهُ، وَكَانَ مَعَ النَّبِيِّ ﷺ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ وَأَبُو بَكْرٍ الصِّدِّيقُ وَعَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنهم ثُمَّ انْصَرَفَ عَنْهُمْ، اخْتَصَرْتُ أَنَا الْحَدِيثَ قَالَ فِيهِ: فَلَمَّا جَاءَ الْعَامُ الْمُقْبِلُ لَقِيَ النَّبِيَّ ﷺ السِّتَّةُ النَّفَرُ الْخَزْرَجِيُّونَ: أَسْعَدُ بْنُ زُرَارَةَ، وَأَبُو الْهَيْثَمِ بْنُ التَّيِّهَانِ، وَعَبْدُ اللَّهِ بْنُ رَوَاحَةَ، وَسَعْدُ بْنُ الرَّبِيعِ، وَالنُّعْمَانُ بْنُ حَارِثَةَ، وَعُبَادَةُ بْنُ الصَّامِتِ، فَلَقِيَهُمُ النَّبِيُّ ﷺ، فِي أَيَّامِ مِنًى عِنْدَ جَمْرَةِ الْعَقَبَةِ لَيْلًا، فَجَلَسَ إِلَيْهِمْ فَدَعَاهُمْ إِلَى اللَّهِ عَزَّ وَجَلَّ، وَإِلَى عِبَادَتِهِ، وَالْمُؤَازَرَةِ عَلَى دِينِهِ الَّذِي بَعَثَ بِهِ أَنْبِيَاءَهُ وَرُسُلَهُ، فَسَأَلُوهُ أَنْ يَعْرِضَ عَلَيْهِمْ مِمَّا أُوحِيَ إِلَيْهِ، فَقَرَأَ عَلَيْهِمْ مِنْ سُورَةِ إِبْرَاهِيمَ:

Then he mentioned the *hadīth* of how he presented himself to the tribes; tribe after tribe. And all of them did not answer him. And with the Prophet ﷺ were Al-'Abbās ibn 'Abdil-Muttalib, Abū Bakr As-Siddīq and 'Alī ibn Abī Tālib (*radiAllāhu 'anhum*). Then he left them. I have shortened the *hadīth*. In it he said:

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[487] Narrated by Ahmad (14653), Ibn Hibbān in his "Sahīh" (6274) and Al-Bayhaqī in "As-Sunan Al-Kubrā" (17735). Ibn Kathīr said in "As-Sīrah An-Nabawiyyah" (2/196): *"This isnād is good according to the conditions of Muslim, and they did not narrate it."*

Then the following year, the Prophet ﷺ met the group of six from (the tribe of) *Al-Khazraj*: As'ad ibn Zurārah, Abū Al-Haytham At-Tayyihān, 'Abdullāh ibn Rawāhah, Sa'd ibn Ar-Rabī', An-Nu'man ibn Hārithah and 'Ubādah ibn As-Sāmit. And the Prophet ﷺ met them during the days of *Minā* at the *'Aqabah* stoning pillar at night. He sat down with them and invited them to Allāh ﷻ and to the worship of Him, and to supporting His *dīn* which He sent His prophets and messengers with. So they asked him to present to them some of what had been revealed to him. Then he recited something from *sūrah* Ibrāhīm for them:

﴿ وَإِذْ قَالَ إِبْرَٰهِيمُ رَبِّ ٱجْعَلْ هَٰذَا ٱلْبَلَدَ ءَامِنًا ﴾

"And when Ibrāhīm said: 'My Lord, make this city safe.'" (Ibrāhīm 14:35)

إِلَى آخِرِ السُّورَةِ، فَرَقَّ الْقَوْمُ وَأَخْبَتُوا حِينَ سَمِعُوا مِنْهُ مَا سَمِعُوا، فَأَجَابُوهُ فَمَرَّ الْعَبَّاسُ بْنُ عَبْدِ الْمُطَّلِبِ رضي الله عنه وَهُمْ يُكَلِّمُونَهُ وَيُكَلِّمُهُمْ، فَعَرَفَ صَوْتَ النَّبِيِّ ﷺ، فَقَالَ: يَا ابْنَ أَخِي مَنْ هَؤُلَاءِ الَّذِينَ عِنْدَكَ؟ قَالَ: «**سُكَّانُ يَثْرِبَ مِنَ الْأَوْسِ وَالْخَزْرَجِ، وَقَدْ دَعَوْتُهُمْ إِلَى مَا دَعَوْتُ إِلَيْهِ مَنْ قَبْلَهُمْ مِنَ الْأَحْيَاءِ، فَأَجَابُونِي وَصَدَّقُونِي وَذَكَرُوا أَنَّهُمْ يُخْرِجُونَنِي مَعَهُمْ إِلَى بِلَادِهِمْ**، فَنَزَلَ الْعَبَّاسُ وَعَقَلَ رَاحِلَتَهُ، ثُمَّ قَالَ: يَا مَعْشَرَ الْأَوْسِ وَالْخَزْرَجِ هَذَا ابْنُ أَخِي وَهُوَ أَحَبُّ النَّاسِ إِلَيَّ، ثُمَّ ذَكَرَ مَا جَرَى بَيْنَهُمْ وَبَيْنَ الْعَبَّاسِ مِنَ الْخَطْبِ الطَّوِيلِ، قَالَ: فَقَامَ أَسْعَدُ بْنُ زُرَارَةَ وَهُوَ أَصْغَرُ الْقَوْمِ فَقَالَ فِيمَا خَاطَبَ بِهِ الْعَبَّاسَ: وَأَمَّا مَا ذَكَرْتَ أَنَّكَ لَا تَطْمَئِنُّ إِلَيْنَا فِي أَمْرِهِ حَتَّى نَأْخُذَ مَوَاثِيقَنَا، فَهَذِهِ خَصْلَةٌ لَا نَرُدُّهَا عَلَى أَحَدٍ أَرَادَهَا عَلَى رَسُولِ اللَّهِ ﷺ فَخُذْ مَا شِئْتَ، وَالْتَفَتَ إِلَى النَّبِيِّ ﷺ فَقَالَ: يَا رَسُولَ اللَّهِ؛ خُذْ لِنَفْسِكَ مَا شِئْتَ وَاشْتَرِطْ لِرَبِّكَ مَا شِئْتَ، فَقَالَ ﷺ: «**أَشْتَرِطُ لِرَبِّي عَزَّ وَجَلَّ، أَنْ تَعْبُدُوهُ وَلَا تُشْرِكُوا بِهِ شَيْئًا، وَلِنَفْسِي أَنْ تَمْنَعُونِي مِمَّا تَمْنَعُونَ مِنْهُ أَنْفُسَكُمْ وَأَبْنَاءَكُمْ وَنِسَاءَكُمْ**»، قَالُوا: فَذَلِكَ لَكَ يَا رَسُولَ اللَّهِ قَالَ: فَقَالَ الْعَبَّاسُ: عَلَيْكُمْ بِذَلِكَ ذِمَّةُ اللَّهِ مَعَ ذِمَّتِكُمْ، وَعَهْدُ اللَّهِ مَعَ عُهُودِكُمْ فِي هَذَا الشَّهْرِ الْحَرَامِ، وَالْبَلَدِ الْحَرَامِ تُبَايِعُونَهُ وَتُبَايِعُونَ اللَّهَ رَبَّكُمْ، يَدُ اللَّهِ عَزَّ وَجَلَّ فَوْقَ أَيْدِيكُمْ لَتَجِدُنَّ فِي نُصْرَتِهِ، وَلَتَشُدُّنَّ مِنْ أَزْرِهِ، وَلَتُوَفُّنَّ لَهُ بِعَهْدِهِ بِدَفْعِ أَيْدِيكُمْ وَصَرْحِ أَلْسِنَتِكُمْ وَنَصْحِ صُدُورِكُمْ، ثُمَّ لَا تَمْنَعَنَّكُمْ رَغْبَةٌ أَشْرَفْتُمْ عَلَيْهَا، وَلَا رَهْبَةٌ أَشْرَفَتْ عَلَيْكُمْ، وَلَا يُؤْتَى مِنْ قِبَلِكُمْ» قَالُوا جَمِيعًا: نَعَمْ قَالَ: اللَّهُمَّ إِنَّكَ سَامِعٌ شَاهِدٌ، فَإِنَّ ابْنَ أَخِي قَدِ اسْتَرْعَاهُمْ دَمَهُ وَاسْتَحْفَظَهُمْ نَفْسَهُ، اللَّهُمَّ: فَكُنْ لِابْنِ أَخِي عَلَيْهِمْ شَهِيدًا،

Until the end of the *sūrah*. Then the people softened and they became humble when they heard from him what they heard. And they answered him. Then Al-'Abbās ibn 'Abdil-Muttalib – *rahimahullāh* – passed by, while they were speaking with him (i.e. the Prophet) and he was speaking with them. So he recognized the voice of the Prophet ﷺ and he said: *"O my nephew, who are these people that are with you?"* He said: ***"Inhabitants of Yathrib from Al-Aws and Al-Khazraj. I verily invited them to what I invited the tribes before them to, and they answered me and believed in me, and they said that they will bring me out with them to their city."***

Then Al-'Abbās descended and tied his riding animal. Then he said: *"O gathering of Al-Aws and Al-Khazraj, this is my nephew and he is the most beloved of all people to*

me." Then he mentioned the long conversation that occurred between them and Al-'Abbās. He said: Then As'ad ibn Zurārah got up, and he was the youngest of the people. And he said in that which he addressed Al-'Abbās with: *"And as for what you have mentioned of you not being at ease with us regarding his affair before you take our oath (or pledge or covenant), then this is a characteristic which we do not reject for anyone who desires this for the Messenger of Allāh ﷺ. So take what you want."*

And he turned to the Prophet ﷺ and said: *"O Messenger of Allāh, take for yourself what you want, and impose the conditions for your Lord that you want."* Then he ﷺ said: ***"I impose as conditions for my Lord ﷻ that you worship Him and do not associate anything as a partner with Him in worship. And for myself that you protect me from what you protect yourselves, your children and your women from."*** They said: *"Then that is for you, O Messenger of Allāh."*

He said: Then Al-'Abbās said: *"Upon you, with that, is the protection of Allah along with your protection, and the covenant of Allah along with your covenants, in this sacred month and sacred city. You pledge allegiance to him and you pledge allegiance to your Lord. The Hand of Allah ﷻ is above your hands. You will verily strive seriously in supporting him, you will verily strengthen his power, and you will verily fulfil your pledge to him, by defending with your hands, declaring (the truth) with your tongues and the sincerity of your hearts. Then do not let any desires that come to you prevent you (from this), nor any fear that comes upon you. And nothing (of betrayal) must come to him from your side."* They said: *"Yes."* He said: *"O Allāh, Your are verily Hearing and Witnessing. For my nephew has verily placed his blood (i.e. life) in their care, and entrusted his life to them."*

فَرَضِيَ الْقَوْمُ بِمَا أَعْطَاهُمْ رَسُولُ اللَّهِ ﷺ مِنْ نَفْسِهِ، وَرَضِيَ النَّبِيُّ ﷺ، وَقَدْ كَانُوا قَالُوا لَهُ: يَا رَسُولَ اللَّهِ، إِذَا أَعْطَيْنَاكَ ذَلِكَ فَمَا لَنَا؟ قَالَ: «**لَكُمْ رِضْوَانُ اللَّهِ وَالْجَنَّةُ**»: قَالُوا: رَضِينَا وَقَبِلْنَا، فَأَقْبَلَ ابْنُ التَّيِّهَانِ، عَلَى أَصْحَابِهِ فَقَالَ: أَلَسْتُمْ تَعْلَمُونَ أَنَّ هَذَا رَسُولُ اللَّهِ إِلَيْكُمْ، وَقَدْ آمَنْتُمْ بِهِ وَصَدَّقْتُمُوهُ، فَقَالُوا: بَلَى قَالَ: أَوَلَسْتُمْ تَعْلَمُونَ أَنَّهُ فِي الْبَلَدِ الْحَرَامِ وَمَسْقَطِ رَأْسِهِ وَعَشِيرَتِهِ وَمَوْلِدِهِ، قَالُوا: بَلَى، قَالَ: فَإِنْ كُنْتُمْ خَاذِلِيهِ أَوْ مُسَلِّمِيهِ يَوْمًا مِنَ الدَّهْرِ لِبَلَاءٍ يَنْزِلُ بِكُمْ فَالْآنَ، فَإِنَّ الْعَرَبَ سَتَرْمِيكُمْ فِيهِ عَنْ قَوْسٍ وَاحِدَةٍ، فَإِنْ طَابَتْ أَنْفُسُكُمْ عَنِ الْأَنْفُسِ وَالْأَمْوَالِ وَالْأَوْلَادِ فِي ذَاتِ اللَّهِ عَزَّ وَجَلَّ، فَمَا عِنْدَ اللَّهِ مِنَ الثَّوَابِ خَيْرٌ مِنْ أَنْفُسِكُمْ وَأَمْوَالِكُمْ وَأَوْلَادِكُمْ فَأَجَابَ الْقَوْمُ جَمِيعًا: لَا، بَلْ نَحْنُ مَعَهُ بِالْوَفَاءِ وَالصِّدْقِ، ثُمَّ أَقْبَلَ عَلَى النَّبِيِّ ﷺ، فَقَالَ: يَا رَسُولَ اللَّهِ لَعَلَّكَ إِذَا حَارَبْنَا النَّاسَ فِيكَ، وَقَطَعْنَا مَا بَيْنَنَا وَبَيْنَهُمْ مِنَ الْحِلْفِ وَالْجِوَارِ وَالْأَرْحَامِ، وَحَمَلْنَا الْحَرْبُ عَلَى شَيْشَائِهَا، وَكَشَفَتْ لَنَا عَنْ قِنَاعِهَا، وَلَحِقْتَ بِبَلَدِكَ وَتَرَكْتَنَا، وَقَدْ حَارَبْنَا النَّاسَ فِيكَ، فَتَبَسَّمَ رَسُولُ اللَّهِ ﷺ، ثُمَّ قَالَ: «**الدَّمُ الدَّمُ، الْهَدْمُ الْهَدْمُ**»،

And the people were pleased with what the Messenger of Allāh ﷺ gave them of himself, and the Prophet ﷺ was (also) pleased. And they had verily said to him: *"O Messenger of Allāh, when we give you this, then what will we get?"* He said: ***"You will get the pleasure of Allāh and Paradise."*** They said: *"We are pleased and we accept."*

Then Ibn At-Tayyihān went to his companions and said: *"Do you not know that this is the Messenger of Allāh to you, and you have verily believed in him and affirmed him?"* They said: *"Yes verily."* He said: *"Do you not know that he is in the sacred city, and the place of his birth, his tribe and his hometown?"* They said: *"Yes verily."* He said: *"So if you are going to betray him, or hand him over one day to a calamity that befalls you, then it is now. For verily, the Arabs will shoot at you, due to him, with one bow (i.e. a united front against you). So if you are pleased with forsaking your lives, wealth and children for the sake of Allāh ﷻ then what is with Allāh of reward is better than your lives, your wealth and your children."* Then all of the people answered: *"No. Rather, we are loyally and truthfully with him."*

Then he went to the Prophet ﷺ and said: *"O Messenger of Allāh, perhaps if we wage war against the people due to you, and we cut off what is between us and them of allegiance, protection and blood-relations, and the war has carried us upon its back and unveiled its mask to us, then you go back to your city and forsake us after we verily have fought against the people for you?"* Then the Messenger of Allāh ﷺ smiled and said: ***"Blood for blood, and loss for loss."***

فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: خَلِّ بَيْنَنَا يَا أَبَا الْهَيْثَمِ حَتَّى نُبَايِعَ رَسُولَ اللَّهِ ﷺ، فَسَبَقَهُمْ أَبُو الْهَيْثَمِ إِلَى بَيْعَتِهِ، فَقَالَ: أُبَايِعُكَ يَا رَسُولَ اللَّهِ عَلَى مَا بَايَعَ عَلَيْهِ الِاثْنَا عَشَرَ نَقِيبًا مِنْ بَنِي إِسْرَائِيلَ مُوسَى بْنَ عِمْرَانَ عليه السلام، وَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: أُبَايِعُكَ يَا رَسُولَ اللَّهِ عَلَى مَا بَايَعَ عَلَيْهِ الِاثْنَا عَشَرَ مِنَ الْحَوَارِيِّينَ عِيسَى ابْنَ مَرْيَمَ عليه السلام، وَقَالَ أَسْعَدُ بْنُ زُرَارَةَ: أُبَايِعُ اللَّهَ يَا رَسُولَ اللَّهِ وَأُبَايِعُكَ عَلَى أَنْ أُتِمَّ عَهْدِي بِوَفَائِي وَأَصْدُقَ قَوْلِي بِفِعْلِي فِي نَصْرِكَ، وَقَالَ النُّعْمَانُ بْنُ حَارِثَةَ: أُبَايِعُ اللَّهَ يَا رَسُولَ اللَّهِ، وَأُبَايِعُكَ عَلَى الْإِقْدَامِ فِي أَمْرِ اللَّهِ لَا أُرَاقِبُ فِيهِ الْقَرِيبَ وَلَا الْبَعِيدَ، فَإِنْ شِئْتَ وَاللَّهِ مِلْنَا بِأَسْيَافِنَا سَاعَتَنَا هَذِهِ عَلَى أَهْلِ مِنًى، فَقَالَ النَّبِيُّ ﷺ: «لَمْ أُؤْمَرْ بِذَلِكَ» وَقَالَ عُبَادَةُ بْنُ الصَّامِتِ: أُبَايِعُكَ يَا رَسُولَ اللَّهِ، عَلَى أَنْ لَا تَأْخُذَنِي فِي اللَّهِ لَوْمَةُ لَائِمٍ وَقَالَ سَعْدُ بْنُ الرَّبِيعِ: أُبَايِعُ اللَّهَ وَأُبَايِعُكَ يَا رَسُولَ اللَّهِ عَلَى أَنْ لَا أَعْصِيَ لَكُمَا أَمْرًا وَلَا أَكْذِبُكُمَا حَدِيثًا وَانْصَرَفَ الْقَوْمُ إِلَى بَلَدِهِمْ مَسْرُورِينَ، فَنَشَرُوا مَا أَعْطَاهُمْ رَسُولُ اللَّهِ ﷺ مِنَ الْوَحْيِ، وَحَسُنَتْ إِجَابَةُ قَوْمِهِمْ لَهُمْ حَتَّى وَافَوْهُ مِنْ قَابِلٍ وَهُمْ سَبْعُونَ رَجُلًا، فَصَاحَ إِبْلِيسُ تِلْكَ اللَّيْلَةَ حِينَ رَأَى جَمَاعَتَهُمْ صَيْحَةً أَسْمَعَتْ جَمَاعَةَ قُرَيْشٍ، وَذَلِكَ فِي أَيَّامِ التَّشْرِيقِ، فَنَادَى يَا أَهْلَ مِنًى: هَذَا مُحَمَّدٌ وَأَهْلُ يَثْرِبَ، قَدِ اجْتَمَعُوا عَلَى الْحَمْلِ عَلَيْكُمْ وَاسْتِبَاحَةِ حَرِيمِكُمْ قَالَ: وَيُشَبِّهُ صَوْتَهُ بِصَوْتِ مُنَبِّهِ بْنِ الْحَجَّاجِ السَّهْمِيِّ،

Then ʻAbdullāh ibn Rawāhah said: *"Move out of our way, O Abū Al-Haytham, so we can pledge our allegiance to the Messenger of Allāh ﷺ."* Then Abū Al-Haytham preceded them in pledging allegiance to him, and he said: *"I pledge my allegiance to you, O Messenger of Allāh, upon what the twelve leaders from Banū Isrāīl pledged allegiance to Mūsā ibn ʻImrān (ʻalayhis-salām) upon."*

And ʻAbdullāh ibn Rawāhah said: *"I pledge my allegiance to you, O Messenger of Allāh, upon what the twelve disciples pledged allegiance to ʻĪsā ibn Maryam (ʻalayhis-salām) upon."*

And As'ad ibn Zurārah said: *"I pledge my allegiance to Allāh, and I pledge my allegiance to you, O Messenger of Allāh, in that I will fulfil my covenant with my loyalty and my truthful speech by my deeds in your support."*

And An-Nu'mān ibn Hārithah said: *"I pledge my allegiance to Allah, O Messenger of Allāh, and I pledge my allegiance to you upon advancing in the command of Allāh, and that I will not pay attention to the relative or the stranger in this. And if you want, by Allāh, we will turn with our swords right now towards the people of Minā."*

Then the Prophet ﷺ said: *"I was not commanded to (do) that."*

And 'Ubādah ibn As-Sāmit said: *"I pledge my allegiance to you, O Messenger of Allāh, upon not fearing the blame of the blamer, for the sake of Allāh."*

And Sa'd ibn Ar-Rabī' said: *"I pledge my allegiance to Allāh, and I pledge my allegiance to you, O Messenger of Allāh, upon that I will not disobey you both, and that I will not reject anything you say."*

And the people returned happy to their city. And they spread what the Messenger of Allāh ﷺ gave (i.e. taught) them from the revelation. And the answer of their people (to all of this) was good, to the extent that they came to him in a delegation of seventy men the next year. And that night Iblīs screamed out when he saw their gathering, with a scream that was heard by the gathering of *Quraysh*. And this was during the days of *tashrīq*. He called out (saying): *"O people of Minā, here is Muhammad and the people of Yathrib. They have agreed upon attacking you and allowing (the violation of) your sanctities."* He said: And he made his voice resemble the voice of Munabbih ibn Al-Hajjāj As-Sahmī.

قَالَ عَمْرُو بْنُ الْعَاصِ: فَكَانَ أَوَّلَ مَنْ أَتَانِي فَزِعًا يَجُرُّ ثَوْبَهُ أَبُو جَهْلٍ وَقَدْ أَفْزَعَنِي مَا أَفْزَعَهُ، وَأَخَذَتْنِي الْعَرْوِيُّ وَهِيَ الرِّعْدَةُ، وَقُمْتُ لِأَبُولُ، فَلَمَّا فَرَغْتُ جَاءَنِي أَبُو جَهْلٍ فَأَعْجَلَنِي فَقَالَ: قُمْ أَنَائِمٌ أَنْتَ؟ أَمَا أَفْزَعَكَ مَا أَفْزَعَنَا؟ وَتَوَجَّهَ إِلَى عُتْبَةَ بْنِ رَبِيعَةَ، فَأَخْبَرَهُ بِصَوْتِ مُنَبِّهِ بْنِ الْحَجَّاجِ، يُخْبِرُ إِنَّ مُحَمَّدًا وَأَهْلَ يَثْرِبَ قَدْ أَجْمَعُوا عَلَى الْحَمْلِ عَلَيْكُمْ، وَاسْتِبَاحَةِ حَرِيمِكُمْ، قَالَ عَمْرُو بْنُ الْعَاصِ: فَأَتَيْنَا رَجُلًا وَقُورًا، مَعَهُ ذِهْنُهُ لَمْ يَرُعْهُ مَا رَاعَنَا، يَعْنِي عُتْبَةَ، فَقَالَ عُتْبَةُ: هَلْ أَتَاكُمْ فَأَخْبَرَكُمْ بِهَذَا؟ قَالُوا: لَا، وَلَكِنَّا سَمِعْنَا صَوْتَهُ قَالَ: فَلَعَلَّهُ الْخَيْتَعُورُ، يَعْنِي: إِبْلِيسَ الْكَذَّابَ ثُمَّ قَالَ: انْهَضُوا فَمَضَى الْقَوْمُ نَحْوَ السَّبْعِينَ قَالَ عَمْرٌو: وَاللَّهِ لَقَالُوا سَبْعِينَ، فَظَنَنَّا أَنَّهُمْ سَبْعُمِائَةٍ، فَدَفَعْنَا إِلَى الْقَوْمِ مُعْدِينَ، فَكَانَ أَوَّلَ مَنْ سَبَقَ إِلَيْهِمْ، وَكَلَّمَ الْقَوْمَ أَبُو سُفْيَانَ بْنُ حَرْبٍ، فَقَالَ: يَا أَهْلَ يَثْرِبَ سَاءَ مَا ظَنَنْتُمْ، إِذْ مَنَّتْكُمْ أَنْفُسُكُمْ أَنَّكُمْ تَخْرُجُونَ بِأَخِينَا مِنْ غَيْرِ مَلَاءٍ مِنَّا وَلَا مَشُورَةٍ تَقَحُّمًا مِنْكُمْ عَلَيْنَا وَظُهُورًا، وَلَئِنْ ظَنَنْتُمْ أَنَّا نُقِرُّ بِذَلِكَ أَوْ نَرْضَى بِهِ، لَبِئْسَ مَا رَأَيْتُمْ، فَقَالَ النُّعْمَانُ بْنُ حَارِثَةَ: بَلْ نُخْرِجُهُ وَأَنْفُكَ رَاغِمٌ، وَاللَّهِ لَوْ نَعْلَمُ أَنَّهُ أَمْرٌ لِرَسُولِ اللَّهِ ﷺ، أَنْ نُخْرِجَكَ مَعَنَا لَأَعْلَقْنَا فِي عُنُقِكِ حَبْلًا، ثُمَّ سُقْنَاكَ ذَلِيلًا، قَالَ: فَارْتَدَعَ أَبُو سُفْيَانَ، وَقَالَ: مَا تِلْكَ لَكُمْ بِعَادَةٍ، وَلَوْ تَكَلَّمْتَ بِهَذَا فِي جَمْعٍ مِنَ الْمَوْسِمِ لَكَذَّبَكَ غَيْرُ وَاحِدٍ، إِنَّ الْعَرَبَ لَتَعْلَمُ أَنَّا أَعَزُّ أَهْلِ الْبَطْحَاءِ وَأَمْنَعُهُ، أَفَمَا عِنْدَكُمْ مِنَ الْجَوَابِ غَيْرَ هَذَا؟ قَالَ: يَقُولُ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: بَلْ تَنْصَرِفُونَ عَنَّا، فَإِنَّهُ أَجْمَلُ فِي الرَّأْيِ، وَأَحْسَنُ لِذَاتِ الْبَيْنِ، وَأَمْثَلُ،

قَالَ أَبُو سُفْيَانَ: وَنُغَادِرُهُ عِنْدَكُمْ؟ فَقَالَ عَبْدُ اللَّهِ بْنُ رَوَاحَةَ: نَعَمْ، نُغَادِرُونَهُ عِنْدَ قَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ غَيْرِ حَاذِلِينَ لَهُ، وَلَا أَضِنَّاءَ عَلَيْهِ، قَالَ أَبُو سُفْيَانَ: فَمَاذَا نَقُولُ لِنِسَائِنَا؟ قَالَ: تَقُولُونَ لَهُنَّ:

'Amr ibn Al-'Ās said: And the first one to come to me, frightened and while dragging his garment, was Abū Jahl. And what frightened him had also frightened me. And I had gotten the chills – and that is trembling – and I got up to urinate. Then when I had spread my feet, Abū Jahl came to me and hastened me, and he said: *"Get up. Are you sleeping? Were you not frightened by what has frightened us?"*

And he turned to 'Utbah ibn Rabī'ah, and he informed him about the voice of Munabbih ibn Al-Hajjāj informing about that Muhammad and the people of *Yathrib* have agreed upon attacking you and allowing (the violation of) your sanctities. 'Amr ibn Al-'Ās said: Then we came to a calm man (i.e. 'Utbah). He was not upset and had not been frightened by what had frightened us. Then 'Utbah said: *"Did he come to you and tell you this?"* They said: *"No, but we heard his voice."*

He said: *"Then perhaps it was the khayta'ūr."* Meaning: Iblīs the liar. Then he said: *"Get up."* And the people went towards the seventy. 'Amr said: By Allah, they said seventy, and we thought they were seven hundred. Then we went to the people prepared, and the first one to reach them and then speak with the people was Abū Sufyān ibn Harb. He said: *"O people of Yathrib. Evil is what you think, if your souls let you think that you will go out with our brother, without (the permission of) a group from us, or any consultation, in an act of defiance and opposition towards us. And if you think we are happy with this or that we are pleased with it, then you have judged poorly."*

So An-Nu'mān ibn Hārithah said: *"Rather, we will bring him out, even if you hate it. By Allāh, if we knew that it was the command of the Messenger of Allāh ﷺ to bring you out with us, then we would verily have tied a rope around your neck. Then we would have driven you (with us) humiliated."*

He said: Then Abū Sufyān became deterred, and he said: *"You are not usually like this. And if you had said this in a gathering of people from the (hajj) season, then several people would have called you a liar. The Arabs verily know that I am the most honourable of the people of Al-Bathā and the most protected. So do you not have any other answer than this?!"*

He said: 'Abdullāh ibn Rawāhah said: *"Rather, you leave us. For that is a more beautiful opinion, and better for the relations (between us) and more exemplary."* Abū Sufyān said: *"Should we leave him with you?"* So 'Abdullāh ibn Rawāhah said: *"Yes. You leave him with a people whom he loves and they love him, and who will not betray him and who does not have any grudge (or jealousy) towards him."* Abū Sufyān said: *"Then what will we say to our women?"*

He said: *"You will say to them (poetry):*

فَلَمَّا رَأَيْنَا الْقَوْمَ دُونَ نَبِيِّهِمْ ... كَأُسْدٍ حَمَتْ عَرِيشَهَا وَعَرِينَا

صَدَدْنَا صُدُودًا كَانَ خَيْرَ بَقِيَّةٍ ... لِنِسْوَانِنَا مِنْ بَعْدِنَا وَبَنِينَا

وَلَمْ نَرَ إِلَّا ذَاكَ وَجْهًا أَوِ الرَّدَى

'Then when we saw the people besides their prophet

Like lions protecting their den and their lair

We turned away with an avoidance that has a better result

for our women after us and our children

And we only saw that option or destruction…'"[488]

قَالَ: وَتَعَاظَمَ الْأَمْرُ بَيْنَ الْقَوْمِ حَتَّى كَادَ بَعْضُهُمْ أَنْ يَنْهَضَ إِلَى بَعْضٍ، فَلَمَّا رَأَى ذَلِكَ أَبُو جَهْلٍ وَخَشِيَ الْفَضِيحَةَ لِكَثْرَةِ الْقَوْمِ وَقِلَّةِ أَصْحَابِهِ تَقَدَّمَ فَقَالَ: أَيُّهَا الْقَوْمُ، إِنَّا لَمْ نَأْتِ لِهَذَا، اسْكُتُوا وَاسْمَعُوا قَوْلِي هَذَا وَخُذُوا أَوْ دَعُوا، فَسَكَتَ الْقَوْمُ، وَابْتَدَأَ خَطِيبًا فَقَالَ: اللَّاتُ مَجْدَنَا وَالْعُزَّى عِصْمَتُنَا، وَنَحْنُ أَهْلُ اللَّهِ وَفِي بَيْتِهِ الْمَحْجُوبِ، وَوَادِيهِ الْمُحَرَّمِ أَعَزَّ بِهِ حُرْمَتَنَا، وَدَفَعَ بِهِ عَنْ بَيْضَتِنَا، وَجَعَلَنَا وُلَاةَ بَيْتِهِ، وَمُنْتَهَى طُرُقِ الْمَنَاسِكِ، وَأَهْلَ أَلْوِيَةِ الْمَوْسِمِ، وَسِقَايَةَ الْحَاجِّ، وَحِجَابَةَ الْبَيْتِ، وَرِفَادَةَ الْكَلِّ، لَاتُنْكِرُونَ ذَلِكَ، وَلَا تَدَفَعُونَهُ، ثُمَّ إِنَّكُمْ يَا أَهْلَ يَثْرِبَ قَدْ كُنْتُمْ إِخْوَانَنَا وَجِيرَانَنَا، وَنَوَدُّونَا وَنَوَدُّكُمْ حَتَّى ارْتَكَبْتُمْ مِنَّا أَمْرًا لَمْ نَكُنْ لِنَرْتَكِبَهُ مِنْكُمْ تَفَحُّمًا مِنْكُمْ عَلَيْنَا، وَظُهُورًا بِحَقِّنَا، ثُمَّ أَرَدْتُمْ أَنْ تَخْرُجُوا بِأَخِينَا مِنْ غَيْرِ مَلَإٍ مِنَّا وَلَا مَشُورَةٍ وَلَا رِضًى، خَلُّوا بَيْنَنَا وَبَيْنَهُ عَلَى مِثْلِ هَذِهِ الْخَرَّةِ وَفِي مِثْلِ الْيَوْمِ، فَإِنَّ لَكُمْ فِي سَائِرِ ذَلِكَ مِنَ الْأَيَّامِ مَا تَلْتَمِسُونَ ذَلِكَ مِنْهُ فِي غَيْرِ ثَائِرَةٍ وَلَا قَطِيعَةٍ، هَذِهِ أَيَّامٌ عَظِيمَةُ الْحُرْمَةِ وَاجِبَةُ الْحَقِّ، الْقَطِيعَةُ فِيهَا مَرْفُوعَةٌ، وَالْعُقُوبَةُ إِلَيْهَا سَرِيعَةٌ، ثُمَّ سَكَتَ،

He said: And the issue became greater between the people until some of them were just about to attack others. And when Abū Jahl saw this, and he feared a scandal due to the people being many and his companions were few, he stepped forth and said: *"O people, we did not come for this. Be quiet and listen to what I will say, and then take it or leave it."* So the people became quiet and he began his speech.

He said: *"Al-Lāt is our honour and Al-'Uzzā is our protection. And we are the people of Allāh and in His veiled House and in His sacred valley. By that He honoured our sanctity and by it He defended our community. And He made us the custodians of His House, the end station on the path of the manāsik (rituals), the people holding the banners of the season, those who give water to the pilgrims, those who put the veil on the House and the providers of the needy. You do not negate this and you do not reject it. Then after that, O people of Yathrib, you are verily our brothers and neighbours, and you love us and we love you. Until you committed an act against us which we would never commit against you, as an act of defiance from you against us and an opposition to our rights. You wanted to go out with our brother, without any gathering from us, consultation or consent. So leave him*

[488] **Translator:** Only a part of the poetry has been translated here.

to us, in a place like this and on a day like this. For besides this you have days where you can seek that from him, without any unrest or cutting off relations. These are days which are great in sanctity, with rights that must be upheld. Cutting off relations during it is raised (to the heaven), and punishment for it comes fast." Then he went quiet.

فَقَامَ سَعْدُ بْنُ عُبَادَةَ فَقَالَ: الْحَمْدُ لِلَّهِ الَّذِي هَدَانَا مِنَ الضَّلَالَةِ، وَبَصَّرَنَا مِنَ الْعَمَى، وَاسْتَنْقَذَنَا بِنُورِ الْإِسْلَامِ مِنْ ظُلْمَةِ الْجَهَالَةِ، فَعَبَدْنَا رَبًّا وَاحِدًا، وَجَعَلْنَا مَا سِوَاهُ مِنَ الْأَنْدَادِ وَالْأَوْثَانِ دِينَ الشَّيْطَانِ أَنْصَابًا نَصَبَهَا النَّاسُ بِأَيْدِيهِمْ لَا تَمْلِكُ لَهُمْ ضَرًّا وَلَا نَفْعًا، ثُمَّ إِنَّكُمْ مَعْشَرَ قُرَيْشٍ قَدْ تَكَلَّمْتُمْ؛ وَشَرُّ الْقَوْلِ مَا لَا حَقِيقَةَ لَهُ، زَعَمْتُمْ أَنَّا انْتَهَكْنَا حُرْمَتَكُمْ فِي ابْنِ أَخِيكُمْ، إِنْ أَجَبْنَا دَعْوَتَهُ، وَشَرَّفْنَا مَنْزِلَتَهُ وَاتَّبَعْنَا أَمْرَهُ، فَمَا أَسَأْنَا فِي ذَلِكَ بِكُمْ وَلَا بِهِ، إِذَا كَانَتْ تِلْكَ مَنْزِلَتُهُ عِنْدَنَا، وَلَقَدْ قَطَعْنَا فِيهِ مَنْ هُوَ أَقْرَبُ نَسَبًا وَأَرْحَامًا مِنْكُمْ، فَمَا الْتَمَسْنَا بِذَلِكَ سَخَطَهُمْ، وَلَا أَرَدْنَا بِذَلِكَ رِضَاكُمْ، فَإِنْ كُنْتُمْ إِنَّمَا فَزِعْتُمْ إِلَى مُسَاءَتِهِ لِمَكَانِنَا مِنْهُ، فَطَالَ مَا أَرَدْتُمْ بِهِ تِلْكَ وَهُوَ بَيْنَ ظَهْرَانَيْكُمْ، ثُمَّ لَا تَصِلُونَ إِلَيْهِ فَالْآنَ إِذَا عَقَدْنَا حَبْلَنَا بِحَبْلِهِ الْتَمَسْتُمُوهُ فَأَنْتُمُ الْيَوْمَ مِنْهَا أَبْعَدُ، دِمَاؤُنَا دُونَ دَمِهِ، وَأَنْفُسُنَا دُونَ نَفْسِهِ، فَإِنْ كَانَ هَذَا مِنْكُمْ مُصَانَعَةً لِلنَّاسِ، وَأَنَفًا لِسَخَطِهِمْ، فَنَحْنُ لِلَّهِ عَزَّ وَجَلَّ بَعْدَ الَّذِي أَعْطَيْنَاهُ مِنْ أَنْفُسِنَا أَشَدُّ خَوْفًا، وَعَلَى عُهُودِنَا بِالْوَفَاءِ أَشَدُّ حَدَبًا، فَلَا سَبِيلَ إِلَى مَالَا سَبِيلَ إِلَيْهِ، وَلَكِنَّا سَنَعْرِضُ عَلَيْكُمْ رَأْيًا بِمَا لَوْ تَوَسَّلْتُمْ إِلَيْنَا بِهِ مِنَ الصِّهْرِ وَالْجِوَارِ، إِنْ شِئْتُمْ أَنْ تُبَايِعُوهُ كَمَا بَايَعْنَاهُ، وَنَحْنُ لَهُ وَلَكُمْ تَبَعٌ، وَإِنْ كَرِهْتُمْ ذَلِكَ وَكَانَ ظَنُّكُمْ دَائِرَةً تَخَافُونَهَا مِنَ النَّاسِ طَلَبْتُمْ إِلَى ابْنِ أَخِيكُمْ وَكُنَّا لَكُمْ شُفَعَاءَ، فَأَخَذْتُمْ مَا تَأْمَنُونَ بِهِ عِنْدَهُ غَدًا، وَإِنْ كَانَ هَذَا مِنْكُمُ الْحَسَدَ وَالْبَغْيَ كُنَّا لِابْنِ أَخِيكُمْ جُنَّةً، فَإِنْ ظَفِرَ فَأَحُوكُمْ وَإِلَّا هَلَكْنَا دُونَهُ وَسَلِمْتُمْ وَكُفِيتُمُ الشَّوْكَةَ فَلْيَسَعْكُمْ رَأْيُكُمْ وَلْتَسَعْكُمْ أَحْلَامُكُمْ،

Then Sa'd ibn 'Ubādah got up and said: *"All praise is due to Allāh who guided us from misguidance, and made us see after blindness, and saved us by the light of Islām from the darkness of ignorance. So we worship One Lord, and we declare everything besides Him from rivals and idols to be the religion of the Shaytān; erected (statues) which the people erected with their own hands. They do not own any harm or benefit for them. Then, O gathering of Quraysh, you verily spoke, and it was evil words with no reality to them. You claimed that we have violated your sanctity regarding the son of your brother, because we answered his invitation, held him in a position of honour, and followed his command. But with this we have not wronged you, nor him. Because that is his status with us, and due to him we have verily cut off those who are closer to us in ancestry and blood relations than you. And we did not seek to displease them with this, nor did we want to please you with it. And if you fear that he will be harmed due to our position with him, then for long you have wanted this for him while he was among you, but you did not reach him. But now when we have tied our rope to his rope, you seek after him. But today you are even farther from it. Our blood before his blood. And our souls before his soul. So if this is something you are doing for the sake of (pleasing) the people, and an aversion to their displeasure, then we, for the sake of Allah ﷻ after what we have given him from ourselves, are more fearful and more determined to fulfil our covenant with loyalty. So there is no path to what there exists no path to. But we will present an opinion to you, due to what you pleaded with of ties of marriage and being neighbours; if you want to pledge allegiance to him just like we pledged our allegiance, and then we will follow him and you. And if you dislike*

this, and your thought is a catastrophe that you fear from the people, then seek (the solution with) the son of your brother, and we will be your intercessors. Then you can take what will make you safe with him tomorrow. And if this from you is based upon jealousy and transgression, then we are the protection of the son of your brother. So if he is victorious, then he is your brother, or else we die before him, and you will be safe and sufficed from the trouble. So let your opinion widen over you and let your forbearance encompass you."

فَلَمَّا كَثُرَ لَغَطُ الْقَوْمِ، قَامَ عُتْبَةُ بْنُ رَبِيعَةَ فَقَالَ: يَا مَعْشَرَ الْأَوْسِ وَالْخَزْرَجِ أَنْتُمُ الْإِخْوَةُ وَالْجِيرَانُ وَالْأَصْهَارُ، وَقَدْ عَرَضْتُمْ فِي أَمْرِ هَذَا الرَّجُلِ، وَهَذَا أَمْرٌ نُرِيدُ أَنْ نُفَكِّرَ فِيهِ، وَنَنْظُرَ ثُمَّ نَعْرِضُ عَلَيْكُمْ رَأْيَنَا، فَأَمْهِلُونَا حَتَّى نَتَشَاوَرَ فِيهِ حَتَّى يَجْتَمِعَ أَمْرُنَا عَلَى أَمْرٍ يَكُونُ لَنَا وَلَكُمْ فِيهِ سَعَةٌ وَرِضًى قَالُوا: ذَلِكَ إِلَيْكَ، فَتَنَحَّى عُتْبَةُ بِأَصْحَابِهِ حُجْرَةً يَعْنِي: نَاحِيَةً فَقَالَ: هَلْ رَأَيْتُمْ مَا رَأَيْتُ؟ قَالَ أَبُو جَهْلٍ: قَدْ رَأَيْنَا مَا رَأَيْتَ، قَالَ: فَإِنْ كُنْتَ رَأَيْتَ مَا رَأَيْتَ فَقَدْ وَاللَّهِ سَمِعْتُ مَنْطِقًا يَقْطُرُ دَمًا، وَرَأَيْتُ قَوْمًا قَدْ أَشْرَفُوا فِي أَنْفُسِهِمْ عَلَى حَظٍّ عَظِيمٍ، لَا يَعْدِلُهُ عِنْدَهُمْ شَيْءٌ مَا هُمْ مَيِّتُونَ دُونَهُ سَاعَتَنَا هَذِهِ أَفَتَطِيبُ أَنْفُسُكُمْ بِالْمَوْتِ؟ قَالَ أَبُو جَهْلٍ وَقَدْ ضَرَعَ إِلَى الْمُنَازَعَةِ: أَفَنَرْجِعُ بِغَيْرِ شَيْءٍ؟ قَالَ: أَظُنُّكَ وَاللَّهِ سَتَرْجِعُ بِغَيْرِ شَيْءٍ أَوْ بِشَيْءٍ عَلَيْكَ لَا لَكَ، فَإِنْ أَذِنْتُمْ لِي كَلَّمْتُ الْقَوْمَ وَآتَيْتُهُمْ مِنْ وَجْهٍ لَعَلَّهُمْ يُحْسِنُونَ إِجَابَتَكُمْ فِيهِ، قَالَ عَمْرُو بْنُ الْعَاصِ: فَبَدَرْتُ الْقَوْمَ فَقُلْتُ: نَعَمْ يَا أَبَا الْوَلِيدِ، تَكَلَّمْ بِمَا شِئْتَ، وَقُلْ مَا شِئْتَ فَنَحْنُ طَوْعُ يَدَيْكَ، وَلَنْ نَخْرُجَ مِنْ رَأْيِكَ،

Then when the noise of the people increased, 'Utbah ibn Rabī'ah got up and said: *"O gathering of Al-Aws and Al-Khazraj. You are the brothers, the neighbours and the in-laws. And you have presented (a solution) regarding the issue of this man. And this is an issue we wish to think over and look into, and then we will present our opinion to you. So give us time for us to consult regarding this, so we can gather our opinions upon one opinion, in which there will be space and consent for us and for you."* They said: *"That is for you."*

Then 'Utbah and his companions went to the side to a room – meaning: a corner – and he said: *"Do you think what I think?"* Abū Jahl said: *"We think the same as you think."* He said: *"Then if you think what I think, then by Allāh, you have verily heard words that will spill blood. And you have seen people whose souls are striving for a great fortune, where nothing is equal to it for them. They will die for him in this moment, so are you in the mood for dying?"*

Abū Jahl said, and he had submitted himself to disputing: *"Shall we return with nothing?"* He said: *"I think, by Allāh, that you will return with nothing, or with something that is against you and not for you. So if you allow it for me, I will speak with the people and I will approach them from an angle they perhaps will answer you in."*

'Amr ibn Al-'Ās said: So I hastened (to speak before) the people and I said: *"Yes, O Abū Al-Walīd, speak as you wish and say what you want. We will be obedient to you and we will not disagree with your opinion."*

فَقَامَ عُتْبَةُ إِلَى الْقَوْمِ فَقَالَ: يَا مَعْشَرَ الْأَوْسِ وَالْخَزْرَجِ إِنَّهُ لَمْ يَزَلِ الَّذِي بَيْنَنَا وَبَيْنَكُمْ حَسَنًا، تَعْرِفُونَ ذَلِكَ لَنَا وَنَعْرِفُهُ لَكُمْ، وَتَعْرِفُونَ مَنْزِلَتَنَا مِنَ اللَّهِ فِي حُرْمَةِ هَذَا الْبَيْتِ، إِذْ جَعَلَنَا وُلَاةَ أَمْرِهِ وَأَكْرَمَنَا بِهِ، وَلَسْنَا نُحِبُّ أَنْ يَصِلَ إِلَيْكُمْ عَلَى أَيْدِينَا، وَلَا عَلَى أَلْسِنَتِنَا أَمْرٌ نَنْدَمُ عَلَيْهِ، وَتَنْدَمُونَ حِينَ لَا تَنْفَعُ النَّدَامَةُ، قَدْ عَرَّضْتُمْ فِي هَذَا الرَّجُلِ وَقَدْ عَلِمْتُمْ أَنَّ الَّذِيَ يَدْعُو إِلَيْهِ مُخَالِفٌ لِجَمِيعِ أَهْلِ الْمَوْسِمِ، إِذْ طَعَنَ فِي دِينِهِمْ وَعَابَ آلِهَتَهُمْ وَسَفَّهَ رَأْيَ آبَائِهِمْ، وَقَدْ عَرَضَ نَفْسَهُ عَلَى جَمِيعِ الْقَبَائِلِ، فَلَمْ يَقْبَلْهُ مِنْهُمْ أَحَدٌ، وَبِاللَّهِ لَا آمَنُ أَنْ لَوْ صَاحَ صَائِحٌ فِي جَمِيعِ الْمَوْسِمِ فَأَخْبَرَهُ بِمَكَانِهِ وَمَكَانِكُمْ أَنْ يَمِيلُوا عَلَيْكُمْ مَيْلَةً وَاحِدَةً، وَهَذَا أَمْرٌ لَيْسَ نَنْتَهِزُهُ وَنَحْنُ عَلَى وَفَارٍ تَحْتَ اللَّيْلِ، وَسَنَعْرِضُ عَلَيْكُمُ الرَّأْيَ الَّذِي رَأَيْنَاهُ وَاتَّفَقْنَا عَلَيْهِ، إِنْ شِئْتُمْ أَنْ تُخَلُّوا بَيْنَنَا وَبَيْنَ هَذَا الرَّجُلِ، وَتَجْعَلُوا بَيْنَنَا وَبَيْنَكُمْ أَجَلًا، وَتُعْطِيكُمْ عَهْدَ اللَّهِ وَمِيثَاقَهُ عَلَيْنَا وَعَلَى مَنْ بَعْدَنَا، لَا نُؤْذِيهِ وَلَا نَعْرِضُ لَهُ إِلَّا بِخَيْرٍ، وَلَا لِأَحَدٍ مِنْ أَصْحَابِهِ حَتَّى تَنْتَهِيَ مُدَّةُ الْأَجَلِ، وَالْأَجَلُ ثَلَاثَةُ أَشْهُرٍ، فَمَنْ أَحَبَّ أَنْ يَسِيرَ إِلَيْكُمْ وَيَكُونَ مَعَكُمْ مِنْ أَصْحَابِهِ الَّذِينَ صَدَّقُوهُ لَمْ نَعْرِضْ لَهُ، وَلَا لِمَنْ تَبِعَهُ فِي هَذِهِ الْأَشْهُرِ، وَلَا نَعْرِضُ لِمَنْ سَارَ إِلَيْكُمْ، وَلَا لِمَنْ أَقَامَ مَعَهُ مِنْكُمْ، وَفِي ذَلِكَ يَقْضِي اللَّهُ فِي هَذِهِ الْأَشْهُرِ مَا أَحَبَّ إِلَيْهِ،

Then 'Utbah got up to the people and said: *"O gathering of Al-Aws and Al-Khazraj, that which is between us and you is still something good. You recognize this for us and we recognize it for you. And you recognize our status with Allāh regarding the sanctity of this House, when He made us its custodians and honoured us by that. And we do not love for anything to befall you from our hands or our tongues which we will regret, and you will regret when the regret no longer benefits. You have verily presented (a solution) regarding this man, and you verily know that what he invites to is in opposition with all of the people of the (hajj) season. Because he slandered their religion, criticized their ālihah, and he discredited the opinion of their fathers. And he has verily presented himself to all of the tribes, but none of them accepted him. And by Allāh, I do not feel safe from, that if someone called out in all of (the people of) the season and informed about his location and your location, that they would all attack you at the same time. And this is something we cannot accept. And we are in a hurry under the night. And we will present an opinion to you which we had and agreed upon; if you want to leave this man to us, and we appoint a time between us and you, and we give you the covenant of Allāh and His oath upon us and upon those after us (that) we will not harm him, and we will only present ourselves to him with good, nor to anyone of his companions, until the end of the appointed time. And the time is three months. Then whoever wants to travel to you and be with you from his companions who believed in him, then we will not oppose them, nor those who followed him in this month. And we will not oppose those who travel to you, nor those from you who stay with him. And regarding this (whole dispute) Allāh will judge, during these months, what is most beloved to Him."*

فَنَظَرَ الْقَوْمُ بَعْضُهُمْ إِلَى بَعْضٍ، وَقَالُوا: قَدْ أَعْطَيْنَا رَسُولَ اللَّهِ ﷺ، مِنَّا أَمْرًا لَا نُحِبُّ إِلَّا الْوَفَاءَ بِهِ، وَهَذَا رَسُولُ اللَّهِ ﷺ، يَسْمَعُ مَقَالَتَكُمْ، وَالرَّأْيُ رَأْيُهُ، وَالْأَمْرُ أَمْرُهُ، لَيْسَ مَعَهُ لَنَا أَمْرٌ، فَلَمَّا سَمِعَ رَسُولُ اللَّهِ ﷺ مَقَالَةَ أَهْلِ يَثْرِبَ وَمَقَالَةَ قُرَيْشٍ ابْتَدَأَ خَطِيبًا، فَكَانَ أَوَّلُ مَا ابْتَدَأَ بِهِ فَاتِحَةَ سُورَةِ الْأَنْعَامِ حَتَّى قَرَأَ مِنْهَا عَشْرَ آيَاتٍ وَهِيَ فِي قُرَيْشٍ، وَقَدْ كَانَ بَدْءُ قَوْلِهِ أَنْ قَالَ: «**إِنَّكُمْ**

تَكَلَّمْتُمْ يَا مَعْشَرَ مَنْ أَسْلَمَ مِنَ الْأَوْسِ وَالْخَزْرَجِ، فَأَصَبْتُمْ وَوُفِّقْتُمْ وَأَرْضَيْتُمُ اللَّهَ وَرَسُولَهُ، وَقَدْ تَكَلَّمَتْ قُرَيْشٌ وَسَأَلُوكُمْ مَا سَأَلُوكُمْ، وَاللَّهُ أَعْلَمُ مَا الَّذِي تُرِيدُ قُرَيْشٌ فِيمَا تَكَلَّمَتْ بِهِ، وَفِيمَا سَأَلُوا، فَإِنْ تُرِدِ الْوَفَاءَ لِلَّهِ وَلِرَسُولِهِ فَاللَّهُ لَهُمْ بِالْخَيْرِ، يُوَفِّيهِمْ أُجُورَهُمْ، وَيَزِيدُهُمْ مِنْ فَضْلِهِ، وَإِنْ أَرَادُوا غَيْرَ ذَلِكَ فَاللَّهُ لِقُرَيْشٍ بِالْمِرْصَادِ، وَلِرَسُولِهِ بِالنَّصْرِ وَالْكِفَايَةِ

Then the people looked at each other, and they said: *"We have verily given the Messenger of Allāh ﷺ something which we only would love to fulfil. And here is the Messenger of Allāh ﷺ who hears your words. And the opinion is his opinion, and the command is his command. We do not have any command along with him."*

When the Messenger of Allāh ﷺ heard the words of the people of *Yathrib*, and the words of Quraysh, he began speaking. And the first thing he began with was the beginning of *sūrah* Al-An'ām, until he recited ten verses from it. And they are regarding Quraysh. And he verily began his words by saying: ***"You have verily spoken, O gathering of those who accepted Islām from Al-Aws and Al-Khazraj, and you were correct and you were granted success (in what you said). And you pleased Allāh and His Messenger. And Quraysh (also) spoke, and they asked you for what they asked you for. And Allāh knows best about what Quraysh want with what they said, and with what they asked for. So if they want to be loyal to Allāh and His Messenger, then Allāh will give them good, and He will give them their rewards in full and increases them from His bounty. And if they want other than that, then Allāh lies in wait for Quraysh, and He supports and suffices His Messenger. And:***

﴿ قَدْ مَكَرَ ٱلَّذِينَ مِن قَبْلِهِمْ فَأَتَى ٱللَّهُ بُنْيَـٰنَهُم مِّنَ ٱلْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ ٱلسَّقْفُ مِن فَوْقِهِمْ وَأَتَىٰهُمُ ٱلْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُونَ ﴾

"Those before them verily (also) **plotted, but Allāh came to** (i.e. struck) **them from the foundation of their building. So the roof fell down upon them from above them."** (An-Nahl 16:26)

أَعْطُوا الْقَوْمَ مَا سَأَلُوا، فَالَّذِي صَبَرَ عَلَيْهِ رَسُولُ اللَّهِ مِنْ أَذَاهُمْ فِي السِّنِينَ الْمَاضِيَةِ أَطْوَلُ مَنْ هَذَا الْأَجَلِ الَّذِي سَأَلُوهُ، فَأَعْطُوهُمْ وَخُذُوا عَلَيْهِمُ الْعُهُودَ الَّتِي أَعْطَوْهَا مِنْ أَنْفُسِهِمْ، فَإِنَّ فِي ذَلِكَ تَنْفِيسًا لَكُمْ وَلَهُمْ، وَمَعْذِرَةً مِنَ اللَّهِ عَزَّ وَجَلَّ إِلَيْهِمْ، وَحُجَّةً لَهُ عَلَيْهِمْ»

Give the people what they have asked for. Because that which the Messenger of Allāh has had patience with of their harm for the previous years is longer than this time which they have asked for. So give it to them, and take the covenants which they gave from themselves. For verily, in that there is easement for you and for them, and an excuse from Allah ﷻ to them, and an argument for Him upon them."

فَأَعْطَاهُمُ الْقَوْمُ مَا أَرَادُوا، وَانْصَرَفَ رَسُولُ اللَّهِ ﷺ مَعَ قُرَيْشٍ، فَكَانَ أَوَّلَ مَنْ هَاجَرَ مِنَ الْمُسْلِمِينَ إِلَى الْمَدِينَةِ أَبُو سَلَمَةَ بْنُ عَبْدِ الْأَسَدِ الْمَخْزُومِيُّ، وَمُصْعَبُ بْنُ عُمَيْرٍ مِنْ بَنِي عَبْدِ الدَّارِ، وَعَمَّارُ بْنُ يَاسِرٍ، وَعَيَّاشُ بْنُ أَبِي رَبِيعَةَ، أَخُو أَبُو جَهْلٍ لِأُمِّهِ، وَعُثْمَانُ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَعُمَرُ بْنُ الْخَطَّابِ وَعَبْدُ اللَّهِ بْنُ عُمَرَ، وَجَمَاعَةٌ مِنَ الْمُهَاجِرِينَ، وَأَسْلَمَ فِي تِلْكَ الْأَشْهُرِ وَهَاجَرَ أَكْثَرُ مِنَ الْكَثِيرِ، وَوَاسَتْهُمُ الْأَوْسُ وَالْخَزْرَجُ فِي أَمْوَالِهِمْ وَدُورِهِمْ، فَلَمَّا رَأَى ذَلِكَ الْمُشْرِكُونَ كَبُرَ عَلَيْهِمْ، وَهَمُّوا بِالْغَدْرِ حَتَّى أَجْمَعُوا لِذَلِكَ فِي دَارِ النَّدْوَةِ، فَأَجْمَعَ لِذَلِكَ الْمَكْرِ الَّذِي أَرَادُوهُ وُجُوهُهُمْ وَأَشْرَافُهُمْ وَأَتَاهُمْ إِبْلِيسُ لَعَنَهُ اللَّهُ فِي صُورَةِ سُرَاقَةَ بْنِ جُعْشُمٍ الْمُدْلِجِيِّ مِنْ كِنَانَةَ قُرَيْشٍ فِي زِيِّ رَجُلٍ مِنْ أَهْلِ نَجْدٍ عَلَيْهِ بُرْدٌ، فَلَمَّا رَأَوْهُ قَالُوا: مَا أَنْتَ؟ قَالَ: شَيْخٌ مِنْ أَهْلِ نَجْدٍ، بَلَغَنِي مَا اجْتَمَعْتُمْ لَهُ فِي أَمْرِ هَذَا الرَّجُلِ، فَأَرَدْتُ أَنْ أَحْضُرَ ذَلِكَ، وَلَعَلَّهُ لَمْ يَعْدِمْكُمْ مِنِّي رَأْيٌ، فَتَكَلَّمَ عُتْبَةُ، فَقَالَ: أَرَى أَنْ تُخْرِجُوهُ مِنْ بَيْنِ أَظْهُرِكُمْ فَتَكْفِيكُمُوهُ الْأَحْيَاءُ، فَإِنْ ظَفِرَ كَانَ ذَلِكَ لَكُمْ، وَإِنْ كَانَ غَيْرَ ذَلِكَ كَفَتْكُمُوهُ الْأَحْيَاءُ وَلَمْ يَبْدُو شَيْئًا مِنْ أَمْرِهِ، فَقَالَ النَّجْدِيُّ: مَا هَذَا بِرَأْيٍ، أَمَا سَمِعْتُمْ حَلَاوَةَ مَنْطِقِهِ، وَأَخْذَهُ بِالْقُلُوبِ، فَمَا آمَنُ لَوْ وَقَعَ فِي حَيٍّ مِنَ الْأَحْيَاءِ فَاسْتَقَادَ أَهْوَاءَهُمْ، أَنْ يَسِيرَ بِهِمْ إِلَيْكُمْ حَتَّى يُفَرِّقَ جَمَاعَتَكُمْ، قَالَ آخَرُ: أَرَى أَنْ يُوثَقَ، وَيُحْبَسَ حَتَّى يَجِيئَهُ أَجَلُهُ وَهُوَ فِي حَبْسِهِ، قَالَ النَّجْدِيُّ: لَيْسَ هَذَا بِرَأْيٍ، أَمَا عَلِمْتُمْ أَنَّ لَهُ حَامَةً وَأَهْلَ بَيْتٍ لَا يَرْضَوْنَ بِذَلِكَ، فَيَقَعُ الْحَرْبُ بَيْنَكُمْ، فَيَكُونُ فِي ذَلِكَ تَوْهِينٌ لِأَمْرِكُمْ، وَتَفْرِيقٌ لِجَمَاعَتِكُمْ، قَالَ أَبُو جَهْلٍ: إِنِّي لَأَرَى رَأْيًا لَئِنْ أَخَذْتُهُ فَهُوَ الرَّأْيُ، قَالُوا: وَمَا هُوَ يَا أَبَا الْحَكَمِ؟ قَالَ: يُؤْخَذُ مِنْ هَذِهِ الْأَحْيَاءِ الْخَمْسَةِ أَحْيَاءِ قُرَيْشٍ مِنْ كُلِّ حَيٍّ رَجُلٌ شَابٌّ، فَيُعْطَى كُلُّ رَجُلٍ سَيْفًا فَيَأْتُونَهُ فِي مَضْجَعِهِ الَّذِي يَبِيتُ فِيهِ، فَيَضْرِبُونَهُ ضَرْبَةَ رَجُلٍ وَاحِدٍ، فَلَا يَقْدِرُ أَهْلُ بَيْتِهِ عَلَى أَنْ يَقْتُلُوا هَؤُلَاءِ، فَيَتَفَرَّقُ دَمُهُ فِي الْقَبَائِلِ، وَيَكُونُ دِيَةً، فَقَالَ النَّجْدِيُّ: لِلَّهِ دَرُّهُ أَصَابَ الرَّأْيَ، ثُمَّ قَالَ النَّجْدِيُّ: وَهُوَ إِبْلِيسُ، لَعَنَهُ اللَّهُ:

So the people gave them what they wanted, and the Messenger of Allāh ﷺ left with Quraysh. And the first of the muslims who migrated to *Al-Madīnah* were: Abū Salamah ibn ‘Abdil-Asad Al-Makhzūmī, Mus’ab ibn ‘Umair from Banū ‘Abdid-Dār, ‘Ammār ibn Yāsir, ‘Ayyāsh ibn Abī Rabī’ah the brother of Abū Jahl from his mother, ‘Uthmān, Talhah, Az-Zubayr, ‘Umar ibn Al-Khattāb, ‘Abdullāh ibn ‘Umar and a group from the *Muhājirūn*. And during those months many people became muslims and migrated. And Al-Aws and Al-Khazraj accommodated them with their wealth and their houses. But when the *mushrikūn* saw this, it annoyed them, and they intended to betray (their agreement), so they gathered in *Dār An-Nadwah* for this purpose. And for this plot which they intended, their prominent people and leaders gathered. And Iblīs – may the curse of Allāh be upon him – came to them in the image of Suraqah ibn Ju’shum Al-Mudlijī from (the tribe of) Kinānah from Quraysh, in the clothing of a man from the people of *Najd* wearing a cloak. Then when they saw him they said: *“Who are you?”* He said: *“An old man from the people of Najd. It has reached me why you are gathering regarding the issue of this man. So I wanted to be present for this. And perhaps I also have an opinion for you (in how to deal with the situation).”*

Then ‘Utbah spoke and he said: *“I think you should expel him from your (i.e. Quraysh) midst, and then the tribes (of the Arabs) will take care of him for you. Then if he is*

victorious, then that is for you. And if he is other than that, then the tribes will have dealt with him for you, and nothing from his affair will be apparent (anymore)."

The *najdī* said: *"That is not an opinion. Have you not heard the sweetness of his words, and how it takes the hearts? So I do not feel safe from him ending up in a tribe from the tribes (of the Arabs), and he would win over their desires and then travel with them to you until he splits your unity."*

Another one said: *"I think he should be chained and imprisoned until he dies while he is in his prison."*

The *najdī* said: *"That is not an opinion. Do you not know that he has relatives and a family who will not be pleased with this. Then war would break out among you, and this would be a weakening of your affair and a splitting of your unity."*

Abū Jahl said: *"I verily have an opinion. If it is taken, then it is verily the (correct) opinion."*

They said: *"And what is it, O Abū Al-Hakam?"*

He said: *"From these five tribes of Quraysh, then from each tribe a young man is chosen. Then each man is given a sword and they come to him in his place of sleep where he spends the night. Then they strike him as the strike of one man, so his family will not be able to kill them. And then (the retribution for) his blood is spread out among the tribes, and there will be blood money."*

The *najdī* said: *"His excellence belongs to Allāh. He has the correct opinion."*

Then the *najdī* – and he is Iblīs, may the curse of Allāh be upon him – said (poetry):

الرَّأْيُ رَأْيَانِ، رَأْيٌ لَيْسَ يَعْرِفُهُ ... هَادٍ وَرَأْيٌ كَصَدْرِ السَّيْفِ مَعْرُوفُ

يَكُونُ أَوَّلُهُ يَسْرِي لِآخِرِهِ ... يَوْمًا، وَآخِرُهُ مَجْدٌ وَتَشْرِيفُ

"The opinion is two opinions. An opinion which no guide knows. And an opinion known like the edge of a sword. The beginning of it runs to the end of it in a day. And the end of it is glory and honour."

فَأَتَى رَسُولَ اللَّهِ ﷺ، جِبْرِيلُ عليه السلام، فَأَخْبَرَهُ، فَأَتَى أَبَا بَكْرٍ رضي الله عنه نِصْفَ النَّهَارِ، فَأَخْبَرَهُ الْخَبَرَ، فَخَرَجَ إِلَيْهِمْ أَبُو بَكْرٍ رضي الله عنه فَأَصَابَهُمْ حِينَ خَرَجُوا مِنْ دَارِ النَّدْوَةِ فَمَاشَى إِبْلِيسَ لَعَنَهُ اللَّهُ سَاعَةً، ثُمَّ قَالَ: أَيْنَ تُرِيدُ؟ قَالَ: أَصْحَابِي فِي هَذَا الْوَادِي قَالَ: أَيْ عَدُوَّ اللَّهِ، الْحَمْدُ لِلَّهِ الَّذِي أَظْهَرَ دِينَهُ وَخَذَلَكَ، فَخَفِيَ عَلَيْهِ، هَذَا آخِرُ الْحَدِيثِ.

Then Jibrīl (*'alayhis-salām*) came to the Messenger of Allāh ﷺ and informed him. So he went to Abū Bakr (*radiAllāhu 'anhu*) in the midday and informed him of the news. So Abū Bakr (*radiAllāhu 'anhu*) went out to them and he met them when they came out from *Dār An-Nadwah*. Then he walked with Iblīs – may Allāh curse him – for a while. Then he said: *"Where are you going?"*

He said: *"My companions are in this valley."*

He said: *"O enemy of Allāh. All praise is due to Allāh who gave victory to His dīn and forsook you."* Then he disappeared from him. That is the end of the *hadīth*.[489]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

ثُمَّ هَاجَرَ النَّبِيُّ ﷺ، وَمَعَهُ أَبُو بَكْرٍ رضي الله عنه.

Then the Prophet ﷺ migrated, and along with him was Abū Bakr (*radiAllāhu 'anhu*).

1300 – حَدَّثَنَا أَبُو أَحْمَدَ هَارُونُ بْنُ يُوسُفَ قَالَ: حَدَّثَنَا ابْنُ أَبِي عُمَرَ قَالَ: حَدَّثَنَا بِشْرُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ ثَابِتٍ، عَنْ أَنَسٍ قَالَ: "كَانَ أَبُو بَكْرٍ رضي الله عنه رَدِيفَ رَسُولِ اللَّهِ ﷺ حِينَ هَاجَرَ وَكَانَ أَبُو بَكْرٍ يَعْرِفُ الطَّرِيقَ وَرَسُولُ اللَّهِ ﷺ لَا يَعْرِفُهَا، قَالَ: فَيَمُرُّ بِالْقَوْمِ فَيَقُولُونَ: يَا أَبَا بَكْرٍ مَنْ هَذَا الْفَتَى أَمَامَكَ؟ قَالَ: فَيَقُولُ: هَذَا يَهْدِينِي السَّبِيلَ، فَلَمَّا دَنَوْا مِنَ الْمَدِينَةِ نَزَلُوا بِالْحَرَّةِ، وَأَرْسَلَا إِلَى الْأَنْصَارِ فَجَاءُوهُ، فَقَالُوا: قَوْمًا آمِنِينَ مُطَاعِينَ قَالَ أَنَسٌ: فَوَاللَّهِ مَا رَأَيْتُ يَوْمًا أَضْوَأَ وَلَا أَنْوَرَ وَلَا أَحْسَنَ مِنْ يَوْمٍ دَخَلَ عَلَيْنَا مُحَمَّدٌ ﷺ، وَلَا رَأَيْتُ يَوْمًا أَظْلَمَ وَلَا أَقْبَحَ مِنْ يَوْمٍ مَاتَ فِيهِ النَّبِيُّ ﷺ.

1300. Abū Ahmad Hārūn ibn Yūsuf narrated to us and said: Ibn Abī 'Umar narrated to us and said: Bisrh ibn As-Sirrī narrated to us and said: Hammād ibn Salamah narrated to us, from Thābit, from Anas (*radiAllāhu 'anhu*) who said: Abū Bakr (*radiAllāhu 'anhu*) was riding behind the Messenger of Allāh ﷺ when he migrated. And Abū Bakr knew the road, while the Messenger of Allāh ﷺ did not know it. He said: So he would pass by some people and they would say: *"O Abū Bakr, who is this young man in front of you?"*

He said: So he would say: *"This man is showing me the way."*

Then when they came close to *Al-Madīnah*, they stopped in *Al-Harrah* and sent for the *Ansār*. So they came to him and said: *"(You are) people who are safe and who will be obeyed."*

Anas said: *"By Allāh, I never saw a brighter, lighter and better day, than the day the Messenger of Allāh ﷺ entered upon us. And I never saw a darker and more horrible day, than the day on which the Messenger of Allāh ﷺ died."*[490]

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[489] Narrated by Abū Nu'aym in "Dalāil An-Nubuwwah" (226, 227), and it is from the *mursal* of Ash-Sha'bī and Az-Zuhrī.

[490] Its *takhrīj* has gone forth in number (1263), and it is a *sahīh* narration.

109. Chapter: The mention of the virtue of all of the *Sahābah* (*radiAllāhu ‘anhum*)[491]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ ذَكَرْتُ مِنْ فَضْلِ الْمُهَاجِرِينَ وَالْأَنْصَارِ مَا حَضَرَنِي ذِكْرُهُ، وَأَنَا أَذْكُرُ فَضْلَ جَمِيعِ الصَّحَابَةِ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، وَغَيْرِهِمْ مِنْ سَائِرِ الصَّحَابَةِ رضي الله عنهم.

I have verily mentioned what I could remember from the virtue of the *Muhājirūn* and the *Ansār*. And I will mention the virtue of all of the *Sahābah*, from the *Muhājirūn*, the *Ansār*, and others than them from the rest of the *Sahābah* (*radiAllāhu ‘anhum*).

1301 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ صَاعِدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ أَبُو هِشَامٍ الرِّفَاعِيُّ، وَيَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ، وَالْحَسَنُ بْنُ عَرَفَةَ قَالُوا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ قَالَ: حَدَّثَنَا عَاصِمٌ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «إِنَّ اللَّهَ تَعَالَى نَظَرَ فِي قُلُوبِ الْعِبَادِ، فَوَجَدَ قَلْبَ مُحَمَّدٍ ﷺ، خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، وَبَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ ﷺ، فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ يُقَاتِلُونَ عَلَى دِينِهِ.

1301. Abū Muhammad Yahyā ibn Sā’id narrated to us and said: Muhammad ibn Yazīd Abū Hishām Ar-Rifā’ī and Ya’qūb ibn Ibrāhīm Ad-Dawraqī and Al-Hasan ibn ‘Arafah all narrated to us and said: Abū Bakr ibn ‘Ayyāsh narrated to us and said: ‘Āsim narrated to us, from Zirr ibn Hubaysh, from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) who said: *“Allāh – the Exalted – verily looked into the hearts of the slaves, and He found the heart of Muhammad ﷺ to be the best of the hearts of the slaves. So He chose him for Himself, and He sent him with His messages. Then He looked into the hearts of the slaves, after the heart of Muhammad ﷺ, and He found the hearts of his companions to be the best of the hearts of the slaves. So He made them the ministers of His Prophet who fight for His dīn.”*

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[491] Al-Kawsaj – *rahimahullāh* – said in his “Masāil” (3324) to Imām Ahmad: *“Is there any limit for the companionship which defines it?”* He said: *“No. And whoever accompanies the Prophet ﷺ, even for one hour (only), then he is from the companions of the Messenger of Allāh ﷺ.”* Ishāq [ibn Rāhūyah] said: *“As he said.”*

- *Imām* Ahmad – *rahimahullāh* – said in his *‘aqīdah* which was narrated by ‘Abdūs Al-‘Attār: *“The companions of the Messenger of Allāh ﷺ are the generation which he was sent amongst. And whoever accompanied him for a year, or a month, or a day, or an hour, or he saw him, then he is from his companions. He has the companionship in accordance with how much he accompanied him. And his precedence is with him, and he heard from him, and he looked at him with his eyes. So those who are closer (to him) in companionship are better than the generation who did not see him. And even if they should meet Allāh with all the deeds, then those who accompanied the Prophet ﷺ and saw him, and heard from him, and those who saw him with their own eyes and believed in him even for only an hour, are better due to their companionship than the Tābi’ūn, even if they performed all the deeds of goodness.”*

وَحَدَّثَنِي أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو هِشَامٍ الرِّفَاعِيُّ وَأَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَا: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، وَذَكَرَ الْحَدِيثَ مِثْلَهُ.

1302. And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to me and said: Abū Hishām Ar-Rifāʻī and Ahmad ibn ʻAbdil-Jabbār As-Sūfī both narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us… And he mentioned the same *hadīth*.

1303 – وَحَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ سَهْلٍ الْأُشْنَانِيُّ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ عَلِيِّ بْنِ الْأَسْوَدِ الْعِجْلِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ آدَمَ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَبْدِ اللَّهِ قَالَ: «إِنَّ اللَّهَ عَزَّ وَجَلَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ فَوَجَدَ قَلْبَ مُحَمَّدٍ ﷺ، خَيْرَ قُلُوبِ الْعِبَادِ، فَاصْطَفَاهُ لِنَفْسِهِ، وَابْتَعَثَهُ بِرِسَالَتِهِ، ثُمَّ نَظَرَ فِي قُلُوبِ الْعِبَادِ بَعْدَ قَلْبِ مُحَمَّدٍ ﷺ فَوَجَدَ قُلُوبَ أَصْحَابِهِ خَيْرَ قُلُوبِ الْعِبَادِ، فَجَعَلَهُمْ وُزَرَاءَ نَبِيِّهِ يُقَاتِلُونَ عَلَى دِينِهِ، فَمَا رَآهُ الْمُؤْمِنُونَ حَسَنًا فَهُوَ عِنْدَ اللَّهِ حَسَنٌ، وَمَا رَآهُ الْمُؤْمِنُونَ سَيِّئًا فَهُوَ عِنْدَ اللَّهِ سَيِّئٌ»

1303. And Abū Al-ʻAbbās Ahmad ibn Sahl Al-Ushnānī narrated to us and said: Al-Husayn ibn ʻAlī ibn Al-Aswad Al-ʻIjli narrated to us and said: Yahyā ibn Ādam narrated to us and said: Abū Bakr ibn ʻAyyāsh narrated to us, from ʻĀsim ibn Abī An-Najūd, from Zirr ibn Hubaysh, from ʻAbdullāh (*radiAllāhu ʻanhu*) who said: *"Allāh – the Exalted – verily looked into the hearts of the slaves, and He found the heart of Muhammad ﷺ to be the best of the hearts of the slaves. So He chose him for Himself, and He sent him with His messages. Then He looked into the hearts of the slaves, after the heart of Muhammad ﷺ, and He found the hearts of his companions to be the best of the hearts of the slaves. So He made them the ministers of His Prophet who fight for His dīn. So whatever the muminūn consider to be good, then it is (also) good with Allāh. And whatever the muminūn consider to be evil, then it is (also) evil with Allāh."*[492]

1304 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ بْنُ شُعَيْبِ بْنِ اللَّيْثِ بْنِ سَعْدٍ قَالَ: حَدَّثَنِي أَبِي، عَنْ جَدِّي قَالَ: حَدَّثَنِي ابْنُ عَجْلَانَ، عَنْ أَبِيهِ عَجْلَانَ، عَنْ أَبِي هُرَيْرَةَ قَالَ: سُئِلَ رَسُولُ اللَّهِ ﷺ، أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «**أَنَا وَمَنْ مَعِي، ثُمَّ الَّذِينَ عَلَى الْأَثَرِ، ثُمَّ الَّذِينَ عَلَى الْأَثَرِ**» ثُمَّ كَأَنَّهُ رَفَضَ مَنْ بَقِيَ.

1304. Abū Bakr ibn Abī Dāwūd narrated to us and said: ʻAbdul-Malik ibn Shuʻayb ibn Al-Layth ibn Saʻd narrated to us and said: My father narrated to me, from my grandfather who said: Ibn ʻAjlān narrated to me, from his father ʻAjlān, from Abū Hurayrah (*radiAllāhu ʻanhu*) who said: The Messenger of Allāh ﷺ was asked about which of the people that are the best? He said: ***"Me and those who are with me. Then those who come after. Then those who come after."*** Then it was as if he disapproved the rest.[493]

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[492] Narrated by Ahmad (3600), and its *isnād* is *hasan*.

[493] Narrated by Ahmad (8483, 7957) and he added in the end of it: It was said to him: *"Then who, O Messenger of Allāh?"* He said: But he disapproved of them.

1305 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: حَدَّثَنَا أَبُو بِشْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ الْعُقَيْلِيِّ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**» ثُمَّ اللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لَا؟

1305. Abu Ja'far Ahmad ibn Yahya Al-Hulwānī narrated to us and said: Yahyā ibn 'Abdil-Hamīd Al-Himmānī narrated to us and said: Hushaym narrated to us and said: Abū Bishr narrated to us, from 'Abdullāh ibn Shaqīq Al-'Uqaylī, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The best of my ummah is the generation among whom I was sent. Then those who come after them."*** Then Allāh knows best whether he mentioned the third (generation) or not?[494]

1306 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ قَالَ: حَدَّثَنَا هُشَيْمٌ قَالَ: أَنْبَأَنَا أَبُو بِشْرٍ، عَنْ عَبْدِ اللَّهِ بْنِ شَقِيقٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**» وَاللَّهُ أَعْلَمُ أَذَكَرَ الثَّالِثَ أَمْ لَا؟

1306. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ziyād ibn Ayyūb narrated to us and said: Hushaym narrated to us and said: Abū Bishr narrated to us, from 'Abdullāh ibn Shaqīq, from Abū Hurayrah (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The best of my ummah is the generation among whom I was sent. Then those who come after them."*** Then Allāh knows best whether he mentioned the third (generation) or not?

1307 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُصَفًّى قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ، عَنْ شَيْبَانَ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ مَنْصُورِ بْنِ الْمُعْتَمِرِ، عَنْ شَقِيقِ بْنِ سَلَمَةَ، عَنْ عَبْدِ اللَّهِ يَعْنِي ابْنَ مَسْعُودٍ قَالَ: سَأَلْتُ رَسُولَ اللَّهِ ﷺ، أَيُّ النَّاسِ خَيْرٌ؟ قَالَ: «**قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**

1307. And Abū Bakr ibn Abī Dāwūd narrated to us and said: Muhammad ibn Musaffā narrated to us and said: Yahyā ibn Sa'īd narrated to us, from Shaybān ibn 'Abdir-Rahmān, from Mansūr ibn Al-Mu'tamir, from Shaqīq ibn Salamah, from 'Abdullāh (i.e. ibn Mas'ūd) (*radiAllāhu 'anhu*) who said: I asked the Messenger of Allāh ﷺ: *"Who are the best people?"*

He said: ***"My generation. Then those who come after them. Then those who come after them."***

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[494] Narrated by Abū Dāwūd At-Tiyālisī (2673), Ahmad (7123) and Al-Bazzār (9533). And see the one after it.

1308 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِسْمَاعِيلَ الْحَسَّانِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ إِبْرَاهِيمَ، عَنْ عُبَيْدَةَ، عَنْ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**» وَذَكَرَ الْحَدِيثَ.

1308. And Abū ‘Abdillāh Muhammad ibn Makhlad Al-‘Attār narrated to us and said: Muhammad ibn Ismā’īl Al-Hassānī narrated to us and said: Abū Mu’āwiyah narrated to us and said: Al-A’mash narrated to us, from Ibrāhīm, from ‘Abīdah, from ‘Abdullāh (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“The best people are my generation. Then those who come after them. Then those who come after them.”*** And he mentioned the *hadīth*.[495]

1309 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا وَكِيعٌ قَالَ: حَدَّثَنَا الْأَعْمَشُ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ**»

1309. And Ibn ‘Abdil-Hamīd narrated to us and said: Ya’qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: Wakī’ narrated to us and said: Al-A’mash narrated to us, from Hilāl ibn Yisaf, from ‘Imrān ibn Husayn (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“The best people are my generation. Then those who come after them. Then those who come after them.”***[496]

1310 – وَحَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَلِيٍّ الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ يَزِيدَ، عَنْ زُهْرَةَ بْنِ مَعْبَدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ اخْتَارَ أَصْحَابِي عَلَى جَمِيعِ الْعَالَمِينَ، إِلَّا النَّبِيِّينَ وَالْمُرْسَلِينَ، وَاخْتَارَ لِي مِنْ أَصْحَابِي أَرْبَعَةً، أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، فَجَعَلَهُمْ خَيْرَ أَصْحَابِي، وَفِي أَصْحَابِي كُلِّهِمْ خَيْرٌ، وَاخْتَارَ أُمَّتِي عَلَى سَائِرِ الْأُمَمِ، وَاخْتَارَ مِنْ أُمَّتِي أَرْبَعَةَ قُرُونٍ بَعْدَ أَصْحَابِي، الْقَرْنُ الْأَوَّلُ وَالثَّانِي وَالثَّالِثُ تَتْرَى وَالرَّابِعُ فَذًّا**»

1310. And Abū Muhammad ‘Abdullāh ibn Sālih Al-Bukhārī informed us and said: Al-Hasan ibn ‘Alī Al-Hulwānī narrated to us and said: ‘Abdullāh ibn Sālih narrated to us and said: Nāfi’ ibn Yazīd narrated to us, from Zuhrah ibn Ma’bad, from Sa’īd ibn Al-Musayyib, from Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhumā*) who said: The Messenger of Allāh ﷺ said: ***“Allāh ﷻ verily chose my companions over all of the worlds, except the prophets and the messengers. And He chose four from my companions for me; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī, and He made them to be the best of my companions. And there is good in all of my companions. And He chose my ummah over all of the nations. And from my ummah He chose four***

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[495] Narrated by Ahmad (3594), Al-Bukhārī (6658) and Muslim (2533).
- In “As-Sunnah” by Al-Khallāl (743) from Abū Al-Hārith who said: I heard Abū ‘Abdillāh Ahmad ibn Hanbal say: *“He ﷺ said:* ***‘The best people are my generation.’*** *So no-one from the Tābi’ūn are measured (or compared) with his companions.”*

[496] Narrated by Ahmad (19820) and At-Tirmidhī (2221).

generations after my companions. The first generation, the second, the third in succession. And the fourth individually (and not in connection with the rest).”[497]

1311 – حَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي نَافِعُ بْنُ يَزِيدَ قَالَ: أَخْبَرَنِي أَبُو عَقِيلٍ زُهْرَةُ بْنُ مَعْبَدٍ، عَنْ سَعِيدِ بْنِ الْمُسَيَّبِ، عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تبارك وتعالى اخْتَارَ أُمَّتِي عَلَى جَمِيعِ الْأُمَمِ، وَاخْتَارَ مِنْ أُمَّتِي أَصْحَابِي عَلَى جَمِيعِ الْعَالَمِينَ سِوَى النَّبِيِّينَ وَالْمُرْسَلِينَ، وَاخْتَارَ لِي مِنْ أَصْحَابِي أَرْبَعَةً أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا، فَجَعَلَهُمْ خَيْرَ أَصْحَابِي، وَفِي أَصْحَابِي كُلِّهِمْ خَيْرٌ، وَاخْتَارَ مِنْ أُمَّتِي أَرْبَعَةَ قُرُونٍ بَعْدَ أَصْحَابِي، الْقَرْنُ الْأَوَّلُ وَالثَّانِي وَالثَّالِثُ تَتْرَى وَالْقَرْنُ الرَّابِعُ فَذًّا**»

1311. Abū Bakr ibn ‘Abdil-Hamīd narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: ‘Abdullāh ibn Sālih narrated to us and said: Nāfi’ ibn Yazīd narrated to us and said: Abū ‘Aqil Zuhrah ibn Ma’bad narrated to us, from Sa’īd ibn Al-Musayyib, from Jābir ibn ‘Abdillāh (*radiAllāhu ‘anhu*) who said: The Messenger of Allāh ﷺ said: ***“Allāh – tabāraka wa ta’ālā – verily chose my ummah over all of the nations. And He chose my companions from my ummah over all of the worlds, except the prophets and messengers. And He chose four from my companions for me; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī, and He made them the best of my companions. And there is good in all of my companions. And from my ummah He chose four generations after my companions. The first generation, the second, the third in succession. And the fourth generation individually.”***

1312 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ قَالَ: حَدَّثَنِي حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ، عَنْ مُجَمِّعِ بْنِ يَحْيَى الْأَنْصَارِيِّ، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى أَنَّ النَّبِيَّ ﷺ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ فَقَالَ: «**النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ**»

1312. Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Ahmad ibn Muhammad ibn Yahyā ibn Sa’īd Al-Qattān narrated to us and said: Husayn ibn ‘Alī Al-Ju’fī narrated to us, from Mujmi’ ibn Yahyā Al-Ansārī, from Sa’īd ibn Abī Burdah, from Abū Burdah, from Abū Mūsā (*radiAllāhu ‘anhu*) that the Prophet ﷺ raised his head towards the heaven – and he

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[497] Narrated by Al-Lālakāī (2334) and Abū Nu’aym in “Fadāil Al-Khulafā” (228).
And in its *isnād* is ‘Abdullāh ibn Sālih the writer of Al-Latyh. Several of the leaders spoke about him, and they rejected this *hadīth* for him, just as it is stated in “Al-Majrūhīn” (573).
An-Nasāī – *rahimahullāh* – said: *“A fabricated hadīth.”* [“Tahdhīb Al-Kamal” (15/104)].
Ibn Abī Hātim – *rahimahullāh* – said: I heard my father and Abū Zur’ah both say: *“**‘Allāh verily chose my companions…’** is fabricated. And the blame is upon Abū Sālih.”* [“As-Siyār” (10/414)].
Imām Ahmad said: *“This hadīth is fabricated.”* [“Sharh ‘Ilal At-Tirmidhī” by Ibn Rajab (216)].

would often raise his head towards the heaven – and said: ***"The stars are a source of security for the heaven. So when the stars disappear, there will come to the heaven what it has been promised. And I am a source of security for my companions. So when I disappear (i.e. die), then there will come to my companions what they have been promised. And my companions are a source of security for my ummah. So when my companions disappear, then there will come to my ummah what they have been promised."***[498]

1313 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ مُحَمَّدِ بْنِ يَحْيَى بْنِ سَعِيدٍ الْقَطَّانُ، وَمُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَا: حَدَّثَنَا حُسَيْنُ بْنُ عَلِيٍّ الْجُعْفِيُّ قَالَ: حَدَّثَنَا مُجَمِّعُ بْنُ يَحْيَى، عَنْ سَعِيدِ بْنِ أَبِي بُرْدَةَ، عَنْ أَبِي بُرْدَةَ، عَنْ أَبِي مُوسَى قَالَ: صَلَّيْنَا مِنَ النَّبِيِّ ﷺ الْمَغْرِبَ فَقَالَ: «**النُّجُومُ أَمَنَةٌ لِلسَّمَاءِ، فَإِذَا ذَهَبَتِ النُّجُومُ أَتَى السَّمَاءَ مَا تُوعَدُ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبْتُ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ**»

1313. Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ahmad ibn Muhammad ibn Yahyā ibn Sa'īd Al-Qattān and Muhammad ibn Rizqillāh Al-Kalwadhānī both narrated to us and said: Husayn ibn 'Alī Al-Ju'fī narrated to us and said: Mujmi' ibn Yahyā narrated to us, from Sa'īd ibn Abī Burdah, from Abū Burdah, from Abū Mūsā (*radiAllāhu 'anhu*) who said: We prayed the *maghrib* (prayer) with the Prophet ﷺ, then he said: ***"The stars are a source of security for the heaven. So when the stars disappear, there will come to the heaven what it has been promised. And I am a source of security for my companions. So when I disappear (i.e. die), then there will come to my companions what they have been promised. And my companions are a source of security for my ummah. So when my companions disappear, then there will come to my ummah what they have been promised."***

1314 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا الْحُسَيْنُ بْنُ الْحَسَنِ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ قَالَ: أَنْبَأَنَا إِسْمَاعِيلُ الْمَكِّيُّ، عَنِ الْحَسَنِ، عَنْ أَنَسِ بْنِ مَالِكٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ مَثَلَ أَصْحَابِي فِي أُمَّتِي كَالْمِلْحِ فِي الطَّعَامِ، لَا يَصْلُحُ الطَّعَامُ إِلَّا بِالْمِلْحِ**» قَالَ الْحَسَنُ: فَقَدْ ذَهَبَ مِلْحُنَا فَكَيْفَ نَصْلُحُ؟

1314. Abū Muhamma Yahyā ibn Muhammad ibn Sā'id narrated to us and said: Al-Husayn ibn Al-Hasan Al-Marwazī narrated to us and said: 'Abdullāh ibn Al-Mubārak narrated to us and said: Ismā'īl Al-Makkī narrated to us, from Al-Hasan, from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"Verily, the example of my companions in my ummah is like the salt in the food. The food cannot be good, except with salt."***

[498] Narrated by Ahmad (19566) and Muslim (2531).

Al-Hasan said: *"Our salt has verily disappeared, so how can we be good?!"*[499]

1315 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ يَحْيَى الْجُرْجَانِيُّ قَالَ: أَنْبَأَنَا عَبْدُ الرَّزَّاقِ قَالَ: أَنْبَأنا مَعْمَرٌ، عَنِ الْحَسَنِ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «مَثَلُ أَصْحَابِي فِي النَّاسِ كَمَثَلِ الْمِلْحِ فِي الطَّعَامِ» قَالَ: يَقُولُ الْحَسَنُ: هَيْهَاتَ ذَهَبَ مِلْحُ الْقَوْمِ.

1315. And Abū Bakr ibn 'Abdil-Hamīd narrated to us and said: Al-Hasan ibn Yahyā Al-Jurjānī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to us, from Al-Hasan who said: The Messenger of Allāh ﷺ said: ***"The example of my companions among the people, is like the example of salt in the food."*** He said: Al-Hasan says: *"The salt of the people has disappeared far away."*[500]

1316 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحِيمِ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ إِسْرَائِيلَ، عَنْ أَبِي إِسْحَاقَ، عَنِ الْحَارِثِ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا تَقُومُ السَّاعَةُ حَتَّى يُبْتَغَى الرَّجُلُ مِنْ أَصْحَابِي، كَمَا تُبْتَغَى الضَّالَّةُ لَا تُوجَدُ»

1316. And Ibn 'Abdil-Hamid also narrated to us and said: Muhammad ibn 'Abdir-Rahim narrated to us and said: 'Ubaydullāh ibn Mūsā narrated to us, from Isrāīl, from Abū Ishāq, from Al-Hārith, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The Hour will not be established before there will be sought after a man from my companions, just as a missing animal is sought after, but it is not found."***[501]

1317 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ أَسَدٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ عَوْنٍ قَالَ: أَنْبَأَنَا الْأَعْمَشُ، عَنْ أَبِي سُفْيَانَ، عَنْ جَابِرٍ رَفَعَهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَيَأْتِيَنَّ عَلَى النَّاسِ زَمَانٌ يَخْرُجُ الْجَيْشُ فَيُقَالُ: هَلْ فِيكُمْ أَحَدٌ مِنْ أَصْحَابِ مُحَمَّدٍ؟ فَيُقَالُ: نَعَمْ، فَيَسْتَفْتِحُونَ بِهِ، فَيُفْتَحُ لَهُمْ، ثُمَّ يَأْتِي عَلَى النَّاسِ زَمَانٌ يَخْرُجُ الْجَيْشُ، فَيُقَالُ: هَلْ فِيكُمْ أَحَدٌ مِنْ أَصْحَابِ مُحَمَّدٍ؟ فَيَطْلُبُونَهُ فَلَا يَجِدُونَهُ، فَيُقَالُ: هَلْ فِيكُمْ أَحَدٌ رَأَى أَحَدًا مِنْ أَصْحَابِ مُحَمَّدٍ؟ فَيَطْلُبُونَهُ فَلَا يَجِدُونَهُ، فَيُقَالُ: هَلْ فِيكُمْ أَحَدٌ رَأَى أَحَدًا مِنْ أَصْحَابِ مُحَمَّدٍ؟ فَلَا يَجِدُونَهُ، فَلَوْ كَانَ الرَّجُلُ مِنْ أَصْحَابِي مِنْ وَرَاءِ الْبَحْرِ لَأَتَوْهُ**»

1317. And Ibn 'Abdil-Hamīd narrated to us and said: Ismā'īl ibn Asad narrated to us and said: Ja'far ibn 'Awn narrated to us and said: Al-A'mash narrated to us, from Abū Sufyān, from Jābir (*radiAllāhu 'anhu*) who ascribed it to the Prophet and

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[499] Narrated by Ibn Al-Mubārak in "Az-Zuhd war-Raqāiq" (572), Abū Ya'lā (2762) and Al-Bazzār (6698). And in its *isnād* is Ismā'īl Al-Makkī, and he is *munkar* (rejected) in *hadīth*.

[500] Narrated by Ma'mar in his "Jāmi'" (Al-Musannaf/20377) and Ahmad in "Fadāil As-Sahābah" (16, 1730), and it is a *mursal hadīth*.

[501] Narrated by 'Abd ibn Humayd as stated in "Al-Muntakhab" (69) and Al-Bazzār in "Al-Musnad" (849). And in its *isnād* is Al-Hārith Al-A'war, and he is weak. And some of them verily declared him to be a liar.

said: The Messenger of Allāh ﷺ said: ***"There will verily come a time upon the people where the army will go out, and it will be said: 'Is there anyone among you from the companions of Muhammad?' So it will be said: 'Yes.' Then they will ask for (or seek) victory by him, and they will be given victory. Then there will verily come a time upon the people where the army will go out, and it will be said: 'Is there anyone among you from the companions of Muhammad?' And they will search for him but they will not find him. Then it will be said: 'Is there anyone among you who (ever) saw someone from the companions of Muhammad?' And they will search for him but they will not find him. Then it will be said: 'Is there anyone among you who saw someone who saw someone from the companions of Muhammad?' But they will not find him. And if there had been a man from my companions on the other side of the sea, then they had verily gone to him."***[502]

1318 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: حَدَّثَنَا حَكَّامُ بْنُ سَلْمٍ الرَّازِيُّ، عَنْ عَمْرِو بْنِ أَبِي قَيْسٍ، عَنْ عَبْدِ رَبِّهِ قَالَ: كُنَّا عِنْدَ الْحَسَنِ فِي مَجْلِسٍ، فَذَكَرَ كَلَامًا، وَذَكَرَ أَصْحَابَ النَّبِيِّ ﷺ فَقَالَ: «أُولَئِكَ أَصْحَابُ مُحَمَّدٍ كَانُوا أَبَرَّ هَذِهِ الْأُمَّةِ قُلُوبًا، وَأَعْمَقَهَا عِلْمًا، وَأَقَلَّهَا تَكَلُّفًا، قَوْمٌ اخْتَارَهُمُ اللَّهُ عَزَّ وَجَلَّ لِصُحْبَةِ نَبِيِّهِ، وَإِقَامَةِ دِينِهِ، فَتَشَبَّهُوا بِأَخْلَاقِهِمْ وَطَرَائِقِهِمْ، فَإِنَّهُمْ كَانُوا وَرَبِّ الْكَعْبَةِ عَلَى الْهُدْيِ الْمُسْتَقِيمِ»

1318. And Ibn 'Abdil-Hamīd narrated to us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: Hakkām ibn Salm Ar-Rāzī narrated to us, from 'Amr ibn Abī Qays, from 'Abdu Rabbihi who said: We were with Al-Hasan in a gathering, then he said some words, and he mentioned the companions of the Prophet ﷺ and he said: *"These are the companions of Muhammad ﷺ. In this ummah they had the most righteous hearts, the deepest knowledge, and the least affectation. (They were) people whom Allāh ﷻ chose to accompany His Prophet and to establish His dīn. So imitate their manners and their ways, for they were verily – by the Lord of the Ka'bah – upon an upright guidance."*

1319 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زَيْدُ بْنُ أَخْزَمَ قَالَ: حَدَّثَنَا أَبُو قُتَيْبَةَ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ، عَنْ سِمَاكِ بْنِ حَرْبٍ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1319. And Ibn 'Abdil-Hamīd narrated to us and said: Zayd ibn Akhzam narrated to us and said: Abū Qutaybah narrated to us and said: Ismā'īl narrated to us, from

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[502] Narrated by 'Abd ibn Humayd as stated in "Al-Muntakhab" (1020) and Abū Ya'la in "Al-Musnad" (2182). And they verily spoke about the narration of Abū Sufyān from Jābir (*radiAllāhu 'anhu*). And Al-Bukhārī (3594) and Muslim (2532) narrated from Jābir, from Abū Sa'īd (*radiAllāhu 'anhu*), from the Prophet ﷺ who said: ***"There will come a time upon the people where they will go to battle, and it will be said to them: 'Is there someone among you who accompanied the Messenger ﷺ. So they will say: 'Yes.' Then they will be given victory. Then they will go to battle, and it will be said to them: 'Is there anyone among you who accompanied someone who accompanied the Messenger ﷺ?' So they will say: 'Yes.' Then they will be given victory."***

Simak ibn Harb, from Sa'īd ibn Jubayr, from Ibn 'Abbās (*radiAllāhu 'anhumā*) regarding the Words of Allāh ﷻ:

﴿ كُنتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ ﴾

"You are the best *ummah* that was brought out for the people."
(Ālu 'Imrān 3:110)

قَالَ: «هُمُ الَّذِينَ هَاجَرُوا مَعَ مُحَمَّدٍ ﷺ»

He said: *"They are those who migrated with Muhammad ﷺ."*[503]

1320 – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَعْمَرٍ قَالَ: حَدَّثَنَا مُؤَمَّلُ بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو مَوْدُودٍ بَحْرُ بْنُ مُوسَى قَالَ: سَمِعْتُ الْحَسَنَ، قَرَأَ هَذِهِ الْآيَةَ

1320. Ibn 'Abdil-Hamīd also narrated to us and said: Muhammad ibn Ma'mar narrated to us and said: Muammal ibn Ismā'īl narrated to us and said: Abū Mawdūd Bahr ibn Mūsā narrated to us and said: I heard Al-Hasan recite this *āyah*:

﴿ فَسَوْفَ يَأْتِي ٱللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُۥٓ ﴾

"Then Allāh will verily bring some people whom He loves and they love Him."
(Al-Māidah 5:54)

قَالَ: «وَاللَّهِ مَا هِيَ لِأَهْلِ حَرُورَاءَ، وَلَكِنَّهَا لِأَبِي بَكْرٍ، وَعُمَرَ، وَأَصْحَابِهِمَا»

He said: *"By Allāh, this is not for the people of Harūrā (i.e. the Khawārij). Rather, it is for Abū Bakr and 'Umar and their companions."*

1321 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ أَيْضًا قَالَ: حَدَّثَنَا الْفَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ بْنُ يَزِيدَ قَالَ: سَمِعْتُ الْفُضَيْلَ بْنَ عِيَاضٍ يَقُولُ: «حُبُّ أَصْحَابِ مُحَمَّدٍ ﷺ ذُخْرٌ أَدَّخِرُهُ ثُمَّ قَالَ: رَحِمَ اللَّهُ مَنْ تَرَحَّمَ عَلَى أَصْحَابِ مُحَمَّدٍ ﷺ، وَإِنَّمَا يَحْسُنُ هَذَا كُلُّهُ بِحُبِّ أَصْحَابِ مُحَمَّدٍ ﷺ قَالَ: وَسَمِعْتُ فُضَيْلًا يَقُولُ: قَالَ ابْنُ الْمُبَارَكِ:»خَصْلَتَانِ مَنْ كَانَتَا فِيهِ الصِّدْقُ وَحُبُّ أَصْحَابِ مُحَمَّدٍ ﷺ، أَرْجُو أَنْ يَنْجُوَ وَيَسْلَمَ.

1321. And Ibn 'Abdil-Hamīd also narrated to us and said: Al-Fadl ibn Ziyād narrated to us and said: 'Abdūs-Samad ibn Yazīd narrated to us and said: I heard Al-Fudayl ibn 'Iyad say: *"Loving the companions of Muhammad ﷺ is a treasure that I am saving."*

Then he said: *"May Allāh have mercy upon the one who invokes for mercy upon the companions of Muhammad ﷺ. And all of this only becomes beautiful by loving the companions of Muhammad ﷺ."*

[503] Narrated by Ahmad (2463).

He said: And I heard Fudayl say: Ibn Al-Mubārak said: *"Two characteristics; whoever has these two – truthfulness and loving the companions of Muhammad ﷺ – then I hope that he will be saved and given safety (on the Day of Resurrection)."*

1322 – حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ إِسْحَاقَ بْنِ الْبُهْلُولِ الْقَاضِي قَالَ: حَدَّثَنِي أَبِي رحمه الله قَالَ: حَدَّثَنِي أَبِي رضي الله عنه، عَنْ سَلَّامِ بْنِ سَلْمٍ التَّمِيمِيِّ، عَنْ زَيْدٍ الْعَمِيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَرْحَمَ هَذِهِ الْأُمَّةِ بِهَا أَبُو بَكْرٍ، وَأَقْوَاهُمْ فِي دِينِ اللَّهِ عُمَرُ، وَأَفْرَضَهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَقْضَاهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَأَصْدَقَهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ، وَأَمِينُ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدِ بْنُ الْجَرَّاحِ، وَأَقْرَؤُهُمْ لِكِتَابِ اللَّهِ أُبَيُّ بْنُ كَعْبٍ، وَأَبُو هُرَيْرَةَ وِعَاءٌ مِنَ الْعِلْمِ، وَسَلْمَانُ عِلْمٌ لَا يُدْرَكُ، وَمُعَاذُ بْنُ جَبَلٍ أَعْلَمُ النَّاسِ بِحَلَالِ اللَّهِ وَحَرَامِهِ، وَمَا أَظَلَّتِ الْخَضْرَاءُ، وَلَا أَقَلَّتِ الْبَطْحَاءُ مِنْ ذِي لَهْجَةٍ أَصْدَقَ مِنْ أَبِي ذَرٍّ**»

1322. Abū Ja'far Ahmad ibn Ishāq ibn Al-Buhlūl Al-Qādī narrated to us and said: My father – *rahimahullāh* – narrated to me and said: My father – *rahimahullāh* – narrated to me, from Sallām ibn Salm At-Tamīmī, from Zayd Al-'Ammī, from Abū As-Siddīq An-Nājī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The most merciful of this ummah towards it is Abū Bakr. And the strongest of them in the dīn of Allāh is 'Umar. And the most knowledgeable of them about the obligatory acts of worship is Zayd ibn Thābit. And the most knowledgeable of them in judgment is 'Alī ibn Abī Tālib. And the most truthful in shyness is 'Uthmān ibn 'Affān. And the trustworthy of this ummah is Abū 'Ubaydah ibn Al-Jarrāh. And the best reciter of the Book of Allāh is Ubayy ibn Ka'b. And Abū Hurayrah is a container of knowledge. And Salmān is knowledge that cannot be achieved. And Mu'ādh ibn Jabal is the most knowledgeable about the halāl of Allāh and His harām. And the green trees have not shaded, nor has the earth carried, anyone with a more truthful tongue than Abū Dharr."***[504]

[504] Narrated by Ibn Al-A'rābī in his "Mu'jam" (2192) and Al-'Uqaylī in "Ad-Du'afā" (644) in the biography of Sallām ibn Salm Al-Madāinī. Yahyā said: *"Sallām ibn Salm is nothing."* And Al-Bukhārī said: *"Sallām ibn Salm Al-Madāinī At-Tawīl narrated to us, from Zayd Al-'Ammi. They left him (and his hadīth)."*

- At-Tirmidhī (3791) and others narrated from Anas ibn Mālik (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The most merciful of my ummah towards my ummah is Abū Bakr. And the most strict of them in the command of Allāh is 'Umar. And the most truthful of them in shyness is 'Uthmān. And the best reciter of the Book of Allāh is Ubayy ibn Ka'b. And the most knowledgeable of them about the obligatory acts of worship is Zayd ibn Thābit. And the most knowledgeable of them about the halāl and harām is Mu'ādh ibn Jabal. Verily, every nation has a trustworthy (and truthful) person, the trustworthy (and truthful) person of this ummah is verily Abū 'Ubaydah ibn Al-Jarrāh."*** At-Tirmidhī said: *"This hadīth is hasan sahīh."*

1323 – حَدَّثَنَا أَبُو مُحَمَّدٍ يَحْيَى بْنُ مُحَمَّدِ بْنِ صَاعِدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ سَعْدِ بْنِ إِبْرَاهِيمَ بْنِ سَعْدٍ الزُّهْرِيُّ قَالَ: حَدَّثَنِي عَمِّي يَعْنِي: يَعْقُوبَ بْنَ إِبْرَاهِيمَ قَالَ: حَدَّثَنَا سَلَّامٌ أَبُو عَبْدِ اللَّهِ التَّمِيمِيُّ قَالَ ابْنُ صَاعِدٍ: ابْنُ سَلْمٍ الطَّوِيلُ الْمَدَائِنِيُّ، عَنْ زَيْدٍ الْعَمِّيِّ، عَنْ أَبِي الصِّدِّيقِ النَّاجِيِّ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ أَرْحَمَ هَذِهِ الْأُمَّةِ لَهَا أَبُو بَكْرٍ، وَأَقْوَاهُمْ فِي دِينِ اللَّهِ عُمَرُ، وَأَصْدَقُهُمْ حَيَاءً عُثْمَانُ بْنُ عَفَّانَ، وَأَقْضَاهُمْ عَلِيٌّ، وَأَقْرَأَهُمْ لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ أُبَيُّ بْنُ كَعْبٍ، وَأَفْرَضَهُمْ زَيْدُ بْنُ ثَابِتٍ، وَأَمِينَ هَذِهِ الْأُمَّةِ أَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ، وَمُعَاذُ بْنُ جَبَلٍ أَعْلَمُ النَّاسِ بِحَلَالِ اللَّهِ وَحَرَامِهِ، وَأَبُو هُرَيْرَةَ وِعَاءٌ مِنَ الْعِلْمِ، وَسَلْمَانُ عِلْمٌ لَا يُدْرَكُ**» وَذَكَرَ صِدْقَ أَبِي ذَرٍّ.

1323. Abū Muhammad Yahyā ibn Muhammad ibn Sā'id narrated to us and said: 'Ubaydullāh ibn Sa'd ibn Ibrāhīm ibn Sa'd Az-Zuhrī narrated to us and said: My uncle (i.e. Ya'qūb ibn Ibrāhīm) narrated to me and said: Sallām Abū 'Abdillāh At-Tamīmī narrated to us. Ibn Sā'id said: (Sallām) ibn Salm At-Tawīl Al-Madāinī, from Zayd Al-'Ammī, from Abū As-Siddīq An-Nājī, from Abū Sa'īd Al-Khudrī (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The most merciful of this ummah towards it is Abū Bakr. And the strongest of them in the dīn of Allāh is 'Umar. And the most truthful in shyness is 'Uthmān ibn 'Affān. And the most knowledgeable of them in judgment is 'Alī. And the best reciter of the Book of Allāh ﷻ is Ubayy ibn Ka'b. And the most knowledgeable of them about the obligatory acts of worship is Zayd ibn Thābit. And the trustworthy of this ummah is Abū 'Ubaydah ibn Al-Jarrāh. And Mu'ādh ibn Jabal is the most knowledgeable about the halāl of Allāh and His harām. And Abū Hurayrah is a container of knowledge. And Salmān is knowledge that cannot be achieved."*** And he mentioned the truthfulness of Abū Dharr.

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَقَدْ حَدَّثَنَا ابْنُ صَاعِدٍ بِهَذَا الْحَدِيثِ مِنْ غَيْرِ طَرِيقٍ عَنْ أَبِي سَعِيدٍ، وَعَنِ ابْنِ عُمَرَ، وَغَيْرِهِمَا، عَنِ النَّبِيِّ ﷺ.

Ibn Sā'id narrated this *hadīth* to us from various ways, from Abū Sa'īd, Ibn 'Umar (*radiAllāhu 'anhum*), and others, from the Prophet ﷺ.

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1324 – وَقَدْ رُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «أَصْحَابِي كَالنُّجُومِ بِأَيِّهِمُ اقْتَدَيْتُمُ اهْتَدَيْتُمْ»

1324. And it was narrated from the Prophet ﷺ that he said: ***"My companions are like the stars. No matter which one of them you follow, then you will be guided."***

قُلْتُ: فَلَوْ فَعَلَ إِنْسَانٌ فِعْلًا كَانَ لَهُ فِيهِ قُدْوَةً بِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، كَانَ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، وَمَنْ فَعَلَ فِعْلًا يُخَالِفُ فِيهِ الصَّحَابَةَ فَنَعُوذُ بِاللَّهِ مِنْهُ، مَا أَسْوَأَ حَالَهُ.

I said: So if a person performs a deed in which he has an example (or lead) in one of the companions of the Messenger of Allah ﷺ, then he is on the upright path. And whoever performs a deed in which he opposes the *Sahābah*, then we seek refuge with Allāh from him. And how evil is his situation.

1325 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ قَالَ: حَدَّثَنَا أَبُو شِهَابٍ، عَنْ حَمْزَةَ الْجَزَرِيِّ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّمَا أَصْحَابِي مِثْلُ النُّجُومِ، فَأَيُّهُمْ أَخَذْتُمْ بِقَوْلِهِ اهْتَدَيْتُمْ**»

1325. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻAmr ibn Muhammad An-Nāqid narrated to us and said: ʻAmr ibn ʻUthmān narrated to us and said: Abū Shihāb narrated to us, from Hamzah Al-Jazari, from Nāfi', from Ibn ʻUmar (*radiAllāhu ʻanhumā*) who said: The Messenger of Allāh ﷺ said: ***"Verily, companions are like the stars. No matter which of their statements you follow, you will be guided."***[505]

قُلْتُ: فَمِنْ صِفَةِ مَنْ أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِهِ خَيْرًا، وَسَلَّمَ لَهُ دِينَهُ، وَنَفَعَهُ اللَّهُ الْكَرِيمُ بِالْعِلْمِ،

I said: So from the description of the one for whom Allāh ﷻ wants good for, and He keeps his *dīn* sound (and correct), and whom Allāh *Al-Karīm* has benefitted with knowledge is:

الْمَحَبَّةِ لِجَمِيعِ الصَّحَابَةِ، وَلِأَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، وَلِأَزْوَاجِ رَسُولِ اللَّهِ ﷺ، وَالِاقْتِدَاءِ بِهِمْ، وَلَا يَخْرُجُ بِفِعْلٍ وَلَا بِقَوْلٍ عَنْ مَذَاهِبِهِمْ، وَلَا يَرْغَبُ عَنْ طَرِيقَتِهِمْ،

a. The love for all of the *Sahābah*, and for the people of the household of the Messenger of Allāh ﷺ, and for the wives of the Messenger of Allāh ﷺ. And to follow them. And not to exit, by a deed or a statement, from their *madhhab*. And he does not turn away from their way.

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[505] Narrated by ʻAbd ibn Humayd (783), Ibn ʻAdī in "Al-Kāmil" (2/376) and Al-Bayhaqī in "Al-Madkhal" (151-153), and he said: *"The text of this hadīth is well-known, and their chains of narrations are weak. It is not established with this isnād."*
And it was declared weak by Ahmad, Abū Bakr Al-Bazzār, Ibn Kathīr and others.

وَإِذَا اخْتَلَفُوا فِي بَابٍ مِنَ الْعِلْمِ فَقَالَ بَعْضُهُمْ: حَلَالٌ وَقَالَ الْآخَرُ: حَرَامٌ نَظَرَ: أَيُّ الْقَوْلَيْنِ أَشْبَهُ بِكِتَابِ اللَّهِ عَزَّ وَجَلَّ وَسُنَّةِ رَسُولِ اللَّهِ ﷺ، وَسَأَلَ الْعُلَمَاءَ عَنْ ذَلِكَ إِذَا قَصُرَ عِلْمُهُ، فَأَخَذَ بِهِ وَلَمْ يَخْرُجْ عَنْ قَوْلِ بَعْضِهِمْ، وَسَأَلَ اللَّهَ عَزَّ وَجَلَّ السَّلَامَةَ، وَتَرَحَّمَ عَلَى الْجَمِيعِ

b. And if they disagree in an issue of knowledge, and some of them said '*halāl*', while the other said '*harām*', then he (i.e. the slave) looks: Which of the two statements resembles the Book of Allāh ﷻ the most, and the *Sunnah* of the Messenger of Allāh ﷺ. And he asks the scholars about this if his own knowledge is not sufficient. Then he follows that, and he does not exit from the statement of some of them. And he asks Allāh ﷻ for soundness (in his *dīn*), and he asks (Allāh) for mercy for all of them.[506]

The fourteenth part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And may the peace and blessing of Allāh
be upon our leader Muhammad the Prophet

It is followed by the fifteenth part of the book,
in shā Allāh

[506] In "Jāmi' Bayān Al-'Ilm" (1423) from Al-Awzā'ī that he heard Ibn Al-Musayyib when he was asked about something, so he said: *"The companions of the Messenger of Allāh ﷺ, and I have no (right to have an) opinion along with them."*
Ibn Waddāh said: *"This is the truth."*
Ibn 'Abdil-Barr said: *"This means that he has not right to come with an opinion in which he disagrees with all of them."*
- And in it (1430) from Ayyūb, from Ibn Sīrīn that he was asked about the *mut'ah bil-'umrah ilā al-hajj*, so he said: *"'Umar ibn Al-Khattāb and 'Uthmān ibn 'Affān (radiAllāhu 'anhumā) disliked it. Then either there is some knowledge and understanding which is more knowledgeable than me, or else there is an opinion. And then their opinion is better."*
- And in "Masāil Abī Dāwūd" (1789) *Imām* Ahmad said: *"Following is, that a man follows what came from the Prophet ﷺ and his companions. Then after that, regarding the Tābi'ūn, he is free to choose."*
And Al-Barbahārī said in "Sharh As-Sunnah": *"For verily, the dīn is verily in following. Meaning: (Following) the Prophet ﷺ and his companions. And those who came before us did not leave us in unclarity. So follow them and relax. And do not exceed the athar (narration) and the people of athar."*

The fifteenth part

بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ

In the Name of Allāh, the Most Merciful, the Most Beneficent

And Him I ask for aid.

110. Chapter: The mention of the testimony with Paradise for the ten (*radiAllāhu 'anhum ajma'īn*)[507]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1326 – وَاجِبٌ عَلَى كُلِّ مُسْلِمٍ عَقَّلَ عَنِ اللَّهِ عَزَّ وَجَلَّ وَصَانَهُ عَنْ مَذَاهِبِ الرَّافِضَةِ وَالنَّاصِبَةِ، أَنْ يَشْهَدَ لِمَنْ شَهِدَ لَهُ النَّبِيُّ ﷺ بِالْجَنَّةِ إِذْ كَانَ عَلَى حِرَاءَ فَتَزَلْزَلَ بِهِ الْجَبَلُ، وَمَعَهُ أَبُو بَكْرٍ ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ رضي الله عنهم وَتَمَامُ سَائِرِ الْعَشَرَةِ فَقَالَ لَهُ: «اسْكُنْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ» وَكَذَا كَانُوا كَمَا قَالَ النَّبِيُّ ﷺ :رضي الله عنهم وَعَنْ جَمِيعِ الصَّحَابَةِ الَّذِينَ ضَمِنَ اللَّهُ لَهُمْ فِي كِتَابِهِ أَنَّهُ لَا يُخْزِيهِمْ، وَأَنَّهُ يُتِمُّ لَهُمْ نُورَهُمْ يَوْمَ الْقِيَامَةِ، وَيَغْفِرُ لَهُمْ، وَأَخْبَرَ أَنَّهُ قَدْ رَضِيَ عَنْهُمْ وَرَضُوا عَنْهُ، وَأَنَّهُ أَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا، فَرَضِيَ اللَّهُ عَنْهُمْ، وَنَفَعَنَا بِحُبِّهِمْ، وَبِحُبِّ أَهْلِ بَيْتِ رَسُولِ اللَّهِ ﷺ، وَبِحُبِّ أَزْوَاجِهِ رضي الله عنهم أَجْمَعِينَ.

1326. It is obligatory upon every muslim who wants to fulfil the obligation of Allāh ﷻ upon him, and whom He has protected from the *madhāhib* of the *Rāfidah* and *Nāsibah*[508], to testify for those whom the Prophet ﷺ testified for with Paradise, when he was on (the mountain of) *Hirā* and the mountain shook underneath him. And along with him were Abū Bakr, 'Umar, 'Uthmān, 'Alī (*radiAllāhu 'anhum*) and the rest of the ten. Then he said to it: ***"Calm down, for the only (people) upon you is either a prophet, a siddīq or a shahīd."*** And they were as such, just as the Prophet ﷺ said. May Allāh be pleased with them, and with all of the *Sahābah* whom Allāh included in His Book (and stated) that He will not humiliate them, and that He

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[507] *Imām* Ahmad – *rahimahullāh* – said in his *'aqīdah* which Musaddad narrated: *"And that we testify for the ten with Paradise. And they are Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, Az-Zubayr, Sa'd, Sa'īd, 'Abdur-Rahmān ibn 'Awf Az-Zuhrī and Abū 'Ubaydah ibn Al-Jarrāh. And whoever the Prophet ﷺ testified with Paradise for, then we (also) testify with Paradise for him."*

- And Al-Barbahārī - *rahimahullāh* – said in "Sharh As-Sunnah": *"And the Sunnah is that we testify for the ten that the Prophet ﷺ testified for with Paradise, that they are from the people of Paradise. There is no doubt about that."*

And he said: *"And whoever does not testify for those whom the Prophet ﷺ testified for with Paradise, then he is a follower of bid'ah (innovation) and dalālah (misguidance. (And) he is doubting what the Messenger of Allāh ﷺ said."*

[508] Qawam As-Sunnah said in "Al-Hujjah" (2/550): *"And the Nāsibah (the establishers) were named 'Nāsibah' because they established enmity towards 'Alī (radiAllāhu 'anhu) and the people of the household of the Messenger of Allāh ﷺ."*

will complete their light on the Day of Resurrection and forgive them. And He informed that He already is pleased with them and they are pleased with Him, and that He has prepared gardens for them under which rivers flow. They will remain therein forever. So may Allāh be pleased with them and benefit us with loving them, and loving the people of the household of the Prophet ﷺ, and loving his wives (*radiAllāhu 'anhum ajma'īn*).

1327 – أَنْبَأَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ نَاجِيَةَ قَالَ: حَدَّثَنَا حَمْزَةُ بْنُ عَوْنٍ الْمَسْعُودِيُّ قَالَ: حَدَّثَنَا أَبُو إِبْرَاهِيمَ مُحَمَّدُ بْنُ الْقَاسِمِ الْأَسَدِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، وَشَرِيكٌ، وَأَبُو بَكْرِ بْنُ عَيَّاشٍ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ زِرِّ بْنِ حُبَيْشٍ قَالَ: إِنِّي لَقَاعِدٌ عِنْدَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، فَسَمِعْتُهُ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**عَشَرَةٌ فِي الْجَنَّةِ وَهُوَ عَلَى حِرَاءَ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ**»

1327. Abū Muhammad 'Abdullāh ibn Muhammad ibn Najiyah informed us and said: Hamzah ibn 'Awn Al-Mas'ūdī narrated to us and said: Abū Ibrāhīm Muhammad ibn Al-Qāsim Al-Asadī narrated to us and said: Sufyān and Abū Bakr ibn 'Ayyāsh narrated to us, from 'Āsim ibn Abī An-Najūd, from Zirr ibn Hubaysh who said: I was verily sitting with 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) when I heard him say: I heard the Messenger of Allāh ﷺ say: ***"Ten will be in Paradise*** – while he was upon mount *Hirā* – ***the Messenger of Allāh ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, Az-Zubayr, Sa'd ibn Abī Waqqās, 'Abdur-Rahmān ibn 'Awf, Sa'īd ibn Zayd and 'Amr ibn Nufayl."***[509]

1328 – وَحَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا أَبُو الْأَحْوَصِ، عَنْ حُصَيْنٍ، عَنْ هِلَالِ بْنِ يَسَافٍ، عَنْ عَبْدِ اللَّهِ بْنِ ظَالِمٍ، عَنْ سَعِيدِ بْنِ زَيْدٍ قَالَ: أَشْهَدُ عَلَى التِّسْعَةِ أَنَّهُمْ فِي الْجَنَّةِ، وَلَوْ شَهِدْتُ عَلَى الْعَاشِرِ لَصَدَقْتُ قَالَ: قُلْتُ: وَمَا ذَاكَ؟ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ، عَلَى حِرَاءَ وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اثْبُتْ حِرَاءَ فَإِنَّهُ لَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ**» قَالَ: قُلْتُ: فَمَنِ الْعَاشِرُ؟ قَالَ: أَنَا.

1328. And Abū Ja'far Muhammad ibn Sālih ibn Dharīh Al-'Ukbarī narrated to us and said: Abū Bakr ibn Abī Shaybah narrated to us and said: Abū Al-Ahwas narrated to us, from Husayn, from Hilāl ibn Yasāf, from 'Abdullāh ibn Dhālim, from Sa'īd ibn Zayd (*radiAllāhu 'anhu*) who said: *"I testify for the nine that they will be in Paradise. And if I testified for the tenth I would have told the truth."*

He said: I said: *"And what is that?"*

[509] Narrated by Al-Bazzār. And in its *isnād* is Muhammad ibn Al-Qāsim Al-Asadī. He was declared to be a liar by Ahmad and Ad-Dāraqutnī. ["Al-Mīzān" (4/12)].

He said: *"The Messenger of Allāh ﷺ was upon Hirā, along with Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, Az-Zubayr, Sa'd and 'Abdur-Rahmān ibn 'Awf. Then the Messenger of Allāh ﷺ said:* ***'Remain firm Hirā. For there is no-one upon you, except a prophet, a siddīq or a shahīd.'***"

He said: I said: *"Then who is the tenth."*

He said: *"I am."*[510]

1329 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدِ اللَّهِ أَحْمَدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ وَهْبٍ قَالَ: حَدَّثَنِي عَمِّي وَهُوَ عَبْدُ اللَّهِ بْنُ وَهْبٍ قَالَ: حَدَّثَنَا مُعَاوِيَةُ بْنُ صَالِحٍ، عَنْ يَحْيَى بْنِ سَعِيدٍ، عَنْ سُهَيْلِ بْنِ أَبِي صَالِحٍ، عَنْ أَبِيهِ، عَنْ أَبِي هُرَيْرَةَ أَنَّ رَسُولَ اللَّهِ ﷺ، كَانَ عَلَى حِرَاءَ، وَمَعَهُ أَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ بْنُ عَفَّانَ، وَعَلِيُّ بْنُ أَبِي طَالِبٍ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، وَالزُّبَيْرُ بْنُ الْعَوَّامِ، وَطَلْحَةُ بْنُ عُبَيْدِ اللَّهِ، وَسَعْدُ بْنُ أَبِي وَقَّاصٍ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ فَتَحَرَّكَ الْجَبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اسْكُنْ حِرَاءُ فَلَيْسَ عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ**» فَسَكَنَ الْجَبَلُ

1329. And Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: Abū 'Ubaydillāh Ahmad ibn 'Abdir-Rahmān ibn Wahb narrated to us and said: My uncle, and he is 'Abdullāh ibn Wahb, narrated to me and said: Mu'āwiyah ibn Sālih narrated to us, from Yahyā ibn Sa'īd, from Suhayl ibn Abī Sālih, from his father, from Abū Hurayrah (*radiAllāhu 'anhu*) who said that the Messenger of Allāh ﷺ was upon *Hirā*, and along with him were Abū Bakr, 'Umar, 'Uthmān ibn 'Affān, 'Alī ibn Abī Tālib, 'Abdur-Rahmān ibn 'Awf, Az-Zubayr ibn Al-'Awwām, Talhah ibn 'Ubaydillāh, Sa'd ibn Abī Waqqās, Sa'īd ibn Zayd ibn 'Amr ibn Nufayl. Then the mountain shook, so the Messenger of Allāh ﷺ said: ***"Calm down Hirā. For there is no-one upon you, except a prophet, a siddīq or a shahīd."*** Then the mountain stopped shaking.[511]

1330 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو الرَّبِيعِ الزَّهْرَانِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ زَكَرِيَّا، عَنِ النَّضْرِ الْخَزَّازِ، عَنْ عِكْرِمَةَ، عَنِ ابْنِ عَبَّاسٍ قَالَ: كَانَ رَسُولُ اللَّهِ ﷺ عَلَى حِرَاءَ، فَتَزَلْزَلَ الْجَبَلُ، فَقَالَ رَسُولُ اللَّهِ ﷺ: «**اثْبُتْ فَمَا عَلَيْكَ إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ**» وَعَلَيْهِ رَسُولُ اللَّهِ ﷺ، وَأَبُو بَكْرٍ، وَعُمَرُ، وَعُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَابْنُ عَوْفٍ، وَسَعْدٌ، وَسَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ.

1330. Abū Al-Qāsim 'Abdullāh ibn Muhammad ibn 'Abdil-'Azīz Al-Baghawī narrated to us and said: Abū Ar-Rabi' Az-Zahrani narrated to us and said: Ismā'īl ibn Zakariyyā narrated to us, from An-Nadr ibn Al-Khazzāz, from 'Ikrimah, from Ibn 'Abbās (*radiAllāhu 'anhumā*) who said: The Messenger of Allāh ﷺ was upon *Hirā*, and then the mountain shook. So the Messenger of Allāh ﷺ said: ***"Remain***

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[510] Narrated by Ahmad (1638, 1630), Abū Dāwūd (4648), An-Nasāī in "Al-Kubrā" (8134) and At-Tirmidhī (3757) who said: *"This hadīth is hasan sahīh."*

[511] Narrated by Muslim (50), and he did not mention Sa'īd ibn Zayd (*radiAllāhu 'anhu*) along with them.

firm. For there is no-one upon you, except a prophet, a siddīq or a shahīd." And upon it were the Messenger of Allāh ﷺ, Abū Bakr, 'Umar, 'Uthmān, 'Alī, Talhah, Az-Zubayr, Ibn 'Awf, Sa'd and Sa'īd ibn Zayd ibn 'Amr ibn Nufayl.[512]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِكُلِّ حَدِيثٍ مِنْ هَذِهِ طُرُقٌ جَمَاعَةٌ نَكْتَفِي مِنْهَا بِمَا ذَكَرْنَا

And each *hadīth* has a group of ways. We will suffice with what we have mentioned (above).

1331 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ مُحَمَّدٍ النَّاقِدُ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا شَيْبَانُ أَبُو مُعَاوِيَةَ، عَنْ أَبِي يَعْفُورٍ، عَنْ يَزِيدَ بْنِ الْحَارِثِ الْعَبْدِيِّ قَالَ: قَدِمَ سَعِيدُ بْنُ زَيْدِ بْنِ عَمْرِو بْنِ نُفَيْلٍ الْكُوفَةَ فَدَخَلَ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ وَهُوَ أَمِيرٌ، فَأَوْسَعَ لَهُ إِلَى جَنْبِهِ، فَقَالَ: أَشْهَدُ أَنِّي سَمِعْتُ أَبَا بَكْرٍ الصِّدِّيقَ رضي الله عنه يَقُولُ لِرَسُولِ اللَّهِ ﷺ: لَيْتَنِي قَدْ رَأَيْتُ رَجُلًا مِنْ أَهْلِ الْجَنَّةِ: فَقَالَ: «**أَنَا مِنْ أَهْلِ الْجَنَّةِ**» فَقَالَ: إِنِّي لَسْتُ عَنْكَ أَسْأَلُ، قَدْ عَرَفْتُ أَنَّكَ مِنْ أَهْلِ الْجَنَّةِ قَالَ: «**فَأَنَا مِنْ أَهْلِ الْجَنَّةِ، وَأَنْتَ مِنْ أَهْلِ الْجَنَّةِ وَعُمَرُ مِنْ أَهْلِ الْجَنَّةِ، وَعُثْمَانُ مِنْ أَهْلِ الْجَنَّةِ، وَعَلِيٌّ مِنْ أَهْلِ الْجَنَّةِ، وَطَلْحَةُ مِنْ أَهْلِ الْجَنَّةِ، وَالزُّبَيْرُ مِنْ أَهْلِ الْجَنَّةِ، وَسَعْدٌ مِنْ أَهْلِ الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ مِنْ أَهْلِ الْجَنَّةِ**» وَلَوْ شِئْتُ لَسَمَّيْتُ الْعَاشِرَ قَالَ: عَزَمْتُ عَلَيْكَ لَمَا سَمَّيْتَهُ قَالَ: أَنَا يَعْنِي: سَعِيدَ بْنَ زَيْدٍ.

1331. And Al-Firyābī narrated to us and said: 'Amr ibn Muhammad An-Nāqid narrated to us and said: Abū An-Nadr Hāshim ibn Al-Qāsim narrated to us and said: Shaybān Abū Mu'āwiyah narrated to us, from Abū Al-Ya'fūr, from Yazīd ibn Al-Hārith Al-'Abdī who said: Sa'īd ibn Zayd ibn 'Amr ibn Nufayl came to *Kūfah*. Then he entered upon Al-Mughīrah ibn Shu'bah, and he was the leader. So he made space for him next to him. Then he (i.e. Sa'īd) said: *"I testify that I heard Abū Bakr As-Siddīq (radiAllāhu 'anhu) say to the Messenger of Allāh ﷺ: 'I wish I could see a man from the people of Paradise.' So he said:* ***'I am from the people of Paradise.'*** *hen he said: 'I am not asking about you. I verily know that you are from the people of Paradise.' He said:* ***'I am from the people of Paradise. And you are from the people of Paradise. And 'Umar is from the people of Paradise. And 'Uthmān is from the people of Paradise. And 'Alī is from the people of Paradise. And Talhah is from the people of Paradise. And Az-Zubayr is from the people of Paradise. And Sa'd is from the people of Paradise. And 'Abdur-Rahmān is from the people of Paradise.'*** *And if I wanted I would name the tenth."*

He said (i.e. Al-Mughīrah) said: *"I insist upon you that you name him."*

He said: *"Me."* Meaning: Sa'īd ibn Zayd.

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[512] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (1484) and Ibn 'Adī in "Al-Kāmil" (8/357) in the biography of An-Nadr Al-Khazzāz, and he said: *"And An-Nadr has other (ahādīth) than what I have mentioned, except that the majority of what he narrated from 'Ikrimah, from Ibn 'Abbās (radiAllāhu 'anhumā) is what I have mentioned. And despite of his weakness, then his hadīth is written down."*

1332 – وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُثْمَانَ بْنِ كَرَامَةَ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ مُوسَى، عَنْ شَيْبَانَ، عَنْ أَبِي يَعْفُورٍ، عَنْ يَزِيدَ بْنِ الْحَارِثِ الْعَبْدِيِّ قَالَ: قَدِمَ سَعِيدُ بْنُ زَيْدٍ الْكُوفَةَ فَدَخَلَ عَلَى الْمُغِيرَةِ بْنِ شُعْبَةَ فَذَكَرَ مِثْلَ حَدِيثِ الْفِرْيَابِيِّ.

1332. And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Muhammad ibn ‘Uthmān ibn Karāmah narrated to us and said: ‘Ubaydullāh ibn Mūsā narrated to us, from Shaybān, from Abū Ya’fūr, from Yazīd ibn Al-Hārith Al-‘Abdī who said: Sa’īd ibn Zayd came to *Kūfah*, and he entered upon Al-Mughīrah ibn Shu’bah… And he mentioned the same as the *hadīth* of Al-Firyābī.

1333 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ.

1333. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa’īd narrated to us and said: ‘Abdul-‘Azīz ibn Muhammad Ad-Darāwardī narrated to us.

1334 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ.

1334. And Abū Al-Qāsim ‘Abdullāh ibn Muhammad ibn ‘Abdil-‘Azīz Al-Baghawī narrated to us and said: Yahyā ibn ‘Abdil-Hamīd Al-Himmānī narrated to us and said: ‘Abdul-‘Azīz ibn Muhammad Ad-Darāwardī narrated to us.

1335 – وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ إِبْرَاهِيمَ الْمَرْوَزِيُّ قَالَ: أَنْبَأَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِيهِ، عَنْ جَدِّهِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبُو بَكْرٍ فِي الْجَنَّةِ، وَعُمَرُ فِي الْجَنَّةِ، وَعُثْمَانُ فِي الْجَنَّةِ، وَعَلِيٌّ فِي الْجَنَّةِ، وَطَلْحَةُ فِي الْجَنَّةِ، وَالزُّبَيْرُ فِي الْجَنَّةِ، وَعَبْدُ الرَّحْمَنِ فِي الْجَنَّةِ، وَسَعْدٌ فِي الْجَنَّةِ، وَسَعِيدُ بْنُ زَيْدٍ فِي الْجَنَّةِ، وَأَبُو عُبَيْدَةَ بْنُ الْجَرَّاحِ فِي الْجَنَّةِ**»

1335. And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: Ishāq ibn Ibrāhīm Al-Marwazī narrated to us and said: ‘Abdul-‘Azīz ibn Muhammad Ad-Darāwardī narrated to us, from ‘Abdur-Rahmān ibn Humayd ibn ‘Abdir-Rahmān, from his father, from his grandfather ‘Abdur-Rahmān ibn ‘Awf who said: The Messenger of Allāh ﷺ said: ***“Abū Bakr is in Paradise. ‘Umar is in Paradise. ‘Uthmān is in Paradise. ‘Alī is in Paradise. Talhah is in Paradise. Az-Zubayr is in Paradise. ‘Abdur-Rahmān is in Paradise. Sa’d is in Paradise. Sa’īd ibn Zayd is in Paradise. And Abū ‘Ubaydah ibn Al-Jarrāh is in Paradise.”***[513]

[513] Narrated by Ahmad (1675), An-Nasāī in “Al-Kubrā” (8138) and At-Tirmidhī (3747).

111. Chapter: The mention of the *khilāfah* of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī, may Allāh be pleased with them and benefit us with loving them

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1336 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّ خِلَافَةَ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ رضي الله عنهم بَيَانُهَا فِي كِتَابِ اللَّهِ عَزَّ وَجَلَّ وَفِي سُنَّةِ رَسُولِ اللَّهِ ﷺ، وَبَيَانٌ مِنْ قَوْلِ أَصْحَابِ رَسُولِ اللَّهِ ﷺ، وَبَيَانٌ مِنْ قَوْلِ التَّابِعِينَ لَهُمْ بِإِحْسَانٍ، وَلَا يَنْبَغِي لِمُسْلِمٍ عَقَلَ عَنِ اللَّهِ عَزَّ وَجَلَّ أَنْ يَشُكَّ فِي هَذَا، **فَأَمَّا دَلِيلُ الْقُرْآنِ**:

1336. Know – may Allāh have mercy upon us and you – that the clarification of the *khilāfah* of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*) is in the Book of Allāh ﷻ and the *Sunnah* of the Messenger of Allāh ﷺ. And it is (also) clear in the statements of the companions of the Messenger of Allāh ﷺ, and it is clear in the statements of those followed them in goodness. And it is not (allowed) for any muslim, who wants to fulfil the obligation of Allāh ﷻ upon him, to doubt this.

*** As for the evidence from the Qurān:**

﴿ وَعَدَ ٱللَّهُ ٱلَّذِينَ ءَامَنُواْ مِنكُمۡ وَعَمِلُواْ ٱلصَّٰلِحَٰتِ لَيَسۡتَخۡلِفَنَّهُمۡ فِي ٱلۡأَرۡضِ كَمَا ٱسۡتَخۡلَفَ ٱلَّذِينَ مِن قَبۡلِهِمۡ وَلَيُمَكِّنَنَّ لَهُمۡ دِينَهُمُ ٱلَّذِي ٱرۡتَضَىٰ لَهُمۡ وَلَيُبَدِّلَنَّهُم مِّنۢ بَعۡدِ خَوۡفِهِمۡ أَمۡنٗاۚ يَعۡبُدُونَنِي لَا يُشۡرِكُونَ بِي شَيۡـٔٗاۚ ﴾

“Allāh has promised those of you who believe and perform good deeds, that He verily will make them successors on earth, just as He made those before them successors. And He will verily firmly establish their *dīn* for them which He has chosen for them. And He will verily change (their situation) **after their fear, to safety. They worship Me and do not commit *shirk* to Me in anything.”**
(An-Nūr 24:55)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَقَدْ وَاللَّهِ أَنْجَزَ اللَّهُ الْكَرِيمُ لَهُمْ مَا وَعَدَهُمْ بِهِ، جَعَلَهُمُ الْخُلَفَاءَ مِنْ بَعْدِ رَسُولِ اللَّهِ ﷺ وَمَكَّنَهُمْ فِي الْبِلَادِ، وَفَتَحُوا الْفُتُوحَ، وَغَنِمُوا الْأَمْوَالَ، وَسَبَوْا ذَرَارِيَّ الْكُفَّارِ، وَأَسْلَمَ فِي خِلَافَتِهِمْ خَلْقٌ كَثِيرٌ، وَقَاتَلُوا مَنِ ارْتَدَّ عَنِ الْإِسْلَامِ حَتَّى أَجْلَوْهُمْ، وَرَجَعَ بَعْضُهُمْ، كَذَلِكَ فَعَلَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه فَكَانَ سَيْفُهُ فِيهِمْ سَيْفَ حَقٍّ إِلَى أَنْ تَقُومَ السَّاعَةُ، وَكَذَلِكَ الْخَلِيفَةُ الرَّابِعُ وَهُوَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه كَانَ سَيْفُهُ فِي الْخَوَارِجِ سَيْفَ حَقٍّ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَأَعَزَّ اللَّهُ الْكَرِيمُ دِينَهُ بِخِلَافَتِهِمْ، وَأَذَلَّ الْأَعْدَاءَ، وَظَهَرَ أَمْرُ اللَّهِ، وَلَوْ كَرِهَ الْمُشْرِكُونَ، وَسَنُّوا لِلْمُسْلِمِينَ السُّنَنَ الشَّرِيفَةَ، وَكَانُوا بَرَكَةً عَلَى جَمِيعِ أُمَّةِ مُحَمَّدٍ ﷺ مِنْ أَهْلِ السُّنَّةِ وَالْجَمَاعَةِ،

Allāh *Al-Karīm* has verily fulfilled for them what He promised them, and He made them *khulafā* (successors) after the Messenger of Allāh ﷺ. And He gave them authority in the lands, so they won victories, they took war booty, they took the offspring of the *kuffār* as captives, and many people became muslims during their *khilāfah*. And they fought against those who apostatized from Islām until they killed them, and some of them returned (to Islām). This is what Abū Bakr As-

Siddīq (*radiAllāhu ʻanhu*) did, and his sword in them was a sword of truth until the Hour is established.

And likewise the fourth *khalīfah*, and he is ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*). His sword in the *Khawārij* was a sword of truth until the Hour is established.

So Allāh *Al-Karīm* strengthened (and honoured) His *dīn* by their *khilāfah*, and they humiliated the enemies, and the command of Allāh became manifest, even though the *mushrikūn* hated it. And they established honourable *Sunan* for the muslims, and they were a blessing upon the entire *ummah* of Muhammad ﷺ from *Ahlus-Sunnah wal-Jamāʻah*.

وَأَمَّا مَا جَاءَ عَنِ النَّبِيِّ ﷺ، فَإِنَّهُ رَوَى سَفِينَةُ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**الْخِلَافَةُ ثَلَاثُونَ سَنَةً**» ثُمَّ قَالَ: أَمْسَكَ أَبُو بَكْرٍ سَنَتَيْنِ، وَعُمَرُ عَشْرًا، وَعُثْمَانُ ثِنْتَا عَشْرَةَ، وَعَلِيٌّ سِتًّا، وَكَذَا وُلُّوهَا، وَكَذَا رَوَى أَبُو بَكْرٍ عَنِ النَّبِيِّ ﷺ شَبِيهًا بِهَذَا، وَقَالَ ﷺ: «**الْأَئِمَّةُ مِنْ قُرَيْشٍ**» وَقَوْلُ النَّبِيِّ ﷺ: «**عَلَيْكُمْ بِسُنَّتِي، وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عَضُّوا عَلَيْهَا بِالنَّوَاجِذِ**» وَسَنَذْكُرُ السُّنَنَ وَالْآثَارَ فِي ذَلِكَ.

*** And as for what was narrated from the Prophet ﷺ:**

Then Safīnah the *mawlā* of the Messenger of Allāh ﷺ narrated and said: I heard the Prophet ﷺ say: ***"The khilāfah will last for thirty years."*** Then he said: *"Count; Abū Bakr, two years. And ʻUmar, ten. And ʻUthmān, twelve. And ʻAlī, six."* And this is how long they ruled.

And Abū Bakr (*radiAllāhu ʻanhu*) narrated something similar to this from the Prophet ﷺ.

And he ﷺ said: ***"The leaders (or rulers) are from Quraysh."***

And the words of the Prophet ﷺ: ***"It is upon you (to follow) my Sunnah, and the Sunnah of the rightly guided khulafā. Bite down upon it with the molar teeth."***

And we will mention the *Sunan* and *āthār* regarding this.

1337 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ الْجَعْدِ قَالَ: أَخْبَرَنِي حَمَّادُ بْنُ سَلَمَةَ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ قَالَ: سَمِعْتُ النَّبِيَّ ﷺ يَقُولُ: «**الْخِلَافَةُ ثَلَاثُونَ سَنَةً**» ثُمَّ قَالَ: أَمْسِكْ، خِلَافَةُ أَبِي بَكْرٍ سَنَتَانِ، وَعُمَرَ عَشْرٌ، وَعُثْمَانَ ثِنْتَا عَشْرَةَ، وَعَلِيٍّ سِتٌّ قَالَ عَلِيُّ بْنُ الْجَعْدِ: قُلْتُ لِحَمَّادِ بْنِ سَلَمَةَ: سَفِينَةُ الْقَائِلُ: أَمْسِكْ قَالَ: نَعَمْ

1337. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: ʻAlī ibn Al-Jaʻd narrated to us and said: Hammād ibn Salamah informed me, from Saʻīd ibn Jumhān, from Safīnah who said: I heard the Prophet ﷺ say: ***"The khilāfah will last for thirty years."*** Then he said: *"Count; The khilāfah of Abū Bakr, two years. And ʻUmar, ten. And ʻUthmān, twelve. And ʻAlī, six."*

‘Alī ibn Al-Ja’d said: I said to Hammād ibn Salamah: *“Is Safīnah the one who says: Count?”* He said: *“Yes.”*[514]

1338 – وَحَدَّثَنِي عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ، وَهُشَيْمُ بْنُ بَشِيرٍ قَالَا: أَنْبَأَنَا الْعَوَّامُ بْنُ حَوْشَبٍ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ جُمْهَانَ قَالَ: سَمِعْتُ سَفِينَةَ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً**» فَحَسَبْنَا فَوَجَدْنَا أَبَا بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيًّا رضي الله عنهم.

1338. And ‘Umar ibn Ayyūb As-Saqatī narrated to me and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: Yazīd ibn Hārūn and Hushaym ibn Bashīr both narrated to us and said: Al-‘Awwām ibn Hawshab narrated to us and said: Sa’īd ibn Jumhān narrated to us and said: I heard Safīnah (*radiAllāhu ‘anhu*) say: The Messenger of Allāh ﷺ said: ***“The khilāfah in my ummah will last for thirty years.”*** So we counted it and we found it to be Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*).

1339 – وَأَنْبَأَنَا إِبْرَاهِيمُ بْنُ مُوسَى الْجَوْزِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ إِشْكَابَ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عَوْنٍ قَالَ: حَدَّثَنَا هُشَيْمٌ، عَنِ الْعَوَّامِ، عَنْ سَعِيدِ بْنِ جُمْهَانَ، عَنْ سَفِينَةَ مَوْلَى رَسُولِ اللَّهِ ﷺ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**الْخِلَافَةُ فِي أُمَّتِي ثَلَاثُونَ سَنَةً**» قَالَ: فَعَدُّوا ذَلِكَ فَوَجَدُوهُ.

1339. And Ibrāhīm ibn Mūsā Al-Jawzī informed us and said: Muhammad ibn Ishkāb narrated to us and said: ‘Amr ibn ‘Awn narrated to us and said: Hushaym narrated to us, from Al-‘Awwām, from Sa’īd ibn Jumhān, from Safīnah the *mawlā* of the Messenger of Allāh ﷺ who said: The Messenger of Allāh ﷺ said: ***“The khilāfah in my ummah will last for thirty years.”*** He said: So they counted this and found it (to be as such).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِحَدِيثِ سَفِينَةَ طُرُقٌ جَمَاعَةٌ.

And the *hadīth* of *Safīnah* has a group of ways.

1340 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ أَبِي دَاوُدَ قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْحَسَنِ الْمِقْسَمِيُّ.

1340. And Abū Bakr ‘Abdullāh ibn Abī Dāwūd narrated to us and said: Ibrāhīm ibn Al-Hasan Al-Miqsamī narrated to us.

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[514] Narrated by Ahmad (21919, 21923, 21928), At-Tirmidhī (2226) and Abū Dāwūd (4647).
And Ahmad added: ***“…Then after that there will be kingdom.”***
And Abū Dāwūd added: ***“…Then (after that) Allāh will give authority to whomever He wants.”***
And *Imām* Ahmad declared it to be *sahīh*.

1340a – قَالَ ابْنُ أَبِي دَاوُدَ: وَلَمْ نَكْتُبْهُ إِلَّا عَنْهُ، وَكَانَ أَبِي يَسْأَلُ عَنْهُ قَالَ: حَدَّثَنَا الْحَجَّاجُ بْنُ مُحَمَّدٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ عَلِيِّ بْنِ زَيْدٍ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرَةَ قَالَ: وَفَدْنَا مَعَ زِيَادٍ عَلَى مُعَاوِيَةَ رحمه الله فَلَمَّا دَخَلْنَا عَلَيْهِ قَالَ لِأَبِي: يَا أَبَا بَكْرَةَ حَدِّثْنَا بِحَدِيثٍ سَمِعْتَهُ مِنْ رَسُولِ اللَّهِ ﷺ قَالَ: إِنِّي سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**الْخِلَافَةُ ثَلَاثُونَ، ثُمَّ تَكُونُ مُلْكًا**»

1340a. Ibn Abī Dāwūd said: And we only wrote it down from him. And my father used to ask about him. He said: Al-Hajjāj ibn Muhammad narrated to us and said: Hammād ibn Salamah narrated to us, from ‘Alī ibn Zayd, from ‘Abdur-Rahmān ibn Abī Bakrah who said: We went in a delegation with Ziyād to visit Mu’āwiyah, and when we entered upon him, he said to my father: *“O Abū Bakrah, narrate a hadīth to us you heard from the Messenger of Allāh ﷺ.”* He said: *“I heard the Messenger of Allāh ﷺ say: **‘The khilāfah will be thirty (years). Then there will be kingdom.’**”*

1341 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنِي اللَّيْثُ بْنُ سَعْدٍ قَالَ: حَدَّثَنِي خَالِدُ بْنُ يَزِيدَ قَالَ: حَدَّثَنِي سَعِيدُ بْنُ أَبِي هِلَالٍ، عَنْ رَبِيعَةَ بْنِ سَيْفٍ، عَنْ شُفَيِّ بْنِ مَاتِعٍ قَالَ: سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرِو بْنِ الْعَاصِ يَقُولُ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَيَكُونَنَّ مِنْكُمُ اثْنَا عَشَرَ خَلِيفَةً أَبُو بَكْرٍ الصِّدِّيقُ، لَا يَلْبَثُ بَعْدِي إِلَّا قَلِيلًا، وَصَاحِبُ رَحَا دَارَةِ الْعَرَبِ يَعِيشُ حَمِيدًا، وَيَمُوتُ شَهِيدًا**» فَقَالَ رَجُلٌ: مَنْ هُوَ يَا رَسُولَ اللَّهِ؟ قَالَ: «**عُمَرُ بْنُ الْخَطَّابِ**» ثُمَّ الْتَفَتَ إِلَى عُثْمَانَ بْنِ عَفَّانَ فَقَالَ: «**وَأَنْتَ يَسْأَلُكَ النَّاسُ أَنْ تَخْلَعَ قَمِيصًا كَسَاكَهُ اللَّهُ عَزَّ وَجَلَّ فَوَالَّذِي بَعَثَنِي بِالْحَقِّ لَئِنْ خَلَعْتَهُ لَمْ تَدْخُلِ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ**» فَقَالَ رَجُلٌ مِنْ قَوْمِهِ: مَا لَنَا وَلِهَذَا، إِنَّمَا جَلَسْنَا لِتُذَكِّرَنَا قَالَ: فَقَالَ: أَمَا لَوْ تَرَكْتَنِي لَأَخْبَرْتُكَ بِمَا قَالَ فِيهِمْ وَاحِدًا وَاحِدًا"

1341. Abū Bakr ‘Abdullāh ibn Muhammad ibn ‘Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: ‘Abdullāh ibn Sālih narrated to us and said: Al-Layth ibn Sa’d narrated to us and said: Khālid ibn Yazīd narrated to us and said: Sa’īd ibn Abī Hilāl narrated to us, from Rabī’ah ibn Sayf, from Shufayy ibn Māti’ who said: I heard ‘Abdullāh ibn ‘Amr ibn Al-‘Ās (*radiAllāhu ‘anhumā*) say: I heard the Messenger of Allāh ﷺ say: ***“From you there will verily be twelve khulafā (i.e. successors). Abū Bakr As-Siddīq will only remain a little. And the leader of the tribes of the Arabs will live praiseworthy and die as a martyr.”***

Then a man said: *“Who is he, O Messenger of Allāh?”*

He said: ***“‘Umar ibn Al-Khattāb.”***

Then he turned to ‘Uthmān ibn ‘Affān and said: ***“And the people will ask you to take off a shirt which Allāh ﷻ has clothed you with. So by the One who sent me with the truth, if you take it off you will not enter Paradise before a camel goes through the eye of a needle.”***

Then a man from his people said: *“What has this got to do with us? We only sat down for you to remind us.”*

He said: So he said: *"If you had let me, I would verily have told you about what he said about them; one after the other."*[515]

1342 – وَأَنْبَأَنَا أَبُو عَبْدِ اللهِ أَحْمَدُ بْنُ الْحَسَنِ بْنِ عَبْدِ الْجَبَّارِ الصُّوفِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ مَعِينٍ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا اللَّيْثُ بْنُ سَعْدٍ، عَنْ خَالِدِ بْنِ يَزِيدَ، عَنْ سَعِيدِ بْنِ أَبِي هِلَالٍ، عَنْ رَبِيعَةَ بْنِ سَيْفٍ قَالَ: كُنَّا عِنْدَ شُفَيٍّ الْأَصْبَحِيِّ، فَقَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ عَمْرٍو يَقُولُ: سَمِعْتُ رَسُولَ اللهِ ﷺ يَقُولُ: «**يَكُونُ خَلْفِي اثْنَا عَشَرَ خَلِيفَةً، أَبُو بَكْرٍ لَا يَلْبَثُ خَلْفِي إِلَّا قَلِيلًا، وَصَاحِبُ رَحَا دَارِهِ الْعَرَبُ يَعِيشُ حَمِيدًا، وَيَمُوتُ شَهِيدًا**» قَالُوا: وَمَنْ هُوَ؟ قَالَ: «**عُمَرُ بْنُ الْخَطَّابِ**» قَالَ: ثُمَّ الْتَفَتَ إِلَى عُثْمَانَ فَقَالَ: «**يَا عُثْمَانُ، إِنْ كَسَاكَ اللَّهُ قَمِيصًا، فَأَرَادَكَ النَّاسُ عَلَى خَلْعِهِ، فَلَا تَخْلَعْهُ فَوَالَّذِي نَفْسِي بِيَدِهِ لَئِنْ خَلَعْتَهُ، لَا تُرَحْ رِيحَ الْجَنَّةِ حَتَّى يَلِجَ الْجَمَلُ فِي سَمِّ الْخِيَاطِ**»

1342. And Abū ʻAbdillāh Ahmad ibn Al-Hasan ibn ʻAbdil-Jabbār As-Sūfī informed us and said: Yahyā ibn Maʻīn narrated to us and said: ʻAbdullāh ibn Sālih narrated to us and said: Al-Layth ibn Saʻd narrated to us, from Khālid ibn Yazīd, from Saʻīd ibn Abī Hilāl, from Rabīʻah ibn Sayf who said: We were with Shufayy Al-Ashabī when he said: I heard ʻAbdullāh ibn ʻAmr (*radiAllāhu ʻanhumā*) say: I heard the Messenger of Allāh ﷺ say: ***"After me there will be twelve successors. Abū Bakr will not remain after me, except a little. And the leader of the tribes of the Arabs will live praiseworthy and die as a martyr."***

They said: *"And who is he?"* He said: ***"'Umar ibn Al-Khattāb."***

He said: Then he turned to ʻUthmān and said: ***"O ʻUthmān, if Allāh clothe you with a shirt and the people want from you to take it off, then do not take it off. For by the One in whose Hand my soul is in, if you would take it off, you will not see Paradise before a camel enters through the eye of a needle."***

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[515] Narrated by Ibn Abī ʻĀsim in "As-Sunnah" (1205), At-Tabarānī in "Al-Kabīr" (12) and Ibn ʻAdī in "Al-Kāmil" (5/346) in the biography of ʻAbdullāh ibn Sālih the writer of Al-Layth.
And Adh-Dhahabī mentioned it in "Al-Mīzān" (2/443) in his biography, and he declared this *hadīth* to be from the most rejected of what was narrated from Al-Layth. And he said: *"I wonder from Yahyā (i.e. ibn Maʻīn), how he, with his greatness and his scrutiny, can narrate something like this falsehood and then remain silent from it. And Rabīʻah has rejected and strange (ahādīth and narrations)."*
- And Al-Bukhārī (7222) and Muslim (1821) narrated from Jābir ibn Samurah (*radiAllāhu ʻanhu*) who said: I entered with my father upon the Prophet ﷺ, and I heard him say: ***"Verily, this affair will not end before twelve successors will pass among them."*** Then he said some words that I did not hear. So my father said: He verily said: ***"They will all be from Quraysh."***

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1343 – وَقَدْ وَلِيَ الْخِلَافَةَ بَعْدَ أَبِي بَكْرٍ، وَعُمَرَ، وَعُثْمَانَ، وَعَلِيٍّ رضي الله عنهم خَلْقٌ كَثِيرٌ فَمِنْهُمْ مَنْ عَدَلَ فَأَجْرُهُ عَلَى اللَّهِ، وَمِنْهُمْ مَنْ قَصَّرَ فِيمَا يَجِبُ لِلَّهِ عَزَّ وَجَلَّ عَلَيْهِ وَأَسْرَفَ، وَقَدْ وَرَدَ الْجَمِيعُ إِلَى اللَّهِ عَزَّ وَجَلَّ وَهُوَ أَحْكَمُ الْحَاكِمِينَ، وَقَدْ أُمِرْنَا نَحْنُ بِالسَّمْعِ وَالطَّاعَةِ لَهُمْ فِي غَيْرِ مَعْصِيَةٍ، وَبِالصَّلَاةِ خَلْفَهُمْ، وَبِالْجِهَادِ مَعَهُمْ، وَبِالْحَجِّ مَعَهُمْ، مَعَ الْبَرِّ مِنْهُمْ وَالْفَاجِرِ، وَالْعَدْلِ مِنْهُمْ وَالْجَائِرِ، وَلَا نَخْرُجُ عَلَيْهِمْ، وَالصَّبْرِ حَتَّى يُفَرِّجَ اللَّهُ عَزَّ وَجَلَّ،

1343. And after Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*) many people undertook the *khilāfah*. Then some of them were just, and his reward is upon Allāh. And some of them were neglectful in what Allāh ﷻ obligated upon him, and he transgressed. And all of them have returned to Allāh ﷻ and He is the Best of judges. And we were verily commanded to listen to and obey them in what is not disobedience (to Allāh), and to pray behind them, to perform *jihād* with them and to perform *hajj* with them; with the righteous of them and the wicked (as well), and the just from them and the oppressive. And we do not rebel against them, and (we adhere to) patience until Allāh ﷻ sends relief.

1344 – قَالَ رَجُلٌ لِلْحَسَنِ: يَا أَبَا سَعِيدٍ مَا تَقُولُ فِي أُمَرَائِنَا هَؤُلَاءِ؟ فَقَالَ الْحَسَنُ: «مَا عَسَى أَنْ أَقُولَ فِيهِمْ، هُمْ لِحَجِّنَا، وَهُمْ لِغَزْوِنَا، وَهُمْ لِقَسْمِ فَيْئِنَا، وَهُمْ لِإِقَامَةِ حُدُودِنَا، وَاللَّهِ إِنَّ طَاعَتَهُمْ لَغَيْظٌ، وَإِنَّ فُرْقَتَهُمْ لَكُفْرٌ، وَمَا يُصْلِحُ اللَّهُ بِهِمْ أَكْثَرُ مِمَّا يُفْسِدُ»

1344. A man said to Al-Hasan: *“O Abū Sa’īd, what do you say about these rulers (or leaders) of ours?”* So Al-Hasan said: *“What can I say about them? They are for (the purpose of) our hajj. And they are for our battles. And they are for dividing our spoils. And they are for establishing our punishments. And by Allāh, obeying them is frustrating (or enraging), and separating from them is kufr. And what Allah rectifies through them is more than what He corrupts (through them).”*

1345 – وَقِيلَ لِلْحَسَنِ:يَا أَبَا سَعِيدٍ إِنَّ خَارِجِيًّا خَرَجَ بِالْحَرِيبَةِ، فَقَالَ:الْمِسْكِينُ رَأَى مُنْكَرًا فَأَنْكَرَهُ، فَوَقَعَ فِيمَا هُوَ أَنْكَرُ مِنْهُ

1345. And it was said to Al-Hasan: *“O Abū Sa’īd, a khārijī verily rebelled in Khuraybah.”* So he said: *“Poor man. He saw something evil and he wanted to reject it, but he fell into what is even more evil than it.”*[516]

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[516] It has gone forth with its chain of narration in number (57).
- And in ”As-Sunnah” by ‘Abdullāh ibn Ahmad (152) from ‘Āsim ibn Bahdalah who said: A *khārijī* rebelled in *Kūfah*, so it was said: *“O Abū Wāil, here is a khārijī who rebelled, so he was killed.”*
He said: *“By Allāh, Allāh did not honour him in dīn, and he did not defend anyone who was wronged (i.e. he did not achieve anything good with his deed).”*
And the words about the issues of listening and obeying, and the prohibition of rebelling against the rulers have gone forth in the chapters regarding the *Khawārij* in the first chapters of this book. And see paragraph number (72).

112. Chapter: The mention of the clarification of the *khilāfah* of Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) after the Messenger of Allāh ﷺ

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1346 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّهُ لَمْ يَخْتَلِفْ مَنْ شَمَلَهُ الْإِسْلَامُ وَأَذَاقَهُ اللَّهُ الْكَرِيمُ طَعْمَ الْإِيمَانِ أَنَّهُ لَمْ يَكُنْ خَلِيفَةً بَعْدَ رَسُولِ اللَّهِ ﷺ، إِلَّا أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه، لَا يَجُوزُ لِمُسْلِمٍ أَنْ يَقُولَ غَيْرَ هَذَا، وَذَلِكَ لِدَلَائِلَ خَصَّهُ اللَّهُ الْكَرِيمُ بِهَا، وَخَصَّهُ بِهَا النَّبِيُّ ﷺ فِي حَيَاتِهِ، وَأَمَرَ بِهَا بَعْدَ وَفَاتِهِ، مِنْهَا: أَنَّهُ أَوَّلُ مَنْ أَسْلَمَ مِنَ الرِّجَالِ، وَأَوَّلُ مَنْ صَدَّقَ الرَّسُولَ ﷺ، وَصَحِبَهُ وَأَحْسَنَ الصُّحْبَةَ، وَأَنْفَقَ عَلَيْهِ مَالَهُ، وَصَاحَبَهُ فِي الْغَارِ، وَالْمُنَزَّلُ عَلَيْهِ السَّكِينَةُ، وَعَاتَبَ اللَّهُ عَزَّ وَجَلَّ الْخَلْقَ كُلَّهُمْ فِي النَّبِيِّ ﷺ إِلَّا أَبَا بَكْرٍ، فَإِنَّهُ أَخْرَجَهُ مِنَ الْمُعَاتَبَةِ، وَهُوَ قَوْلُهُ عَزَّ وَجَلَّ:

1346. Know – may Allāh have mercy upon us and you – that no-one who is included in Islām, and whom Allāh *Al-Karīm* has let taste the (sweet) taste of *īmān*, disagrees with that (directly) after the Messenger of Allāh ﷺ, there was no *khalīfah* other than Abū Bakr As-Siddīq (*radiAllāhu 'anhu*). It is not allowed for a muslim to say anything other than that. And this is due to evidences in which Allāh *Al-Karīm* singled him out in, and in which the Messenger of Allāh ﷺ singled him during his lifetime, and he commanded for it (to be fulfilled) after his death. From this is:

That he is the first one to become a muslim from the (adult) men, and the first one to believe in the Messenger ﷺ. And he accompanied him with the best companionship, he spent his wealth on him, he was with him in the cave and the tranquillity (from Allāh) was sent down upon him. And Allāh ﷻ admonished all of the creation, regarding the Prophet ﷺ, except Abū Bakr. For He verily excluded him from the admonition. And that is His ﷻ Words:

﴿ إِلَّا تَنصُرُوهُ فَقَدْ نَصَرَهُ ٱللَّهُ إِذْ أَخْرَجَهُ ٱلَّذِينَ كَفَرُواْ ثَانِيَ ٱثْنَيْنِ إِذْ هُمَا فِي ٱلْغَارِ ﴾ الآيَة

"If you do not support him, then Allāh has already supported him. When those who disbelieve drove him out (from *Makkah*)**, as the second of two** (men)**, when they were in the cave."** (At-Tawbah 9:40)

Until the end of the verse.

وَالصَّابِرُ مَعَهُ بِمَكَّةَ فِي كُلِّ شِدَّةٍ، وَرَفِيقُهُ فِي الْهِجْرَةِ، وَمَرِضَ النَّبِيُّ ﷺ، فَلَمْ يُمْكِنْهُ الْخُرُوجُ إِلَى الصَّلَاةِ فَأَمَرَ أَنْ يَتَقَدَّمَ أَبُو بَكْرٍ، فَيُصَلِّيَ بِالنَّاسِ، وَلَا يَتَقَدَّمَ غَيْرُهُ، وَصَلَّى ﷺ خَلْفَهُ، وَخَرَجَ النَّبِيُّ ﷺ يُصْلِحُ بَيْنَ بَنِي عَمْرِو بْنِ عَوْفٍ، وَقَالَ لِبِلَالٍ: «**إِنْ أَبْطَأْتُ فَقَدِّمْ أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**» وَقَالَ ﷺ: «**إِنَّ أَمَنَّ النَّاسِ عَلَيَّ فِي صُحْبَتِهِ وَمَالِهِ أَبُو بَكْرٍ**» وَقَالَ النَّبِيُّ ﷺ لِأَبِي بَكْرٍ وَهُمَا فِي الْغَارِ وَقَدْ عَلِمَ ﷺ أَنَّ أَبَا بَكْرٍ إِنَّمَا حُزْنُهُ عَلَى النَّبِيِّ ﷺ وَإِشْفَاقُهُ عَلَيْهِ، فَقَالَ لَهُ النَّبِيُّ ﷺ: «**يَا أَبَا بَكْرٍ مَا ظَنُّكَ بِاثْنَيْنِ اللَّهُ ثَالِثُهُمَا؟**» فَكُلُّ هَذِهِ الْخِصَالُ الشَّرِيفَةُ الْكَرِيمَةُ دَلَّتْ عَلَى أَنَّهُ الْخَلِيفَةُ بَعْدَهُ، لَا يَشُكُّ فِي هَذَا مُؤْمِنٌ وَأَمَّا مَا كَانَ بَعْدَ وَفَاتِهِ فَإِنَّهُ رَوَاهُ جُبَيْرُ بْنُ مُطْعِمٍ أَنَّ امْرَأَةً أَتَتِ النَّبِيَّ ﷺ، فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ، أَرَأَيْتَ إِنْ لَمْ أَجِدْكَ تُعَرِّضُ بِالْمَوْتِ فَقَالَ لَهَا: «**إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ**»

And (he was) the patient one with him in *Makkah* during every difficult situation (and time) and his companion during the *hijrah* (migration). And the Prophet ﷺ became sick and he could not come out for the prayer, so he commanded for Abū Bakr to step forwards and lead the people in the *salāh*, and no-one besides him would step forward. And he ﷺ prayed behind him. And the Prophet ﷺ went out to reconcile between Banū 'Amr ibn 'Awf, and he said to Bilāl (*radiAllāhu 'anhu*): ***"If I am slow (in returning), then send Abū Bakr forward to lead the people in the salāh."*** And he ﷺ said: ***"Verily, the most generous of the people towards me, in his companionship and his wealth, is Abū Bakr."*** And the Prophet ﷺ said to Abū Bakr, when the two were in the cave, and the Prophet ﷺ verily knew that his sorrow and worry only were for the Prophet ﷺ. So the Prophet ﷺ said to him: ***"O Abū Bakr, what do you think about two people, where Allāh is the third of them?"***[517]

So all of these honourable and noble characteristics prove that he is the *khalīfah* after him. No *mumin* doubts this.

And as for what occurred after his death, then Jubayr ibn Mut'im narrated it; that a woman came to the Prophet ﷺ and spoke with him about something. Then he commanded for her to return to him. So she said: *"O Messenger of Allāh, what if I cannot find you?"* Alluding to (his) death. So he said to her: ***"If you do not find me, then go to Abū Bakr."***

ثُمَّ بَايَعَهُ الْمُهَاجِرُونَ وَالْأَنْصَارُ مَعْرِفَةً مِنْهُمْ بِحَقِّ أَبِي بَكْرٍ وَفَضْلِهِ، وَبَايَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه لَهُوَ أَوَّلُ مَنْ بَايَعَهُ مِنْ بَنِي هَاشِمٍ وَرَوَى الشَّعْبِيُّ عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رَضِيَ اللَّهُ عَنْهُ وَقْتَ مَا قُتِلَ: اسْتَخْلِفْ عَلَيْنَا؟ فَقَالَ: مَا أَسْتَخْلِفُ، وَلَكِنْ إِنْ يُرِدِ اللَّهُ عَزَّ وَجَلَّ بِهَذِهِ الْأُمَّةِ خَيْرًا يَجْمَعُهُمْ عَلَى خَيْرِهِمْ كَمَا جَمَعَهُمْ بَعْدَ نَبِيِّهِمْ ﷺ، عَلَى خَيْرِهِمْ وَرُوِيَ أَنَّ أَبَا بَكْرٍ رضي الله عنه قَامَ بَعْدَمَا بُويِعَ لَهُ وَبَايَعَ لَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، وَأَصْحَابُهُ قَامَ ثَلَاثًا يَقُولُ: أَيُّهَا النَّاسُ قَدْ أَقَلْتُكُمْ بِيعَتَكُمْ، هَلْ مِنْ كَارِهٍ؟ قَالَ: فَيَقُومُ عَلِيٌّ رضي الله عنه فِي أَوَائِلِ النَّاسِ فَيَقُولُ: لَا وَاللَّهِ لَا نُقِيلُكَ وَلَا نَسْتَقِيلُكَ، قَدَّمَكَ رَسُولُ اللَّهِ ﷺ، فَمَنْ ذَا الَّذِي يُؤَخِّرُكَ؟

Then the *Muhājirūn* and the *Ansār* pledged their allegiance to him while knowing the right of Abū Bakr and his virtue. And the pledge of allegiance of 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*); he was verily the first from Banū Hāshim to pledge allegiance to him.

And Ash-Sha'bī narrated, from Shaqīq ibn Salamah who said: It was said to 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) at the time he was killed: *"Do you appoint a successor for us?"* So he said: *"I do not appoint a successor. But if Allāh ﷻ wants good for this ummah, then He gathers them under the best of them, just as He gathered them, after (the death of) their Prophet ﷺ, under the best of them (i.e. Abū Bakr)."*

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[517] The author – *rahimahullah* – will mention these *ahādīth* with their chains of narration.

And it was narrated that Abū Bakr (*radiAllāhu ʻanhu*), after the pledge of allegiance was given to him and ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and his companions (also had) pledged allegiance to him, he stood up for three (days) saying: *"O people, I have verily released you from your pledge (if you regret giving it). So is there anyone who is not satisfied?"* He said: Then ʻAlī (*radiAllāhu ʻanhu*) would stand up as one of the first from the people and say: *"No, by Allāh. We will not release you, nor will we seek from you to release us. The Messenger of Allāh ﷺ sent you forward, so who is the one that will send you back?"*

وَقَالَ عَلِيٌّ رضي الله عنه فِي حَدِيثٍ طَوِيلٍ، وَقَدْ دَخَلَ عَلَيْهِ عَبْدُ اللَّهِ بْنُ الْكَوَّا، وَقَيْسُ بْنُ عُبَادٍ، وَقَدْ سَأَلَاهُ بَعْدَ رُجُوعِهِ مِنْ قِتَالِ الْجَمَلِ فَقَالَا: هَلْ مَعَكَ عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ؟ فَقَالَ: أَمَّا أَنْ يَكُونَ عِنْدِي عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ، فَلَا وَاللَّهِ، وَلَوْ كَانَ عِنْدِي عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ، مَا تَرَكْتُ أَخَا تَيْمِ بْنِ مُرَّةَ وَلَا ابْنَ الْخَطَّابِ عَلَى مِنْبَرِهِ، وَلَوْ لَمْ أَجِدْ إِلَّا يَدِي هَذِهِ، وَلَكِنَّ نَبِيَّكُمْ ﷺ، نَبِيُّ رَحْمَةٍ لَمْ يَمُتْ فَجْأَةً، وَلَمْ يُقْتَلْ قَتْلًا، مَرِضَ لَيَالِيَ وَأَيَّامًا، وَأَيَّامًا وَلَيَالِيَ، يَأْتِيهِ بِلَالٌ فَيُؤْذِنُهُ بِالصَّلَاةِ، فَيَقُولُ: «مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ» وَهُوَ يَرَى مَكَانِي، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ نَظَرْنَا فِي أَمْرِنَا فَإِذَا الصَّلَاةُ عَضُدُ الْإِسْلَامِ وَقِوَامُ الدِّينِ، فَرَضِينَا لِدُنْيَانَا مَنْ رَضِيَ رَسُولُ اللَّهِ ﷺ لِدِينِنَا، فَوَلَّيْنَا الْأَمْرَ أَبَا بَكْرٍ، فَأَقَامَ أَبُو بَكْرٍ رحمه الله بَيْنَ أَظْهُرِنَا، الْكَلِمَةُ جَامِعَةٌ، وَالْأَمْرُ وَاحِدٌ لَا يَخْتَلِفُ عَلَيْهِ مِنَّا اثْنَانِ، وَلَا شَهِدَ أَحَدٌ مِنَّا عَلَى أَحَدٍ بِالشِّرْكِ، وَلَا يَقْطَعُ مِنْهُ الْبَرَاءَةَ، فَكُنْتُ وَاللَّهِ آخُذُ إِذَا أَعْطَانِي، وَأَغْزُو إِذَا أَغْزَانِي، وَأَضْرِبُ بِيَدِي هَذِهِ الْحُدُودَ بَيْنَ يَدَيْهِ فَلَمَّا حَضَرَتْ أَبَا بَكْرٍ الْوَفَاةُ وَلَّاهَا عُمَرَ رحمه الله.

And ʻAlī (*radiAllāhu ʻanhu*) said in a long *hadīth*, where ʻAbdullāh ibn Al-Kawwā and Qays ibn ʻUbad had entered upon him, and they asked him after returning from the Battle of the Camel. They said: *"Do you have a covenant from the Messenger of Allāh ﷺ?"*

So he said: *"As for if I have a covenant from the Messenger of Allāh ﷺ, then no, by Allāh (I do not). And if I had a covenant from the Messenger of Allāh ﷺ, I had not left the brother of Taym ibn Murrah (i.e. Abū Bakr), nor the son of Al-Khattāb, upon his pulpit, even if I had nothing but this hand of mine. But your Prophet ﷺ is a prophet of mercy, and he did not die suddenly, and he was not killed. He became ill for some nights and some days, and for some days and some nights. Bilāl would come to him and call him to the salāh, and he would say:* ***'Command Abū Bakr, and let him lead the people in prayer.'*** *While he could see my position. Then when the Messenger of Allāh ﷺ was taken, we looked into our affair, and the salāh is the pillar of Islām and the foundation of the dīn. So we were pleased with, for our dunyā, with whom the Messenger of Allāh ﷺ was pleased with for our dīn. So we assigned authority to Abū Bakr. Then Abū Bakr – rahimahullāh – stood up among us. The word was gathered (i.e. everyone agreed), and the affair was one. No two of us disagreed regarding him. And none of us testified upon others that they were upon shirk, and no-one disassociated themselves from him. And by Allāh, when he would give something to me, I would take it. And I would go to battle when he called me to battle. And I would establish these punishments with my hands in front of him. Then when death came to Abū Bakr, he appointed it to ʻUmar, rahimahullāh."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said**

ثُمَّ ذَكَرَ عَلِيٌّ رضي الله عنه عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، فَذَكَرَ مِنْ فَضْلِهِ وَمِنْ شَرَفِهِ وَبَيْعَتِهِ لَهُ وَرِضَاهُ بِذَلِكَ وَالسَّمْعِ وَالطَّاعَةِ لَهُ، وَسَنَذْكُرُ مَا قَالَهُ فِي الْجَمِيعِ إِنْ شَاءَ اللَّهُ وَصَدَقَ عَلِيٌّ رضي الله عنه، وَرُوِيَ عَنِ الْحَسَنِ قَالَ: قَالَ عَلِيٌّ رضي الله عنه قَدَّمَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ رحمه الله فَصَلَّى بِالنَّاسِ، وَقَدْ رَأَى مَكَانِي، وَمَا كُنْتُ غَائِبًا وَلَا مَرِيضًا، وَلَوْ أَرَادَ أَنْ يُقَدِّمَنِي لَقَدَّمَنِي فَرَضِينَا لِدُنْيَانَا مَنْ رَضِيَهُ رَسُولُ اللَّهِ ﷺ لِدِينِنَا وَرَوَى عَبْدُ خَيْرٍ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ يَقُولُ: قَبَضَ اللَّهُ تبارك وتعالى نَبِيَّهُ ﷺ عَلَى خَيْرِ مَا قُبِضَ عَلَيْهِ نَبِيٌّ مِنَ الْأَنْبِيَاءِ قَالَ: فَأَثْنَى عَلَيْهِ قَالَ: ثُمَّ اسْتَخْلَفَ أَبُو بَكْرٍ رضي الله عنه فَعَمِلَ بِعَمَلِ رَسُولِ اللَّهِ ﷺ، وَسُنَّتِهِ، ثُمَّ قُبِضَ أَبُو بَكْرٍ رضي الله عنه عَلَى خَيْرِ مَا قَبَضَ اللَّهُ عَزَّ وَجَلَّ عَلَيْهِ أَحَدًا، وَكَانَ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا، ثُمَّ اسْتَخْلَفَ عُمَرَ رضي الله عنه فَعَمِلَ بِعَمَلِهِمَا وَسُنَّتِهِمَا، ثُمَّ قُبِضَ عَلَى خَيْرِ مَا قُبِضَ عَلَيْهِ أَحَدٌ، وَكَانَ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا، وَبَعْدَ أَبِي بَكْرٍ، وَقَالَ عَلِيٌّ رضي الله عنه :سَبَقَ رَسُولُ اللَّهِ ﷺ، وَثَنَّى أَبُو بَكْرٍ، وَثَلَّثَ عُمَرُ، يَعْنِي سَبَقَ رَسُولُ اللَّهِ ﷺ بِالْفَضْلِ، وَثَنَّى أَبُو بَكْرٍ بِعْدَهُ بِالْفَضْلِ، وَثَلَّثَ عُمَرُ بِالْفَضْلِ بَعْدَ أَبِي بَكْرٍ.

Then ʻAlī (*radiAllāhu ʻanhu*) mentioned ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*), and he mentioned some of his virtues, some of his honour, and his pledge of allegiance to him and that we was pleased with this, and listening and obeying him. And we will mention what he said about all of this, *in shā Allāh*. And ʻAlī (*radiAllāhu ʻanhu*) spoke the truth.

And it was narrated from Al-Hasan that he said: ʻAlī (*radiAllāhu ʻanhu*) said: *"The Messenger of Allāh ﷺ sent Abū Bakr – rahimahullāh – forward to lead the people in prayer. And he verily saw my position. And I was not absent, nor sick. And if he had wanted to send me forward, then he had verily sent me forward. So we were pleased with, for our dunyā, with whom the Messenger of Allāh ﷺ was pleased with for our dīn."*

And ʻAbdu Khayr narrated and said: I heard ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) say: *"Allāh – tabāraka wa taʻālā – took His Prophet ﷺ in the best state that any prophet from His prophets was taken upon."* He said: Then he praised him. He said*: "Then Abū Bakr (radiAllāhu ʻanhu) was appointed as the khalīfah, and he acted upon the deeds of the Messenger of Allāh ﷺ and his Sunnah. Then Abū Bakr (radiAllāhu ʻanhu) was taken in the best state that Allāh ﷻ ever took anyone upon. And he was the best of this ummah after its Prophet. Then ʻUmar (radiAllāhu ʻanhu) was appointed as the khalīfah, and he acted upon their deeds and Sunnah. Then he was taken in the best state than anyone was ever taken upon. And he was the best of this ummah after its Prophet and after Abū Bakr."*

And ʻAlī (*radiAllāhu ʻanhu*) said: *"The Messenger of Allāh ﷺ came first, then Abū Bakr was the second, and ʻUmar was the third."*

Meaning: The Messenger of Allāh ﷺ was the first (and best) in virtue. And Abū Bakr was the second after him in virtue. And ʻUmar was the third in virtue after Abū Bakr.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

هَذَا كُلُّهُ مَعَ مَا يُرْوَى عَنْ عَلِيٍّ رضي الله عنه، فِي فَضْلِ أَبِي بَكْرٍ، وَعُمَرَ رضي الله عنهما مَا يَدُلُّ عَلَى مَا قُلْنَا، وَسَنَذْكُرُ فَضْلَهُمَا مِنْ قَوْلِ عَلِيٍّ رضي الله عنهم مَا يُقِرُّ اللهُ الْكَرِيمُ بِهِ أَعْيُنَ الْمُؤْمِنِينَ، وَيُسْخِنُ بِهِ أَعْيُنَ الْمُنَافِقِينَ، وَيُذِلُّ نَفْسَ كُلِّ رَافِضِيٍّ وَنَاصِبِيٍّ قَدْ خَطَى بِهِمْ عَنْ طَرِيقِ الْحَقِّ، وَسَلَكَ بِهِمَا طُرُقَ الشَّيْطَانِ فَاسْتَحْوَذَ عَلَيْهِمْ، فَهُمْ فِي غَيِّهِمْ يَتَرَدَّدُونَ، وَعَنْ طَرِيقِ الرَّشَادِ مُتَنَكِّبُونَ

All of this, along with what is narrated from ʻAlī (*radiAllāhu ʻanhu*) regarding the virtue of Abū Bakr and ʻUmar (*radiAllāhu ʻanhumā*), proves what we have said.

And we will mention their virtues, from the words of ʻAlī (*radiAllāhu ʻanhu*), by which Allāh *Al-Karīm* will make the *muminūn* happy and enrage the *munāfiqūn*, and humiliate the soul of every *rāfidī nasībī*; those who were caused to err from the path of truth, and they were brought to the ways of the *Shaytān* so he overpowered them. So they are wandering confusedly in their error, and turning away from the path of guidance.

113. Chapter: The mention of the narrations that prove what we have said

1347 – حَدَّثَنَا أَبُو الْعَبَّاسِ عَبْدُ اللَّهِ بْنُ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا أَبُو مَرْوَانَ مُحَمَّدُ بْنُ عُثْمَانَ الْعُثْمَانِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ، عَنْ مُحَمَّدِ بْنِ جُبَيْرِ بْنِ مُطْعِمٍ، عَنْ أَبِيهِ قَالَ: أَتَتِ النَّبِيَّ ﷺ امْرَأَةٌ فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا أَنْ تَرْجِعَ إِلَيْهِ فَقَالَتْ: يَا رَسُولَ اللَّهِ: أَرَأَيْتَ إِنْ لَمْ أَجِدْكَ؟ كَأَنَّهَا تَعْنِي الْمَوْتَ فَقَالَ: «**إِنْ لَمْ تَجِدِينِي ائْتِي أَبَا بَكْرٍ**»

1347. Abū Al-'Abbās 'Abdullāh ibn As-Saqr As-Sukkarī narrated to us and said: Abū Marwān Muhammad ibn 'Uthmān Al-'Uthmānī narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from his father, from Muhammad ibn Jubayr ibn Mut'im, from his father who said: A woman came to the Prophet ﷺ and spoke with him about something. Then he commanded for her to return to him. So she said: *"O Messenger of Allāh, what if I cannot find you?"* As if she meant (his) death.

So he said: ***"If you do not find me, then go to Abū Bakr."***[518]

1348 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ، عَنْ أَبِيهِ قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ جُبَيْرِ بْنِ مُطْعِمٍ أَنَّ أَبَاهُ جُبَيْرَ بْنَ مُطْعِمٍ حَدَّثَهُ أَنَّ امْرَأَةً أَتَتْ رَسُولَ اللَّهِ ﷺ، فَكَلَّمَتْهُ فِي شَيْءٍ فَأَمَرَهَا بِأَمْرٍ فَقَالَتْ: إِنْ جِئْتُ يَا رَسُولَ اللَّهِ فَلَمْ أَجِدْكَ؟ تُعَرِّضُ بِالْمَوْتِ فَقَالَ لَهَا: «**إِنْ لَمْ تَجِدِينِي فَأْتِي أَبَا بَكْرٍ**»

1348. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Ibrāhīm ibn Sa'd narrated to us, from his father who said: Muhammad ibn Jubayr ibn Mut'im informed me that his father Jubayr ibn Mut'im narrated to him, that woman came to the Prophet ﷺ and spoke with him about something. Then he commanded for her to do something. So she said: *"If I come (back), O Messenger of Allāh, and I cannot find you?"* Suggesting (his) death.

So he said to her: ***"If you do not find me, then go to Abū Bakr."***

1349 – وَحَدَّثَنَا أَبُو بَكْرٍ قَاسِمُ بْنُ زَكَرِيَّا الْمُطَرِّزُ قَالَ: حَدَّثَنَا عَمَّارُ بْنُ الْحَسَنِ وَمُحَمَّدُ بْنُ حُمَيْدٍ الرَّازِيُّ قَالَا: حَدَّثَنَا أَبُو تُمَيْلَةَ وَهُوَ يَحْيَى بْنُ وَاضِحٍ قَالَ: حَدَّثَنَا نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قَالَ رَجُلٌ لِأَبِي بَكْرٍ: يَا خَلِيفَةَ اللَّهِ قَالَ: «لَسْتُ بِخَلِيفَةِ اللَّهِ، وَلَكِنِّي خَلِيفَةُ رَسُولِ اللَّهِ ﷺ»

1349. And Abū Bakr Qāsim ibn Zakariyyā Al-Mutarriz narrated to us and said: 'Ammār ibn Al-Hasan and Muhammad ibn Humayd Ar-Rāzī both narrated to us and said: Abū Tumaylah – and he is Yahyā ibn Wādih – narrated to us and said: Nāfi' ibn 'Umar narrated to us, from Ibn Abī Mulaykah who said: A man said to Abū Bakr: *"O khalīfah (successor) of Allāh."*

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[518] Narrated by Ahmad (16755), Al-Bukhārī (3659) and Muslim (2386).

He said: *"I am not the khalīfah of Allāh. Raher, I am the khalīfah (successor) of the Messenger of Allāh ﷺ."*

1350 – وَأَنْبَأَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنِي جَدِّي قَالَ: حَدَّثَنَا يَحْيَى بْنُ زَكَرِيَّا بْنِ أَبِي زَائِدَةَ قَالَ: حَدَّثَنِي نَافِعُ بْنُ عُمَرَ، عَنِ ابْنِ أَبِي مُلَيْكَةَ قَالَ: قِيلَ لِأَبِي بَكْرٍ رضي الله عنه :يَا خَلِيفَةَ اللَّهِ قَالَ: «أَنَا خَلِيفَةُ مُحَمَّدٍ ﷺ، وَأَنَا رَاضٍ بِذَلِكَ يَعْنِي فَكَرِهَ أَنْ يُقَالَ: يَا خَلِيفَةَ اللَّهِ عَزَّ وَجَلَّ»

1350. And Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī informed us and said: My grandfather narrated to me and said: Yahyā ibn Zakariyyā ibn Abī Zāidah narrated to us and said: Nāfi' ibn ʻUmar narrated to me, from Ibn Abī Mulaykah who said: It was said to Abū Bakr: *"O khalīfah (successor) of Allāh."* He said: *"I am the khalīfah (successor) of Muhammad ﷺ, and I am pleased with that."*

Meaning: He disliked for it to be said to him: O *khalīfah* of Allāh.

1351 – وَأَنْبَأَنَا أَبُو الْقَاسِمِ أَيْضًا قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ قَالَ: حَدَّثَنَا يَحْيَى بْنُ سُلَيْمٍ الطَّائِفِيُّ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ، عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّيَّارِ رضي الله عنهم قَالَ: وَلِيَنَا أَبُو بَكْرٍ رضي الله عنه »فَخَيْرُ خَلِيفَةٍ أَرْحَمُهُ بِنَا وَأَحْنَاهُ عَلَيْنَا»

1351. And Abū Al-Qāsim also informed us and said: Abū Khaythamah Zuhayr ibn Harb narrated to us and said: Yahyā ibn Sulaym At-Tāifī narrated to us and said: Ja'far ibn Muhammad narrated to us, from his father, from ʻAbdullāh ibn Ja'far At-Tayyār (*radiAllāhu ʻanhu*) who said: *"Abū Bakr (radiAllāhu ʻanhu) assumed authority over us, and he was the best khalīfah. He was the most merciful to us, and the most sympathetic towards us."*

1352 – حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مَنْصُورٍ الضُّبَعِيُّ قَالَ: حَدَّثَنَا شَبَابَةُ يَعْنِي: ابْنَ سَوَّارٍ قَالَ: حَدَّثَنَا شُعَيْبُ بْنُ مَيْمُونٍ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، وَأَبِي حُبَابٍ كِلَاهُمَا عَنِ الشَّعْبِيِّ، عَنْ شَقِيقِ بْنِ سَلَمَةَ قَالَ: قِيلَ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه :اسْتَخْلِفْ عَلَيْنَا قَالَ: «مَا أَسْتَخْلِفُ، وَلَكِنْ إِنْ يُرِدِ اللَّهُ عَزَّ وَجَلَّ بِهَذِهِ الْأُمَّةِ خَيْرًا يَجْمَعُهُمْ عَلَى خَيْرِهِمْ كَمَا جَمَعَهُمْ بَعْدَ نَبِيِّهِمْ ﷺ عَلَى خَيْرِهِمْ»

1352. Abū Bakr ibn Abī Dāwūd narrated to us and said: Ayyūb ibn Mansūr Ad-Dub'ī narrated to us and said: Shabābah (i.e. ibn Sawwār) narrated to us and said: Shu'ayb ibn Maymun narrated to us, from Husayn ibn ʻAbdir-Rahmān and Abū Jannab, both of them from Ash-Sha'bī, from Shaqīq ibn Salamah who said: It was said to ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*): *"Appoint a successor for us."*

He said: *"I do not appoint a successor. But if Allāh ﷻ wants good for this ummah, then He gathers them under the best of them, just as He gathered them, after (the death of) their Prophet ﷺ, under the best of them (i.e. Abū Bakr)."*

1353 – وَحَدَّثَنَا ابْنُ أَبِي دَاوُدَ قَالَ: حَدَّثَنَا أَيُّوبُ بْنُ مُحَمَّدٍ الْوَزَّانُ قَالَ: حَدَّثَنَا مَرْوَانُ قَالَ: حَدَّثَنَا مُسَاوِرٌ الْوَرَّاقُ، عَنْ عَمْرِو بْنِ سُفْيَانَ قَالَ: خَطَبَنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه يَوْمَ الْجَمَلِ فَقَالَ: أَمَّا بَعْدُ، فَإِنَّ الْإِمَارَةَ لَمْ يَعْهَدْ إِلَيْنَا رَسُولُ اللَّهِ ﷺ فِيهَا عَهْدًا فَنَتَّبِعَ أَمْرَهُ، وَلَكِنَّا رَأَيْنَاهَا مِنْ تِلْقَاءِ أَنْفُسِنَا، اسْتَخْلَفَ أَبُو بَكْرٍ رحمه الله فَأَقَامَ وَاسْتَقَامَ، ثُمَّ اسْتَخْلَفَ عُمَرُ فَأَقَامَ وَاسْتَقَامَ"

1353. And Ibn Abī Dāwūd narrated to us and said: Ayyūb ibn Muhammad Al-Wazzān narrated to us and said: Marwān narrated to us and said: Musawir Al-Warrāq narrated to us, from ʻAmr ibn Sufyān who said: ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) held a sermon for us on the Day of the Camel, and he said: *"Thereafter; for verily the Messenger of Allāh ﷺ did not leave any covenant (or command) to us regarding the leadership so we could follow his command. Rather, it was something we saw from ourselves. Abū Bakr (radiAllāhu ʻanhu) was appointed as a khalīfah, and he established (the dīn) and he was righteous. Then ʻUmar was appointed as a khalīfah, and he established (the dīn) and he was righteous."*

1354 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ مَالِجَ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ هَاشِمٍ، عَنْ أَبِيهِ، عَنْ أَبِي الْجَحَّافِ، قَالَ: قَامَ أَبُو بَكْرٍ رضي الله عنه بَعْدَمَا بُويِعَ لَهُ وَبَايَعَ لَهُ عَلِيٌّ رضي الله عنه وَأَصْحَابُهُ قَامَ ثَلَاثًا يَقُولُ: «أَيُّهَا النَّاسُ، قَدْ أَقَلْتُكُمْ بِيعَتَكُمْ هَلْ مِنْ كَارِهٍ؟ قَالَ: فَيَقُومُ عَلِيٌّ رضي الله عنه أَوَائِلَ النَّاسِ يَقُولُ: لَا وَاللَّهِ لَا نُقِيلُكَ، وَلَا نَسْتَقِيلُكَ قَدَّمَكَ رَسُولُ اللَّهِ ﷺ، فَمَنْ ذَا الَّذِي يُؤَخِّرُكَ»

1354. And Abū Hafs ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Muhammad ibn Muʻāwiyah ibn Mālij narrated to us and said: ʻAlī ibn Hishām narrated to us, from his father, from Abū Al-Jahhāf who said: Abū Bakr (*radiAllāhu ʻanhu*), after the pledge of allegiance was given to him and ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and his companions had pledged their allegiance to him, he stood up for three (days) saying: *"O people, I have verily released you from your pledge (if you regret giving it). So is there anyone who is not satisfied?"*

He said: Then ʻAlī (*radiAllāhu ʻanhu*) would stand up as one of the first from the people and say: *"No, by Allāh. We will not release you, nor will we seek from you to release us. The Messenger of Allāh ﷺ sent you forward, so who is the one that will send you back?"*

1355 – أَنْبَأَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ هَارُونَ الْفَلَّاسُ قَالَ: حَدَّثَنَا أَبُو سَلَمَةَ مُوسَى بْنُ إِسْمَاعِيلَ قَالَ: حَدَّثَنَا أَبُو إِدْرِيسَ تَلِيدُ بْنُ سُلَيْمَانَ قَالَ: حَدَّثَنَا أَبُو الْجَحَّافِ قَالَ: احْتَجَبَ أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّاسِ ثَلَاثًا يُشْرِفُ عَلَيْهِمْ كُلَّ يَوْمٍ فَيَقُولُ: «قَدْ أَقَلْتُكُمْ بَيْعَتِي فَبَايِعُوا مَنْ شِئْتُمْ» قَالَ: فَيَقُومُ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه فَيَقُولُ: لَا وَاللَّهِ لَا نُقِيلُكَ، وَلَا نَسْتَقِيلُكَ قَدَّمَكَ رَسُولُ اللَّهِ ﷺ فَمَنْ ذَا الَّذِي يُؤَخِّرُكَ"

1355. And Abū ʻAbdillāh Muhammad ibn Makhlad Al-ʻAttār informed us and said: Muhammad ibn Hārūn Al-Fallās narrated to us and said: Abū Salamah Mūsā ibn Ismāʻīl narrated to us and said: Abū Idrīs Talīd ibn Sulaymān narrated to us and said: Abū Al-Jahhāf narrated to us and said: Abū Bakr (*radiAllāhu ʻanhu*) veiled himself from the people for three (days), and every day he would appear to them and say: *"I have verily released you from your pledge to me, so pledge your allegiance to whomever you want (besides me)."*

He said: Then ʻAlī (*radiAllāhu ʻanhu*) would stand up and say: *"No, by Allāh. We will not release you, nor will we seek from you to release us. The Messenger of Allāh ﷺ sent you forward, so who is the one that will send you back?"*

1356 – حَدَّثَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ الْعَبَّاسِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا هِلَالُ بْنُ الْعَلَاءِ الرَّقِّيُّ قَالَ: حَدَّثَنَا أَبِي قَالَ: حَدَّثَنَا إِسْحَاقُ الْأَزْرَقُ قَالَ: حَدَّثَنَا أَبُو سِنَانٍ، عَنِ الضَّحَّاكِ بْنِ مُزَاحِمٍ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ الْهِلَالِيِّ قَالَ: وَافَقْنَا مِنْ عَلِيِّ بْنِ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ ذَاتَ يَوْمٍ طِيبَ نَفْسٍ وَمِزَاحًا فَقُلْنَا: يَا أَمِيرَ الْمُؤْمِنِينَ حَدِّثْنَا عَنْ أَصْحَابِكَ، قَالَ: «كُلُّ أَصْحَابِ رَسُولِ اللَّهِ ﷺ أَصْحَابِي» قُلْنَا: حَدِّثْنَا عَنْ أَصْحَابِكَ خَاصَّةً، قَالَ: «مَا كَانَ لِرَسُولِ اللَّهِ ﷺ صَاحِبٌ إِلَّا كَانَ لِي صَاحِبًا» قُلْنَا: حَدِّثْنَا عَنْ أَبِي بَكْرٍ قَالَ: «ذَاكَ امْرُؤٌ سَمَّاهُ اللَّهُ عَزَّ وَجَلَّ صِدِّيقًا عَلَى لِسَانِ جِبْرِيلَ عليه السلام، وَعَلَى لِسَانِ مُحَمَّدٍ ﷺ، كَانَ خَلِيفَةَ رَسُولِ اللَّهِ ﷺ رَضِيَهُ لِدِينِنَا فَرَضِينَاهُ لِدُنْيَانَا...» وَذَكَرَ الْحَدِيثَ

1356. Abū Muhammad ʻAbdullāh ibn Al-ʻAbbās At-Tiyālisī narrated to us and said: Hilāl ibn Al-ʻAlā Ar-Raqqī narrated to us and said: My father narrated to us and said: Ishāq Al-Azraq narrated to us and said: Abū Sinān narrated to us, from Ad-Dahhāk ibn Muzāhim, from An-Nazzāl ibn Sabrah Al-Hilālī who said: We stood next to ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) one day where he was in a good mood and joking, so we said: *"O Amīr Al-Muminīn, narrate to us about your companions."*

He said: *"All of the companions of the Messenger of Allāh ﷺ."*

We said: *"Narrate to us specifically about your companions."*

He said: *"The Messenger of Allāh ﷺ did not have any companion, except that he also is my companion."*

We said: *"Narrate to us about Abū Bakr."*

He said: *"That is a man whom Allāh ﷻ named Siddīq upon the tongue of Jibrīl (ʻalayhis-salām) and the tongue of Muhammad ﷺ. He was the khalīfah of the Messenger of Allāh ﷺ; he was pleased with him for our dīn, so we were pleased with him for our dunyā…"* And he mentioned the *hadīth*.[519]

[519] It will come in its full length in number (2029), and its *isnād* is not *sahīh*.

1357 – حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ الْأَعْرَابِيُّ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ فَهْدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا شَرِيكٌ، عَنْ أَبِي بَكْرٍ الْهُذَلِيِّ، عَنِ الْحَسَنِ قَالَ: قَالَ عَلِيٌّ رضي الله عنه» :قَدَّمَ رَسُولُ اللَّهِ ﷺ، أَبَا بَكْرٍ رضي الله عنه يُصَلِّي بِالنَّاسِ وَقَدْ رَأَى مَكَانِي، وَمَا كُنْتُ غَائِبًا وَلَا مَرِيضًا، وَلَوْ أَرَادَ أَنْ يُقَدِّمَنِي لَقَدَّمَنِي، فَرَضِينَا لِدُنْيَانَا مَنْ رَضِيَهُ رَسُولُ اللَّهِ ﷺ لِدِينِنَا

1357. Abū Sa'īd Ahmad ibn Muhammad ibn Ziyād Al-A'rābī narrated to us and said: Ibrāhīm ibn Fahd narrated to us and said: Muhammad ibn Khālid Al-Wāsitī narrated to us and said: Sharīk narrated to us, from Abū Bakr Al-Hudhalī, from Al-Hasan who said: 'Alī (*radiAllāhu 'anhu*) said: *"The Messenger of Allāh ﷺ sent Abū Bakr (radiAllāhu 'anhu) forward to lead the people in prayer. And he verily saw my position. And I was not absent, nor sick. And if he had wanted to send me forward, then he had verily sent me forward. So we were pleased with, for our dunyā, with whom the Messenger of Allāh ﷺ was pleased with for our dīn."*[520]

1358 – وَحَدَّثَنَا أَبُو حَفْصٍ عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عَنْ أَبِي بَكْرٍ الْهُذَلِيِّ، عَنِ الْحَسَنِ قَالَ: دَخَلَ عَبْدُ اللَّهِ بْنُ الْكَوَّا، وَقَيْسُ بْنُ عُبَادٍ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه بَعْدَمَا فَرَغَ مِنْ قِتَالِ الْجَمَلِ فَقَالَا لَهُ: أَخْبِرْنَا عَنْ مَسِيرِكَ هَذَا الَّذِي سِرْتَ: رَأْيًا رَأَيْتَهُ حِينَ تَفَرَّقَتِ الْأُمَّةُ، وَاخْتَلَفَتِ الدَّعْوَةُ، إِنَّكَ أَحَقُّ النَّاسِ بِهَذَا الْأَمْرِ، فَإِنْ كَانَ رَأْيًا رَأَيْتَهُ أَجَبْنَاكَ فِي رَأْيِكَ، وَإِنْ كَانَ عَهْدًا عَهِدَ إِلَيْكَ رَسُولُ اللَّهِ ﷺ، فَأَنْتَ الْمَوْثُوقُ الْمَأْمُونُ عَلَى رَسُولِ اللَّهِ ﷺ فِيمَا تُحَدِّثُ عَنْهُ، قَالَ: فَتَشَهَّدَ عَلِيٌّ رضي الله عنه قَالَ: وَكَانَ الْقَوْمُ إِذَا تَكَلَّمُوا تَشَهَّدُوا، قَالَ: فَقَالَ: أَمَّا أَنْ يَكُونَ عِنْدِي عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ فَلَا وَاللَّهِ، وَلَوْ كَانَ عِنْدِي عَهْدٌ مِنْ رَسُولِ اللَّهِ ﷺ مَا تَرَكْتُ أَخَا تَيْمِ بْنِ مُرَّةَ، وَلَا ابْنَ الْخَطَّابِ عَلَى مِنْبَرِهِ، وَلَوْ لَمْ أَجِدْ إِلَّا يَدِي هَذِهِ، وَلَكِنَّ نَبِيَّكُمْ ﷺ نَبِيُّ رَحْمَةٍ، لَمْ يَمُتْ فَجْأَةً، وَلَمْ يُقْتَلْ قَتْلًا، مَرِضَ لَيَالِيَ وَأَيَّامًا، وَأَيَّامًا وَلَيَالِيَ، فَيَأْتِيهِ بِلَالٌ فَيُؤْذِنُهُ بِالصَّلَاةِ، فَيَقُولُ **مُرُوا أَبَا بَكْرٍ فَلْيُصَلِّ بِالنَّاسِ**، وَهُوَ يَرَى مَكَانِي، فَلَمَّا قُبِضَ رَسُولُ اللَّهِ ﷺ، نَظَرْنَا فِي أَمْرِنَا، فَإِذَا الصَّلَاةُ عَضُدُ الْإِسْلَامِ وَقِوَامُ الدِّينِ فَرَضِينَا لِدُنْيَانَا مَنْ رَضِيَ رَسُولُ اللَّهِ ﷺ، لِدِينِنَا فَوَلَّيْنَا الْأَمْرَ أَبَا بَكْرٍ رضي الله عنه، فَأَقَامَ أَبُو بَكْرٍ رحمه الله بَيْنَ أَظْهُرِنَا، الْكَلِمَةُ جَامِعَةٌ، وَالْأَمْرُ وَاحِدٌ لَا يَخْتَلِفُ عَلَيْهِ مِنَّا اثْنَانِ، وَلَا يَشْهَدُ أَحَدٌ مِنَّا عَلَى أَحَدٍ بِالشِّرْكِ، وَلَا نَقْطَعُ مِنْهُ الْبَرَاءَةَ، فَكُنْتُ وَاللَّهِ آخُذُ إِذَا أَعْطَانِي، وَأَغْزُو إِذَا أَغْزَانِي، وَأَضْرِبُ بِيَدِي هَذِهِ الْحُدُودَ بَيْنَ يَدَيْهِ، فَلَمَّا حَضَرَتْ أَبَا بَكْرٍ الْوَفَاةُ وَلَّاهَا عُمَرَ رحمه الله فَأَقَامَ عُمَرُ بَيْنَ أَظْهُرِنَا، الْكَلِمَةُ جَامِعَةٌ وَالْأَمْرُ وَاحِدٌ لَا يَخْتَلِفُ عَلَيْهِ مِنَّا اثْنَانِ، وَلَا يَشْهَدُ أَحَدٌ مِنَّا عَلَى أَحَدٍ بِالشِّرْكِ، وَلَا نَقْطَعُ مِنْهُ الْبَرَاءَةَ، فَكُنْتُ وَاللَّهِ آخُذُ إِذَا أَعْطَانِي، وَأَغْزُو إِذَا أَغْزَانِي، وَأَضْرِبُ بِيَدِي هَذِهِ الْحُدُودَ بَيْنَ يَدَيْهِ فَلَمَّا حَضَرَتْ عُمَرَ رضي الله عنه الْوَفَاةُ ظَنَّ أَنَّهُ إِنْ يَسْتَخْلِفْ خَلِيفَةً فَيَعْمَلُ ذَلِكَ الْخَلِيفَةُ بِخَطِيئَةٍ إِلَّا لَحِقَتْ عُمَرَ فِي قَبْرِهِ، فَأَخْرَجَ مِنْهَا وَلَدَهُ وَأَهْلَ بَيْتِهِ، وَجَعَلَهَا فِي سِتَّةِ رَهْطٍ مِنْ أَصْحَابِ رَسُولِ اللَّهِ ﷺ كَانَ فِيهَا عَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ، فَقَالَ: هَلْ لَكُمْ أَنْ أَدَعَ نَصِيبِي مِنْهَا عَلَى أَنْ أَخْتَارَ لِلَّهِ وَلِرَسُولِهِ وَأَخَذَ مِيثَاقَنَا عَلَى أَنْ نَسْمَعَ وَنُطِيعَ لِمَنْ وَلَّاهُ أَمْرَنَا، فَضَرَبَ بِيَدِهِ يَدَ عُثْمَانَ فَبَايَعَهُ فَنَظَرْتُ فِي أَمْرِي، فَإِذَا طَاعَتِي قَدْ سَبَقَتْ بَيْعَتِي، وَإِذَا الْمِيثَاقُ فِي عُنُقِي لِعُثْمَانَ فَاتَّبَعْتُ عُثْمَانَ رحمه الله لِطَاعَتِهِ حَتَّى أَدَّيْتُ لَهُ حَقَّهُ"

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[520] In its *isnād* is Abū Bakr Al-Hudhalī. Ibn Hibbān said in "Al-Majrūhīn" (1/359): *"He narrates, from the established narrators, some things that are fabricated."*

1357. And Abū Hafs ʻUmar ibn Ayyūb As-Saqatī narrated to us and said: Al-Hasan ibn ʻArafah narrated to us and said: Abū Muʻāwiyah Ad-Darīr narrated to us, from Abū Bakr Al-Hudhalī, from Al-Hasan who said: ʻAbdullāh ibn Al-Kawwā and Qays ibn ʻUbād entered upon ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) after he finished with the Battle of the Camel. Then they said to him: *"Inform us about this path which you have taken; is this an opinion which you had when the ummah became disunited and the da'wah differed, that you are the most deserving of the people to this affair (i.e. leadership). So if it is an opinion which you had, then we will follow you in your opinion. And if it is a covenant which the Messenger of Allāh ﷺ commanded you to, then you are the trusted and entrusted to the Messenger of Allāh ﷺ in what you narrate from him."*

He said: Then ʻAlī (*radiAllāhu ʻanhu*) testified.[521] He said: And the people used to testify when they would speak.

He said: Then he said: *"As for if I have a covenant from the Messenger of Allāh ﷺ, then no, by Allāh (I do not). And if I had a covenant from the Messenger of Allāh ﷺ, I had not left the brother of Taym ibn Murrah (i.e. Abū Bakr), nor the son of Al-Khattāb, upon his pulpit, even if I had nothing but this hand of mine. But your Prophet ﷺ is a prophet of mercy, and he did not die suddenly, and he was not killed. He became ill for some nights and some days, and for some days and some nights. Bilāl would come to him and call him to the salāh, and he would say:* ***'Command Abū Bakr, and let him lead the people in prayer.'*** *While he could see my position. Then when the Messenger of Allāh ﷺ was taken, we looked into our affair, and the salāh is the pillar of Islām and the foundation of the dīn. So we were pleased with, for our dunyā, with whom the Messenger of Allāh ﷺ was pleased with for our dīn. So we assigned authority to Abū Bakr. Then Abū Bakr – rahimahullāh – stood among us. The word was gathered (i.e. everyone agreed), and the affair was one. No two of us disagreed regarding him. And none of us testified upon others that they were upon shirk, and no-one disassociated themselves from him. And by Allāh, when he would give something to me, I would take it. And I would go to battle when he called me to battle. And I would establish these punishments with my hands in front of him. Then when death came to Abū Bakr, ʻUmar – rahimahullāh – undertook it (i.e. the khilāfah). Then ʻUmar – rahimahullāh – stood among us. The word was gathered (i.e. everyone agreed), and the affair was one. No two of us disagreed regarding him. And none of us testified upon others that they were upon shirk, and no-one disassociated themselves from him. And by Allāh, when he would give something to me, I would take it. And I would go to battle when he called me to battle. And I would establish these punishments with my hands in front of him. Then when death came to ʻUmar (radiAllāhu ʻanhu), he thought that if he appointed a khalīfah, then that khalīfah would not make any mistake, except that it (i.e. the mistake) would follow ʻUmar to his grave. So he excluded his children and the people of his*

[521] **Translator:** This means he uttered the two testimonies of *Lā ilāha illā Allāh Muhammadu Rasūlullāh*.

household from it, and he placed it (i.e. the decision) among a group of six from the companions of the Messenger of Allāh ﷺ. 'Abdur-Rahmān ibn 'Awf was in it, so he said: 'Will you agree to that I forsake my claim to it in exchange of me choosing for Allāh and His Messenger?' Then he struck the hand of 'Uthmān and pledged allegiance to Him. So I looked into my own affair, and I found my obedience preceded my pledge and the covenant upon my neck was for 'Uthmān. So I followed 'Uthmān – rahimahullāh – in obedience to him until I had fulfilled his right."[522]

1359 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ زِيَادٍ التُّسْتَرِيُّ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ الْحَكَمِ قَالَ: حَدَّثَنَا سُلَيْمَانُ بْنُ عَمْرٍو النَّخَعِيُّ، عَنْ عَبْدِ الْمَلِكِ بْنِ عُمَيْرٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: لَمَّا بَايَعَ النَّاسُ أَبَا بَكْرٍ الصِّدِّيقَ رضي الله عنه، قَامَ خَطِيبًا فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ ثُمَّ قَالَ: «يَا أَيُّهَا النَّاسُ، أُذَكِّرُكُمْ بِاللَّهِ، أَيُّمَا رَجُلٍ نَدِمَ عَلَى بَيْعَتِي لَمَا قَامَ عَلَى رِجْلَيْهِ قَالَ: فَأَكَبَّ النَّاسُ كَأَنَّمَا صُبَّ عَلَى رُءُوسِهِمُ السُّخْنُ قَالَ: فَقَامَ إِلَيْهِ عَلِيُّ بْنُ أَبِي طَالِبٍ، وَمَعَهُ السَّيْفُ، فَدَنَا مِنْهُ حَتَّى وَضَعَ رِجْلًا عَلَى عَتَبَةِ الْمِنْبَرِ وَالْأُخْرَى عَلَى الْحَصْبَا فَقَالَ: وَاللَّهِ لَا نُقِيلُكَ وَلَا نَسْتَقِيلُكَ قَدَّمَكَ رَسُولُ اللَّهِ ﷺ، فَمَنْ ذَا الَّذِي يُؤَخِّرُكَ»

1359. Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Abū Ja'far Ahmad ibn 'Abdillāh ibn Ziyād At-Tastarī narrated to us and said: Sulaymān ibn Al-Hakam narrated to us and said: Sulaymān ibn 'Amr An-Nakha'ī narrated to us, from 'Abdul-Malik ibn 'Umayr, from Suwayd ibn Ghafalah who said: When the people pledged allegiance to Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) he got up and held a sermon. So he glorified Allāh and praised Him. Then he said: *"O people, I remind you of Allāh. Any man who regrets pledging allegiance to me, then let him stand up on his two feet."*

He said: Then the people lowered their heads as if hot (water) had been poured over their heads. He said: Then 'Alī ibn Abī Tālib got up to him, and he had a sword with him. Then he approached him until he placed a foot upon the step of the pulpit, and the other upon the pebbles. Then he said: *"No, by Allāh. We will not release you, nor will we seek from you to release us. The Messenger of Allāh ﷺ sent you forward, so who is the one that will send you back?"*[523]

1360 – وَحَدَّثَنِي عُمَرُ بْنُ أَيُّوبَ السَّقَطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُعَاوِيَةَ بْنِ مَالِجَ قَالَ: حَدَّثَنَا كَثِيرُ بْنُ مَرْوَانَ الْفِلَسْطِينِيُّ، عَنِ الْحَسَنِ بْنِ عُمَارَةَ، عَنِ الْمِنْهَالِ بْنِ عَمْرٍو، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: مَرَرْتُ بِنَفَرٍ مِنَ الشِّيعَةِ يَتَنَاوَلُونَ أَبَا بَكْرٍ، وَعُمَرَ رضي الله عنهما وَيَنْتَقِصُونَهُمَا، فَدَخَلْتُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، مَرَرْتُ بِنَفَرٍ مِنْ أَصْحَابِكَ يَذْكُرُونَ أَبَا بَكْرٍ، وَعُمَرَ بِغَيْرِ الَّذِي هُمَا فِيهِ مِنَ الْأُمَّةِ أَهْلٌ، وَلَوْلَا أَنَّهُمْ يَرَوْنَ أَنَّكَ تُضْمِرُ لَهُمَا مِثْلَ مَا أَعْلَنُوا مَا اجْتَرَءُوا

[522] In its *isnād* is Abū Bakr Al-Hudhalī, and the words regarding his has just gone forth.

[523] In its *isnād* is Sulaymān ibn 'Amr An-Nakha'ī. Several from the people of knowledge declared him to be a liar. *Imām* Ahmad – *rahimahullāh* – said: *"He used to fabricate hadīth."* ["Al-Mīzān" (2/216)].

عَلَى ذَلِكَ قَالَ عَلِيٌّ رضي الله عنه" :أَعُوذُ بِاللَّهِ، أَعُوذُ بِاللَّهِ أَنْ أُضْمِرَ لَهُمَا إِلَّا الَّذِي أَتَمَنَّى عَلَيْهِ الْمُضِيَّ، لَعَنِ اللَّهُ مَنْ أَضْمَرَ لَهُمَا إِلَّا الْحَسَنَ الْجَمِيلَ، أَخَوَا رَسُولِ اللَّهِ ﷺ، وَصَاحِبَاهُ وَوَزِيرَاهُ رَحْمَةُ اللَّهِ عَلَيْهِمَا، ثُمَّ قَامَ دَامِعَ الْعَيْنِ يَبْكِي قَابِضًا عَلَى يَدِي حَتَّى دَخَلَ الْمَسْجِدَ فَصَعِدَ الْمِنْبَرَ، وَجَلَسَ عَلَيْهِ مُتَمَكِّنًا قَابِضًا عَلَى لِحْيَتِهِ يَنْظُرُ فِيهَا، وَهِيَ بَيْضَاءُ، حَتَّى اجْتَمَعَ لَهُ النَّاسُ، ثُمَّ قَامَ فَتَشَهَّدَ بِخُطْبَةٍ مُوجَزَةٍ بَلِيغَةٍ، ثُمَّ قَالَ: «مَا بَالُ أَقْوَامٍ يَذْكُرُونَ سَيِّدَيْ قُرَيْشٍ وَأَبَوَيِ الْمُسْلِمِينَ بِمَا أَنَا عَنْهُ مُتَنَزِّهٌ، وَعَمَّا قَالُوا عَنْهُ بَرِيءٌ، وَعَلَى مَا قَالُوا مُعَاقِبٌ، أَمَا وَالَّذِي فَلَقَ الْحَبَّةَ، وَبَرَأَ النَّسَمَةَ، لَا يُحِبُّهُمَا إِلَّا مُؤْمِنٌ تَقِيٌّ، وَلَا يُبْغِضُهُمَا إِلَّا فَاجِرٌ رَدِيءٌ، صَحِبَا رَسُولَ اللَّهِ ﷺ عَلَى الصِّدْقِ وَالْوَفَاءِ يَأْمُرَانِ وَيَنْهَيَانِ وَيَقْضِيَانِ وَيُعَاقِبَانِ، فَمَا يُجَاوِزَانِ فِيمَا يَصْنَعَانِ رَأْيَ رَسُولِ اللَّهِ ﷺ، وَلَا كَانَ رَسُولُ اللَّهِ ﷺ، يَرَى مِثْلَ رَأْيِهِمَا رَأْيًا، وَلَا يُحِبُّ كَحُبِّهِمَا أَحَدًا، مَضَى رَسُولُ اللَّهِ ﷺ، وَهُوَ عَنْهُمَا رَاضٍ، وَالْمُؤْمِنُونَ عَنْهُمَا رَاضُونَ، أَمَّرَ رَسُولُ اللَّهِ ﷺ أَبَا بَكْرٍ عَلَى صَلَاةِ الْمُؤْمِنِينَ، فَصَلَّى بِهِمْ سَبْعَةَ أَيَّامٍ فِي حَيَاةِ رَسُولِ اللَّهِ ﷺ فَلَمَّا قَبَضَ اللَّهُ تبارك وتعالى نَبِيَّهُ ﷺ، وَاخْتَارَ لَهُ مَا عِنْدَهُ، وَوَلَّاهُ الْمُؤْمِنُونَ ذَلِكَ، وَفَوَّضُوا الزَّكَاةَ إِلَيْهِ لِأَنَّهُمَا مَقْرُونَتَانِ، ثُمَّ أَعْطَوْهُ الْبَيْعَةَ طَائِعِينَ غَيْرَ مُكْرَهِينَ، أَنَا أَوَّلُ مَنْ سَنَّ ذَلِكَ لَهُ مِنْ بَنِي عَبْدِ الْمُطَّلِبِ، وَهُوَ لِذَلِكَ كَارِهٌ يَوَدُّ أَحَدًا مِنَّا كَفَاهُ ذَلِكَ، وَكَانَ وَاللَّهِ خَيْرَ مَنْ بَقِيَ، وَأَرْأَفَهُ رَأْفَةً، وَأَحْسَنَهُ وَرَعًا، وَأَقْدَمَهُ سِنًّا وَإِسْلَامًا، شَبَّهَهُ رَسُولُ اللَّهِ ﷺ بِمِيكَائِيلَ رَأْفَةً وَرَحْمَةً، وَبِإِبْرَاهِيمَ عَفْوًا وَوَقَارًا، فَسَارَ فِينَا سِيرَةَ رَسُولِ اللَّهِ ﷺ، حَتَّى مَضَى عَلَى أَجَلِهِ ذَلِكَ،

1360. ‘Umar ibn Ayyūb As-Saqatī narrated to me and said: Muhammad ibn Mu’āwiyah ibn Mālij narrated to us and said: Kathīr ibn Murwan Al-Filistīnī narrated to us, from Al-Hasan ibn ‘Umārah, from Al-Minhāl ibn ‘Amr, from Suwayd ibn Ghafalah who said: I passed by a group of *Shī’ah* who were insulting Abū Bakr and ‘Umar (*radiAllāhu ‘anhumā*) and belittling (or dishonouring) them. So I entered upon ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) and said to him: *“O Amīr Al-Muminīn, I passed by a group of your companions who were mentioning Abū Bakr and ‘Umar with other than what they deserve from the ummah (of praise and respect). And had it not been for them believing that you harbour the same in you for them as they openly have stated, then they would not dare to do this.”*

So ‘Alī (*radiAllāhu ‘anhu*) said: *“I seek refuge with Allāh. I seek refuge with Allāh from harbouring anything for them, except what I hope for myself to pass away upon. May Allāh curse the one who harbours for them anything other than what is good and beautiful. The two brothers of the Messenger of Allāh ﷺ, his two companions, and his two ministers. May the mercy of Allāh be upon them both.”* Then he got up with tears in his eyes crying, grabbing my hand until he entered the *masjid*. Then he ascended the pulpit and sat down firmly upon it, grabbing his beard while looking at it. And it was white. Until the people gathered around him. Then he got up and testified with a short and eloquent speech. Then he said: *“What is wrong with people who mention the two leaders of Quraysh, and the two fathers of the muslims, with something that I am free from. And I am innocent of what they have said, and I will punish for what they have said. By the One who split the seed and created the soul, no-one but a mumin loves them. And no-one but a wicked and evil man hates them. They accompanied the Messenger of Allāh ﷺ in truthfulness and loyalty. They commanded and forbade, judged and punished, and they*

would never transgress the opinion of the Messenger of Allāh ﷺ in what they did. And the Messenger of Allāh ﷺ would consider (an opinion) like their opinion to be a (valid) opinion. And he did not love anyone like these two. The Messenger of Allāh ﷺ passed away while he was pleased with them, and while the muminūn were pleased with them. The Messenger of Allāh ﷺ appointed Abū Bakr to (lead) the salāh of the muminūn. So he led them in prayer for seven days during the lifetime of the Messenger of Allāh ﷺ. Then when Allāh – tabāraka wa ta'ālā – took His Prophet ﷺ, and He chose for him what is with him, the muminūn appointed him to that (i.e. leading them in salāh), and they handed over the zakāh to him, because they (i.e. salāh and zakāh) are two that are linked. Then they pledged their allegiance voluntarily and not under force. I was the first one to do this to him from Banū 'Abdil-Muttalib. And he was displeased with this, and he wished that someone from us would suffice him from this (i.e. take his position as the khalīfah). And he was, by Allāh, the best of those alive, the most compassionate of them in mercy, the best of them in fear (of Allāh), the most senior of them in age and Islām. The Messenger of Allāh ﷺ likened him to Mīkāīl in compassion and mercy, and to Ibrāhīm in pardon and dignity. Then he followed the path of the Messenger of Allāh ﷺ with us, until he met his death upon that.

ثُمَّ وَلَّى الْأَمْرَ بَعْدَهُ عُمَرَ رحمه الله وَاسْتَأْمَرَ الْمُسْلِمِينَ فِي هَذَا فَمِنْهُمْ مَنْ رَضِيَ بِهِ، وَمِنْهُمْ مَنْ كَرِهَ، وَكُنْتُ فِيمَنْ رَضِيَ فَلَمْ يُفَارِقِ الدُّنْيَا حَتَّى رَضِيَ بِهِ مَنْ كَانَ كَرِهَهُ، فَأَقَامَ الْأَمْرَ عَلَى مِنْهَاجِ النَّبِيِّ ﷺ وَصَاحِبِهِ، يَتْبَعُ آثَارَهُمَا كَاتِّبَاعِ الْفَصِيلِ أَثَرَ أُمِّهِ، وَكَانَ وَاللَّهِ رَفِيقًا رَحِيمًا بِالضُّعَفَاءِ، وَلِلْمُؤْمِنِينَ عَوْنًا، وَنَاصِرًا لِلْمَظْلُومِينَ عَلَى الظَّالِمِينَ، لَا تَأْخُذُهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ، ثُمَّ ضَرَبَ اللَّهُ عَزَّ وَجَلَّ بِالْحَقِّ عَلَى لِسَانِهِ، وَجَعَلَ الصِّدْقَ مِنْ شَأْنِهِ حَتَّى كُنَّا نَظُنُّ أَنَّ مَلَكًا يَنْطِقُ عَلَى لِسَانِهِ، فَأَعَزَّ اللَّهُ بِإِسْلَامِهِ الْإِسْلَامَ، وَجَعَلَ هِجْرَتَهُ لِلدِّينِ قِوَامًا، وَأَلْقَى اللَّهُ عَزَّ وَجَلَّ لَهُ فِي قُلُوبِ الْمُنَافِقِينَ الرَّهْبَةَ، وَفِي قُلُوبِ الْمُؤْمِنِينَ الْمَحَبَّةَ، شَبَّهَهُ رَسُولُ اللَّهِ ﷺ بِجِبْرِيلَ عليه السلام فَظًّا غَلِيظًا عَلَى الْأَعْدَاءِ، وَبِنُوحٍ حَنَفًا مُغْتَاظًا عَلَى الْكُفَّارِ، الضَّرَّاءُ عَلَى طَاعَةِ اللَّهِ آثَرُ عِنْدَهُ مِنَ السَّرَّاءِ عَلَى مَعْصِيَةِ اللَّهِ، فَمَنْ لَكُمْ بِمِثْلِهِمَا رَحْمَةُ اللَّهِ عَلَيْهِمَا، وَرَزَقَنَا الْمُضِيَّ عَلَى أَثَرِهِمَا وَالْحُبَّ لَهُمَا، فَمَنْ لَكُمْ بِمِثْلِهِمَا فَإِنَّهُ لَا يُبْلَغُ مَبْلَغُهُمَا إِلَّا بِاتِّبَاعِ أَثَرِهِمَا، وَالْحُبِّ لَهُمَا، فَمَنْ أَحَبَّنِي فَلْيُحِبَّهُمَا، وَمَنْ لَمْ يُحِبَّهُمَا فَقَدْ أَبْغَضَنِي، وَأَنَا مِنْهُ بَرِيءٌ، وَلَوْ كُنْتُ تَقَدَّمْتُ إِلَيْكُمْ فِي أَمْرِهِمَا لَعَاقَبْتُ عَلَى هَذَا أَشَدَّ الْعُقُوبَةِ، وَلَكِنَّهُ لَا يَنْبَغِي أَنْ أُعَاقِبَ قَبْلَ التَّقَدُّمِ، أَلَا فَمَنْ أُتِيتُ بِهِ يَقُولُ هَذَا بَعْدَ الْيَوْمِ فَإِنَّ عَلَيْهِ مَا عَلَى الْمُفْتَرِي، أَلَا وَإِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، وَعُمَرُ، ثُمَّ اللَّهُ أَعْلَمُ بِالْخَيْرِ أَيْنَ هُوَ، أَقُولُ قَوْلِي هَذَا وَيَغْفِرُ اللَّهُ لِي وَلَكُمْ»

Then he appointed 'Umar – rahimahullāh – for the affair after him, and he (i.e. 'Umar) consulted the muslims regarding this. Then some of them were pleased with him, and others were displeased. And I was among those who were pleased. And he did not leave dunyā before everyone who were displeased with him became pleased with him. He established the affair according to the way of the Prophet ﷺ and his companion. He followed their footsteps, just as the calf follows its mother. And he was, by Allāh, kind and merciful to the weak, an aid for the muminūn, and a supporter for the wronged against the oppressors. For the sake of Allāh, he did not fear the blame of the blamer. Then Allāh ﷻ established the truth upon his tongue, and He let truthfulness be from his affair, to the extent that we thought it was

an angel speaking upon his tongue. So Allāh ﷻ strengthened (and gave honour) to Islām by his Islām, and He made his hijrah (migration) a foundation for the dīn. And Allāh ﷻ cast fright for him in the hearts of the munāfiqūn, and love in the hearts of the muminūn. The Messenger of Allāh ﷺ likened him to Jibrīl ('alayhis-salām) in being harsh and stern towards the enemies, and to Nūh in having anger and rage towards the kuffār. He preferred hard times upon obedience to Allāh over easy times in disobedience to Allāh. So who among you are like these two, may the mercy of Allāh be upon them, and may He provide us with a death upon their path and the love for them. So who among you are like these two? And verily, their status cannot be reached, except by following their path and loving them. So whoever loves me, then let him love them (as well). And whoever does not love them, then he has verily hated me, and I am free from him. And if I previously had presented (a warning) to you regarding their affair, then I had verily punished with a severe punishment for this. But it is not suitable for me to punish before presenting (a warning). Verily, whoever is brought to me after today that says this (i.e. evil things about Abū Bakr and 'Umar), then upon him is the same (punishment) as what is upon the slanderer. Verily, the best of this ummah after its Prophet is Abū Bakr and 'Umar. Then Allāh knows best about where the good is. I say these words of mine, and may Allāh forgive me and you."[524]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1361 – وَنَذْكُرُ فِي هَذَا الْبَابِ قِصَّةَ وَفَاةِ أَبِي بَكْرٍ رضي الله عنه لَمَّا قُبِضَ أَبُو بَكْرٍ رضي الله عنه، وَسُجِّيَ عَلَيْهِ ارْتَجَّتِ الْمَدِينَةُ بِالْبُكَاءِ كَيَوْمِ قُبِضَ النَّبِيُّ ﷺ، فَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه بَاكِيًا مُسْرِعًا مُسْتَرْجِعًا وَهُوَ يَقُولُ: الْيَوْمَ انْقَطَعَتْ خِلَافَةُ النُّبُوَّةِ، حَتَّى وَقَفَ عَلَى بَابِ الْبَيْتِ الَّذِي فِيهِ أَبُو بَكْرٍ، وَأَبُو بَكْرٍ رضي الله عنه مُسَجًّى فَقَالَ: رَحِمَكَ اللَّهُ أَبَا بَكْرٍ كُنْتَ إِلْفَ رَسُولِ اللَّهِ ﷺ، وَأَنِيسَهُ وَمُسْتَرَاحَهُ وَثِقَتَهُ وَمَوْضِعَ سِرِّهِ وَمُشَاوَرَتِهِ، وَكُنْتَ أَوَّلَ الْقَوْمِ إِسْلَامًا، وَأَخْلَصَهُمْ إِيمَانًا، وَأَشَدَّهُمْ يَقِينًا، وَأَخْوَفَهُمْ لِلَّهِ تبارك وتعالى، وَأَعْظَمَهُمْ غَنَاءً فِي دِينِ اللَّهِ عَزَّ وَجَلَّ، وَأَحْوَطَهُمْ عَلَى رَسُولِهِ ﷺ، وَأَحْدَبَهُمْ عَلَى الْإِسْلَامِ، وَأَيْمَنَهُمْ عَلَى أَصْحَابِهِ، وَأَحْسَنَهُمْ صُحْبَةً، وَأَكْثَرَهُمْ مَنَاقِبَ، وَأَفْضَلَهُمْ سَوَابِقَ، وَأَرْفَعَهُمْ دَرَجَةً، وَأَقْرَبَهُمْ وَسِيلَةً، وَأَشْبَهَهُمْ بِرَسُولِ اللَّهِ ﷺ هَدْيًا وَسَمْتًا وَرَحْمَةً وَفَضْلًا، أَشْرَفَهُمْ مَنْزِلَةً، وَأَكْرَمَهُمْ عَلَيْهِ وَأَوْثَقَهُمْ عِنْدَهُ، فَجَزَاكَ اللَّهُ عَنِ الْإِسْلَامِ وَعَنْ رَسُولِهِ خَيْرًا، كُنْتَ عِنْدَهُ بِمَنْزِلَةِ السَّمْعِ وَالْبَصَرِ، صَدَّقْتَ رَسُولَ اللَّهِ ﷺ حِينَ كَذَّبَهُ النَّاسُ فَسَمَّاكَ اللَّهُ فِي تَنْزِيلِهِ صِدِّيقًا فَقَالَ فِي كِتَابِهِ:

1361. And in this chapter we will mention the story about the death of Abū Bakr (*radiAllāhu 'anhu*). When Abū Bakr (*radiAllāhu 'anhu*) was taken (i.e. died) and he was shrouded, *Al-Madīnah* was shook by crying like the day where the Prophet ﷺ was taken. Then 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) came crying, rushing and while saying: '*Innā lillāhi wa innā ilayhi rāji'ūn*.' And he was saying: *"Today the*

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[524] In its *isnād* is Al-Hasan ibn 'Umarah. Ahmad said: *"Matrūk."* And Ibn Ma'īn said: *"His hadīth is nothing."* And also in it is Kathīr ibn Marwān Al-Maqdisī from *Filistīn*. Yahyā called him a liar. And Al-Fasawī said: *"His hadīth is nothing."*
I said: Its text has *sahīh shawāhid*.

khilāfah of prophet-hood has been cut off." Until he stood at the door of the house where Abū Bakr was, and Abū Bakr (*radiAllāhu 'anhu*) was shrouded, then he said: *"May Allāh have mercy upon Abū Bakr. You were the intimate friend of the Messenger of Allāh ﷺ and his companion, his source of comfort, his entrusted, the place of his secret and the one he consulted with. And you were the first of the people to accept Islām, the most sincere of them in īmān, the strongest of them in yaqīn (certainty), the most fearing from them of Allāh tabāraka wa ta'ālā, the greatest of them in benefit to the dīn of Allāh ﷻ, the most protective of them towards His Messenger ﷺ, the most compassionate of them towards Islām, the safest of them for his companions, the best of them in companionship, the one of them with the most virtues, the best of them in precedence, the highest of them in status, the closest of them in means, the most resembling of them to the Messenger of Allāh ﷺ in guidance, demeanour, mercy and virtue, the highest of them in degree, the most honourable to him and the most trusted for him. So may Allāh reward you with good on behalf of Islām and His Messenger. To him you were like the hearing and the sight. You believed in the Messenger of Allāh ﷺ when the people rejected (or belied) him. So Allāh named you in His revelation: 'Siddīq.' So He said in His Book:*

﴿ وَٱلَّذِى جَآءَ بِٱلصِّدْقِ وَصَدَّقَ بِهِۦٓ ﴾

"And the one who came with truthfulness, and he believed in him."
(Az-Zumar 39:33)

أَبُو بَكْرٍ وَآسَيْتَهُ حِينَ بَخِلُوا، وَأَقَمْتَ مَعَهُ عِنْدَ الْمَكَارِهِ حِينَ عَنْهُ قَعَدُوا، وَصَحِبْتَهُ فِي الشِّدَّةِ أَكْرَمَ الصُّحْبَةِ، وَصَاحَبْتَهُ فِي الْغَارِ، وَالْمُنَزَّلُ عَلَيْهِ السَّكِينَةُ، وَرَفِيقُهُ فِي الْهِجْرَةِ وَخَلَفْتَهُ فِي دِينِ اللَّهِ عَزَّ وَجَلَّ وَفِي أُمَّتِهِ أَحْسَنَ الْخِلَافَةِ حِينَ ارْتَدَّ النَّاسُ فَقُمْتَ بِالْأَمْرِ مَا لَمْ يَقُمْ بِهِ خَلِيفَةُ نَبِيٍّ، فَنَهَضْتَ حِينَ وَهَنَ أَصْحَابُهُ، وَبَرَزْتَ حِينَ اسْتَكَانُوا، وَقَوِيتَ حِينَ ضَعُفُوا، وَلَزِمْتَ مِنْهَاجَ رَسُولِ اللَّهِ ﷺ، فَكُنْتَ خَلِيفَتَهُ حَقًّا، لَمْ تُنَازَعْ وَلَمْ تُصْدَعْ بِزَعْمِ الْمُنَافِقِينَ، وَكَبْتِ الْكَافِرِينَ، وَكُرْهِ الْحَاسِدِينَ، وَفِسْقِ الْفَاسِقِينَ وَغَيْظِ الْبَاغِينَ، وَقُمْتَ بِالْأَمْرِ حِينَ فَشَلُوا وَذَكَرَ الْحَدِيثَ إِلَى آخِرِهِ، ثُمَّ قَالَ: رَضِينَا عَنِ اللَّهِ قَضَاهُ، وَسَلَّمْنَا لَهُ أَمْرَهُ، وَاللَّهِ لَنْ يُصَابَ الْمُسْلِمُونَ بَعْدَ رَسُولِ اللَّهِ ﷺ، بِمِثْلِكَ أَبَدًا وَذَكَرَ الْحَدِيثَ، وَسَنَذْكُرُهُ بِطُولِهِ فِي مَوْضِعٍ آخَرَ إِنْ شَاءَ اللَّهُ.

(I.e.) Abū Bakr. You supported him when they were stingy, and you stayed with him in difficult times when they sat down from him. And you accompanied him in hardship with the best companionship. And (you were) his companion in the cave, the one upon whom the tranquillity was sent down, and his companion during the hijrah. And you succeeded him in the dīn of Allāh ﷻ and in his ummah with the best khilāfah, when the people apostatised. So you established the affair in a way that no khalīfah of any prophet ever did. So you rose up when his companions were discouraged, you stood out when they yielded, and you were strong when they were weak. You adhered to the way of the Messenger of Allāh ﷺ, so you were a true khalīfah. You were not disputed, and you were not torn apart by the claims of the munāfiqūn, the repression of the kāfirūn, the hatred of the enviers, the sinning of the wicked, and the rage of the transgressors. And you established the affair when they failed…" And he mentioned the *hadīth* in its full length.

Then he said: *"We are pleased with, from Allāh, what He has decreed, and we have submitted to His command. And by Allāh, after the Messenger of Allāh ﷺ, the muslims will never come across anyone like you…"* And he mentioned the *hadīth*.[525]

We will mention it in its full length in another place, *in shā Allāh*.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

مَنْ يَقُولُ عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه فِي خِلَافَةِ أَبِي بَكْرٍ رضي الله عنه، غَيْرَ مَا ذَكَرْنَا مِنْ بَيْعَتِهِ لَهُ وَرِضَاهُ بِذَلِكَ، وَمَعُونَتِهِ لَهُ وَذِكْرِ فَضْلِهِ فَقَدِ افْتَرَى عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، وَنَحَلَهُ إِلَى مَا قَدْ بَرَّأَهُ اللَّهُ عَزَّ وَجَلَّ مِنْهُ مِنْ مَذَاهِبِ الرَّافِضَةِ الَّذِينَ قَدْ خَطِئَ بِهِمْ عَنْ سَبِيلِ الرَّشَادِ، **فَإِنْ قَالَ**: فَإِنَّهُ قَدْ رُوِيَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ لَمْ يُبَايِعْ أَبَا بَكْرٍ رضي الله عنه، إِلَّا بَعْدَ أَشْهُرٍ، ثُمَّ بَايَعَهُ **قِيلَ لَهُ**: إِنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه عِنْدَ مَنْ عَقَلَ عَنِ اللَّهِ عَزَّ وَجَلَّ أَعْلَى قَدْرًا، وَأَصْوَبَ رَأْيًا مِمَّا تَنْحَلُهُ إِلَيْهِ الرَّافِضَةُ، وَذَلِكَ أَنَّ الَّذِي يَنْحَلُ هَذَا إِلَى أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه عَلَيْهِ فِيهِ أَشْيَاءُ لَوْ عَقَلَ مَا يَقُولُ كَانَ سُكُوتُهُ أَوْلَى بِهِ مِنَ الِاحْتِجَاجِ بِهِ، بَلْ مَا يُعْرَفُ عَنْ عَلِيٍّ رضي الله عنه، غَيْرَ مَا تَقَدَّمَ ذِكْرُنَا لَهُ مِنَ الرِّضَا وَالتَّسْلِيمِ بِخِلَافَةِ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه، وَكَذَا أَهْلُ بَيْتِ رَسُولِ اللَّهِ ﷺ يَشْهَدُونَ لِأَبِي بَكْرٍ رضي الله عنه بِالْخِلَافَةِ وَالْفَضْلِ

Whoever says about ʼAli ibn Abī Tālib (*radiAllāhu ʻanhu*), regarding the *khilāfah* of Abū Bakr (*radiAllāhu ʻanhu*), other than what we have mentioned of his *bayʻah* (pledge of allegiance) to him and him being pleased with this, and his support for him, and him mentioning his virtue, then he has verily invented a lie against ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) and ascribed him to what Allāh ﷻ verily has declared him innocent of, from the *madhāhib* of the *Rāfidah* who were caused to err from the path of guidance.

Then if he says: *"It was verily narrated that ʻAlī ibn Abī Tālib (radiAllāhu ʻanhu) did not pledge allegiance to Abū Bakr (radiAllāhu ʻanhu), except after months. Then he pledged allegiance to him."*

It is said to him: Verily, ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*), for the one who understands from Allāh, has a higher degree and a more correct opinion, than what the *Rāfidah* has ascribed him to. And this is because that which this person ascribes to *Amīr Al-Muminīn* ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) contains things; if he understood what he is saying, then it would be more befitting for him to remain silent than to use it as an argument. Rather, nothing is known from ʻAlī (*radiAllāhu ʻanhu*) other than what we have previously mentioned of being pleased with and submitting to the *khilāfah* of Abū Bakr As-Siddīq (*radiAllāhu ʻanhu*). And likewise, the people of the household of the Messenger of Allāh ﷺ testify to the *khilāfah* and virtue of Abū Bakr (*radiAllāhu ʻanhu*).

[525] It will come in its full length in number (2037).

1363 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو خَيْثَمَةَ زُهَيْرُ بْنُ حَرْبٍ قَالَ: ثنا يَحْيَى بْنُ سُلَيْمٍ قَالَ: حَدَّثَنَا جَعْفَرُ بْنُ مُحَمَّدٍ، عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ الطَّيَّارِ رضي الله عنه قَالَ: وَلِيَنَا أَبُو بَكْرٍ رحمه الله «فَخَيْرُ خَلِيفَةٍ أَرْحَمُهُ بِنَا وَأَحْنَاهُ عَلَيْنَا»

1363. Abū Al-Qāsim ʻAbdullāh ibn Muhammad Al-Baghawi narrated to us and said: Abū Khaythamah Zuhayr ibn Harb narrated to us and said: Yahyā ibn Sulaym narrated to us and said: Ja'far ibn Muhammad narrated to us, from his father, from ʻAbdullāh ibn Ja'far At-Tayyār (*radiAllāhu ʻanhu*) who said: *"Abū Bakr (radiAllāhu ʻanhu) assumed authority over us, and he was the best khalīfah. He was the most merciful to us, and the most sympathetic towards us."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَإِنْ قَالَ قَائِلٌ: فَقَدْ قَالَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه :كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً، وَقَى اللَّهُ شَرَّهَا **قِيلَ لَهُ**: إِنْ كُنْتَ مِمَّنْ يَعْقِلُ فَاعْلَمْ أَنَّ هَذَا مَدْحٌ لِبَيْعَةِ أَبِي بَكْرٍ رضي الله عنه، وَلَيْسَ هُوَ ذَمًّا لَهَا يَا جَاهِلُ، فَإِنْ قَالَ: **كَيْفَ؟ قِيلَ لَهُ**: لَمَّا قُبِضَ النَّبِيُّ ﷺ، وَدُفِنَ اجْتَمَعَتِ الْأَنْصَارُ فِي سَقِيفَةِ بَنِي سَاعِدَةَ فَمَضَى إِلَيْهِمْ أَبُو بَكْرٍ وَمَعَهُ عُمَرُ رضي الله عنهما، وَخَشِيَ أَنْ يُحْدِثُوا شَيْئًا لَا يُسْتَدْرَكُ سَرِيعًا فَكَلَّمَهُمْ بِمَا يَحْسُنُ، وَيَجْمُلُ مِنَ الْكَلَامِ، وَوَعَظَهُمْ فَقَالَ مِنْهُمْ قَائِلٌ: مِنَّا أَمِيرٌ وَمِنْكُمْ أَمِيرٌ.

1364. Then if someone says: *"Verily, 'Umar ibn Al-Khattāb (radiAllāhu ʻanhu) said: 'The bay'ah of Abū Bakr was a sudden (unexpected) event. Allāh protected us from its evil.'"*

It is said to him: If you are from those who understand, then know, that this is praise for the *bay'ah* of Abū Bakr (*radiAllāhu ʻanhu*), and it is not criticism for it, O *jāhil*.

Then if he says: *"How?"*

It is said to him: When the Messenger of Allāh ﷺ was taken and he was buried, the *Ansār* met in the *saqīfah* (a shelter with a roof) of Banū Sā'idah. So Abū Bakr went to them, and along with him was 'Umar (*radiAllāhu ʻanhumā*). And he was afraid that they would do something that could not be set straight fast. So he addressed them with good and beautiful words and he admonished them. Then one of them said: *"A leader from us and a leader from you."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَلَوْ تَمَّ هَذَا لَكَانَ فِيهِ بَلَاءٌ عَظِيمٌ، وَاخْتَلَفَتِ الْكَلِمَةُ؛ لِأَنَّهُ لَا يَجُوزُ أَنْ يَكُونَا خَلِيفَتَيْنِ فِي وَقْتٍ وَاحِدٍ، فَقَامَ عُمَرُ رضي الله عنه بِتَوْفِيقِ اللَّهِ الْكَرِيمِ لَهُ فَقَالَ: لَأَنْ أُقَدَّمَ فَتُضْرَبَ عُنُقِي أَحَبُّ إِلَيَّ مِنْ أَنْ أَتَأَمَّرَ عَلَى قَوْمٍ فِيهِمْ أَبُو بَكْرٍ، ثُمَّ قَالَ لِأَبِي بَكْرٍ: مُدَّ يَدَكَ أُبَايِعْكَ، فَمَدَّ يَدَهُ فَبَايَعَهُ، فَعَلِمَتِ الْأَنْصَارُ وَجَمِيعُ الْمُهَاجِرِينَ أَنَّ الْحَقَّ فِيمَا فَعَلَهُ عُمَرُ فَبَايَعَهُ الْجَمِيعُ طَائِعِينَ غَيْرَ مُكْرَهِينَ لَمْ يَخْتَلِفُوا عَلَيْهِ، وَجَاءَ عَلِيُّ بْنُ أَبِي طَالِبٍ فَبَايَعَهُ، وَجَاءَ الزُّبَيْرُ فَبَايَعَهُ، وَجَاءَ بَنُو هَاشِمٍ فَبَايَعُوهُ، فَقُولُ عُمَرَ رضي الله

عنه :كَانَتْ بَيْعَةُ أَبِي بَكْرٍ فَلْتَةً يَعْنِي: افْتُلِتَتْ مِنْ أَنْ يَكُونَ لِلشَّيْطَانِ فِيهَا نَصِيبٌ، لَمْ يُسْفَكْ فِيهَا دَمٌ، وَلَمْ يَخْتَلِفْ عَلَيْهِ النَّاسُ، فَهَذَا مَدْحٌ لَهَا لَيْسَ بِذَمٍّ يَا مَنْ يَطْلُبُ الْفِتْنَةَ اعْقِلْ إِنْ كُنْتَ تَعْقِلُ.

And if this had occurred, then there would have been a great calamity in it, and the word (between the muslims) had differed. Because it is not allowed (nor possible) for there to be two *khalīfah* at the same time. So 'Umar (*radiAllāhu 'anhu*) got up – by the success granted to him from Allāh *Al-Karīm* – and said: *"That I am sent forward and I am beheaded is more beloved to me, than being put in authority over a people among whom Abū Bakr is."* Then he said to Abū Bakr: *"Put out your hand so I can pledge allegiance to you."* So he put out his hand and he pledged allegiance to him. So the *Ansār* and all of the *Muhājirūn* knew that the truth lied in what 'Umar did. Then they all voluntarily pledged allegiance to him, without being forced (or displeased). They did not disagree regarding him. And 'Alī ibn Abī Tālib came and pledged allegiance to him. And Az-Zubayr came and pledged allegiance to him. And Banū Hāshim came and pledged allegiance to him. So the statement of 'Umar (*radiAllāhu 'anhu*): *"The bay'ah of Abū Bakr was a sudden (unexpected) event."* This means: It was hastened so the *Shaytān* would not have any share in it. No blood was spilled due to it, and the people did not disagree in it. So this is a praise of it and not a criticism, O you who seek *fitnah*. Understand, if you can understand.

1365 – حَدَّثَنَا أَبُو الْفَضْلِ الْعَبَّاسُ بْنُ عَلِيِّ بْنِ الْعَبَّاسِ النَّسَائِيُّ قَالَ: حَدَّثَنَا مُشْرِفُ بْنُ سَعِيدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ دَاوُدَ أَبُو سَعِيدٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ يَزِيدَ الْوَاسِطِيُّ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ زِرٍّ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ: «كَانَ رُجُوعُ الْأَنْصَارِ يَوْمَ سَقِيفَةِ بَنِي سَاعِدَةَ بِكَلَامٍ قَالَهُ عُمَرُ رضي الله عنه :أَلَسْتُمْ تَعْلَمُونَ أَنَّ رَسُولَ اللَّهِ ﷺ قَدَّمَ أَبَا بَكْرٍ فَصَلَّى بِالنَّاسِ؟ قَالُوا: اللَّهُمَّ نَعَمْ قَالَ: فَأَيُّكُمْ تَطِيبُ نَفْسُهُ أَنْ يَتَقَدَّمَ أَبَا بَكْرٍ؟ قَالُوا: كُلُّنَا لَا تَطِيبُ نَفْسُهُ نَحْنُ نَسْتَغْفِرُ اللَّهَ عَزَّ وَجَلَّ»

1365. Abū Al-Fadl Al-'Abbās ibn 'Alī ibn Al-'Abbās An-Nasāī narrated to us and said: Mushrif ibn Sa'īd Al-Wāsitī narrated to us and said: Ahmad ibn Dāwūd Abū Sa'īd narrated to us and said: Muhammad ibn Yazīd ibn Al-Wāsitī narrated to us, from Ismā'īl ibn Abī Khālid, from Zirr, from 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) who said: The return of the *Ansār* (from seeking leadership) on the day in the *saqīfah* of Banū Sā'idah was due to some words that 'Umar (*radiAllāhu 'anhu*) said: *"Do you not know that the Messenger of Allāh ﷺ sent forward Abū Bakr so he led the people in the prayer?"*

They said: *"O Allāh, yes."*

He said: *"Then who of you are pleased with being put before Abū Bakr?"*

They said: *"None of us are pleased with this. We seek the forgiveness of Allāh ﷻ."*

1366 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَرَفَةَ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ مُحَمَّدُ بْنُ خَازِمٍ الضَّرِيرُ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ الْقُرَشِيِّ، عَنْ عَبْدِ اللَّهِ بْنِ أَبِي مُلَيْكَةَ، عَنْ عَائِشَةَ رضي الله عنها قَالَتْ: لَمَّا ثَقُلَ رَسُولُ اللَّهِ ﷺ قَالَ لِعَبْدِ الرَّحْمَنِ بْنِ أَبِي بَكْرٍ: «ائْتِنِي بِكَتِفٍ حَتَّى أَكْتُبَ لِأَبِي بَكْرٍ كِتَابًا لَا يُخْتَلَفُ عَلَيْهِ بَعْدِي» قَالَتْ: فَلَمَّا قَامَ عَبْدُ الرَّحْمَنِ قَالَ رَسُولُ اللَّهِ ﷺ: «**أَبَى اللَّهُ وَالْمُؤْمِنُونَ أَنْ يُخْتَلَفَ عَلَى أَبِي بَكْرٍ**»

1366. Abū ‘Abdillāh Muhammad ibn Makhlad Al-’Attār narrated to us and said: Al-Hasan ibn ‘Arafah narrated to us and said: Abū Mu’āwiyah Muhammad ibn Khazim Ad-Darīr narrated to us, from ‘Abdur-Rahmān ibn Abī Bakr Al-Qurashī, from ‘Abdullāh ibn Abī Mulaykah, from ‘Āishah (*radiAllāhu ‘anhā*) who said: When (the illness of) the Messenger of Allāh ﷺ became severe, he said to ‘Abdur-Rahmān ibn Abī Bakr: ***“Bring me a shoulder blade (i.e. of bone) so I can write a writing to Abū Bakr so no-one disagrees over him after me.”***

She said: Then when ‘Abdur-Rahmān got up, the Messenger of Allāh ﷺ said: ***“Allāh and the muminīn refuse that anyone disagrees over Abū Bakr.”***[526]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

كَانَ كَمَا قَالَ النَّبِيُّ ﷺ مَا اخْتَلَفَ عَلَى أَبِي بَكْرٍ رضي الله عنه بَلْ تَتَابَعَ الْمُهَاجِرُونَ وَالْأَنْصَارُ وَعَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، وَبَنُو هَاشِمٍ عَلَى بَيْعَتِهِ وَالْحَمْدُ لِلَّهِ عَلَى رَغْمِ أَنْفِ كُلِّ رَافِضِيٍّ مَقْمُوعٍ ذَلِيلٍ، قَدْ بَرَّأَ اللَّهُ عَزَّ وَجَلَّ عَلِيَّ بْنَ أَبِي طَالِبٍ أَمِيرَ الْمُؤْمِنِينَ رضي الله عنه عَنْ مَذْهَبِ السُّوءِ.

It occurred just as the Prophet ﷺ said. No-one disagreed over Abū Bakr (*radiAllāhu ‘anhu*). Rather, the *Muhājirūn*, the *Ansār*, ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) and Banū Hāshim (all) pledged allegiance to him in succession – and all praise is due to Allāh – to the humiliation of every lowly repressed *rāfidī*.

Allāh ﷻ verily declared *Amīr Al-Muminīn* ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) innocent of the evil *madhhab* (of the *Rāfidah*).

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[526] Narrated by Ahmad (24199).

And Ibn Abī Hātim – *rahimahullāh* – asked his father, in “‘Ilal Al-Hadīth” (2660) about this *hadīth*? So he said: *“Yusrah narrated this hadīth to us, from Nāfi’, from Ibn Abī Mulaykah, that the Prophet ﷺ (said this). Mursal. And this is closer (to being correct).”*

- And Muslim (2387) narrated from ‘Āishah (*radiAllāhu ‘anhā*) who said: The Messenger of Allāh ﷺ said to me during his illness: ***“Call for me Abū Bakr; your father and your brother (in Islām), so I can write a writing. Because I verily fear that someone will wish (for leadership) and someone will say: ‘I am more deserving.’ And Allāh and the muminīn refuses anyone but Abū Bakr.”***

- And in “Al-Bidāyah wan-Nihāyah” (14/386) *Imām* Ahmad said: Abū Bakr ibn ‘Ayyāsh narrated to us (and said): ‘Āsim narrated to us, from Zirr, from ‘Abdullāh ibn Mas’ūd (*radiAllāhu ‘anhu*) who said: *“Whatever the muslims consider to be good, then it is (also) good for Allāh. And whatever they consider to be evil, then it is (also) evil for Allāh. And all of the Sahābah verily considered (it to be good) to appoint Abū Bakr (radiAllāhu ‘anhu) as the khalīfah.”* Its *isnād* is *sahīh*.

114. Chapter: The mention of the *khilāfah* of *Amīr Al-Muminīn* 'Umar ibn Al-Khattāb, may Allāh be pleased with him and with all of the *Sahābah*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1367 – وَكَانَ أَحَقَّ النَّاسِ بِالْخِلَافَةِ بَعْدَ أَبِي بَكْرٍ رضي الله عنه عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه لِمَا جَعَلَ اللَّهُ الْكَرِيمُ فِيهِ مِنَ الْأَخْوَالِ الشَّرِيفَةِ الْكَرِيمَةِ **وَالدَّلِيلِ عَلَى ذَلِكَ** أَنَّهُ لَمَّا عَلِمَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه مَوْضِعَ عُمَرَ مِنَ الْإِسْلَامِ وَأَنَّ اللَّهَ عَزَّ وَجَلَّ أَعَزَّ بِهِ الْإِسْلَامَ وَعَلِمَ مَوْضِعَهُ مِنْ رَسُولِ اللَّهِ ﷺ، عَلِمَ قَدْرَ مَا خَصَّهُ اللَّهُ الْكَرِيمُ بِهِ مِنَ الْفَضَائِلِ فَنَاصَحَ أَبُو بَكْرٍ رَبَّهُ عَزَّ وَجَلَّ فِي أُمَّةِ مُحَمَّدٍ ﷺ، فَاسْتَخْلَفَ عَلَيْهِمْ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه، وَعَلِمَ أَنَّ اللَّهَ مُسَائِلُهُ عَنْ ذَلِكَ فَمَا أَلِيَ جُهْدًا فِي النَّصِيحَةِ لِلْمُسْلِمِينَ، وَلَقَدْ عَارَضَ رَجُلٌ مِنَ الْمُهَاجِرِينَ لِأَبِي بَكْرٍ رضي الله عنه، فَقَالَ لَهُ: أُذَكِّرُكَ اللَّهَ عَزَّ وَجَلَّ وَالْيَوْمَ الْآخِرَ فَإِنَّكَ قَدِ اسْتَخْلَفْتَ عَلَى النَّاسِ رَجُلًا فَظًّا غَلِيظًا، وَإِنَّ اللَّهَ عَزَّ وَجَلَّ سَائِلُكَ، فَقَالَ أَبُو بَكْرٍ: أَجْلِسُونِي، فَأَجْلَسُوهُ فَقَالَ: أَتُفَرِّقُونِي إِلَّا بِاللَّهِ؟ فَإِنِّي أَقُولُ لَهُ تبارك وتعالى إِذَا لَقِيتُهُ: اسْتَخْلَفْتُ عَلَيْهِمْ خَيْرَ أَهْلِكَ .

1367. And the most deserving (and worthy) of the *khilāfah* after Abū Bakr (*radiAllāhu 'anhu*) was 'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*), due to what Allāh *Al-Karīm* had installed in him of noble and honourable characteristics.

*** And the evidence for this is:**

That when Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) came to know the status of 'Umar in Islām, and that Allāh ﷻ strengthened Islām by him, and he came to know his status with the Messenger of Allāh ﷺ, and he came to know the extent of what Allāh *Al-Karīm* singled him out in of virtues, then Abū Bakr was sincere to his Lord ﷻ regarding the *ummah* of Muhammad ﷺ, and he appointed 'Umar ibn Al-Khattāb as the *khalīfah* after him. And he knew that Allāh would ask him (and hold him to account) regarding this, so he spared no effort in his sincerity (and well-wishing) for the muslims.

And a man from the *Muhājirūn* verily opposed Abū Bakr (*radiAllāhu 'anhu*) and he said to him: *"I remind you of Allāh ﷻ and the Last Day. For you are verily appointing a man who is strict and severe as the khalīfah over the people. And Allāh ﷻ will verily ask you about this."*

Then Abū Bakr said: *"Sit me up."*

So they sat him up. Then he said: *"Are you trying to frighten me with something other than Allāh? For I will verily say to Him – tabāraka wa ta'ālā – when I meet Him: I appointed the best of Your people as a khalīfah over them."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَصَدَقَ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه وَكَيْفَ لَا يَكُونُ عُمَرُ رضي الله عنه عِنْدَهُ كَذَلِكَ وَالنَّبِيُّ ﷺ قَالَ: «لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ» وَقَالَ النَّبِيُّ ﷺ: «اقْتَدُوا بِاللَّذَيْنِ مِنْ بَعْدِي: أَبِي بَكْرٍ وَعُمَرَ» وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ: مَا كُنَّا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ وَقَالَ أَيْضًا عَلِيٌّ رضي الله عنه :إِنَّ عُمَرَ عَبْدٌ نَاصَحَ اللَّهَ عَزَّ وَجَلَّ فَنَصَحَهُ، وَزَوَّجَ عَلِيُّ بْنُ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ ابْنَتَهُ أُمَّ كُلْثُومٍ بِعُمَرَ رضي الله عنه، وَقُتِلَ عُمَرُ رضي الله عنه وَهِيَ عِنْدَهُ وَقَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه :سَبَقَ رَسُولُ اللَّهِ ﷺ، وَثَنَّى أَبُو بَكْرٍ رضي الله عنه، وَثَلَّثَ عُمَرُ رضي الله عنه يَعْنِي سَبَقَ رَسُولُ اللَّهِ ﷺ بِالْفَضْلِ، وَثَنَّى أَبُو بَكْرٍ بَعْدَهُ بِالْفَضْلِ، وَثَلَّثَ عُمَرُ بَعْدَهُمَا بِالْفَضْلِ وَقَالَ ابْنُ مَسْعُودٍ رحمه الله" :لَمَّا أَسْلَمَ عُمَرُ رضي الله عنه قَالَ الْمُشْرِكُونَ: انْتَصَفَ الْقَوْمُ مِنَّا كَانَ إِسْلَامُ عُمَرَ عِزًّا، وَكَانَتْ هِجْرَتُهُ نَصْرًا، وَكَانَتْ خِلَافَتُهُ رَحْمَةً، وَاللَّهِ مَا اسْتَطَعْنَا أَنْ نُصَلِّيَ ظَاهِرِينَ حَتَّى أَسْلَمَ عُمَرُ، وَإِنِّي لَأَحْسَبُ أَنَّ بَيْنَ عَيْنَيْ عُمَرَ رحمه الله مَلَكًا يُسَدِّدُهُ فَإِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّ هَلًا بِعُمَرَ. وَقَالَ ابْنُ عَبَّاسٍ: «لَمَّا أَسْلَمَ عُمَرُ رضي الله عنه قَالَ الْمُشْرِكُونَ: انْتَصَفَ الْقَوْمُ مِنَّا»، وَقَالَ ابْنُ عَبَّاسٍ: "لَمَّا أَسْلَمَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه نَزَلَ جِبْرِيلُ عَلَى النَّبِيِّ ﷺ، فَقَالَ: يَا مُحَمَّدُ لَقَدِ اسْتَبْشَرَ أَهْلُ السَّمَاءِ الْيَوْمَ بِإِسْلَامِ عُمَرَ،

And Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*) spoke the truth. And how would ‘Umar (*radiAllāhu ‘anhu*) be as such for him, when the Prophet ﷺ said: ***“If there had been any prophet after me, then it would have been ‘Umar ibn Al-Khattāb.”***

And the Prophet ﷺ said: ***“Follow the two after me; Abū Bakr and ‘Umar.”***

And ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) said: *“We would not consider it far away (and strange) that the tranquillity would speak upon the tongue of ‘Umar.”*

And ‘Alī (*radiAllāhu ‘anhu*) also said: *“Verily, ‘Umar is a slave who was sincere to Allāh ﷻ so He was (also) sincere to him.”*

And ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) married his daughter Umm Kulthūm to ‘Umar (*radiAllāhu ‘anhu*), and ‘Umar (*radiAllāhu ‘anhu*) was killed while she was with him.

And ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) said: *“The Messenger of Allāh ﷺ came first. And Abū Bakr (radiAllāhu ‘anhu) was the second. And ‘Umar was the third.”*

Meaning: The Messenger of Allāh ﷺ was the first (and best) in virtue. And Abū Bakr was the second after him in virtue. And ‘Umar was the third in virtue after the two.

And Ibn Mas’ūd (*radiAllāhu ‘anhu*) said: *“When ‘Umar (radiAllāhu ‘anhu) became a muslim, the mushrikūn said: ‘The people have retaliated against us.’ The Islām of ‘Umar was an honour. His migration was a victory. His khilāfah was a mercy. By Allāh, we were not able to pray in the apparent before ‘Umar became a muslim, and I verily believe that there is an angel between the eyes of ‘Umar (radiAllāhu ‘anhu) who makes him firm. So when the righteous people are mentioned, then mention (and pay your respect) to ‘Umar.”*

And Ibn ʻAbbās (*radiAllāhu ʻanhumā*) said: *"When ʻUmar (radiAllāhu ʻanhu) became a muslim, the mushrikūn said: 'The people have retaliated against us.'"*

And Ibn ʻAbbās said: *"When ʻUmar ibn Al-Khattāb (radiAllāhu ʻanhu) became a muslim, Jibrīl came down to the Prophet ﷺ and said: 'O Muhammad, the inhabitants in heaven are rejoicing today due to the Islām of ʻUmar.'"*

وَقَالَ النَّبِيُّ ﷺ: «**اللَّهُمَّ أَعِزَّ الْإِسْلَامَ بِأَحَبِّ الرَّجُلَيْنِ إِلَيْكَ إِمَّا بِعُمَرَ بْنِ الْخَطَّابِ، وَإِمَّا بِأَبِي جَهْلِ بْنِ هِشَامٍ**» فَسَبَقَتِ الدَّعْوَةُ فِي عُمَرَ لِأَنَّ اللَّهَ عَزَّ وَجَلَّ كَانَ يُحِبُّهُ وَقَالَ النَّبِيُّ ﷺ: «**إِنَّ اللَّهَ عَزَّ وَجَلَّ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَقَلْبِهِ**» وَقَالَ ﷺ: «**قَدْ كَانَ يَكُونُ فِي الْأُمَمِ مُحَدِّثُونَ فَإِنْ يَكُنْ فِي أُمَّتِي أَحَدٌ فَعُمَرُ بْنُ الْخَطَّابِ**» وَرُوِيَ عَنْ أَنَسِ بْنِ مَالِكٍ أَنَّ جِبْرِيلَ عليه السلام أَتَى النَّبِيَّ ﷺ فَقَالَ: «**أَقْرِئْ عُمَرَ السَّلَامَ، وَأَخْبِرْهُ أَنَّ غَضَبَهُ عِزٌّ، وَرِضَاهُ عَدْلٌ**»

And the Prophet ﷺ said: ***"O Allāh, strengthen Islām with the most beloved of the two men to You. Either with 'Umar ibn Al-Khattāb, or with Abū Jahl ibn Hishām."*** Then the invocation was fulfilled with (the Islām of) ʻUmar, because Allāh ﷻ loved him.

And the Prophet ﷺ said: ***"Allāh ﷻ verily placed the truth upon the tongue of 'Umar and in his heart."***

And he ﷺ said: ***"In the nations there might be people who are (divinely) inspired. And if there is anyone in my ummah, then it is 'Umar ibn Al-Khattāb."***

And it was narrated from Anas ibn Mālik (*radiAllāhu ʻanhu*) that Jibrīl (*ʻalayhis-salām*) came to the Prophet ﷺ and said: ***"Greet 'Umar with salām, and inform him that his anger is strength (and honour), and his pleasure is justice."***[527]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه مِنَ الْفَضَائِلِ مَا يَكْثُرُ ذِكْرُهَا، وَسَنَذْكُرُهَا فِي غَيْرِ هَذَا الْمَوْضِعِ ثُمَّ قَالَ عَلِيٌّ رضي الله عنه وَقَدْ خَطَبَ النَّاسَ بِالْكُوفَةِ فِي خِلَافَتِهِ رضي الله عنه عَلَى مِنْبَرِ الْكُوفَةِ لَمْ يُكْرِهْهُ أَحَدٌ عَلَى قَوْلِهِ، وَلَمْ تَأْخُذْهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ فَقَالَ: «إِنَّ خَيْرَ هَذِهِ الْأُمَّةِ بَعْدَ نَبِيِّهَا أَبُو بَكْرٍ، ثُمَّ عُمَرَ» وَرَوَى هَذَا عَنْهُ جَمِيعُ أَصْحَابِ عَلِيٍّ رضي الله عنه، مِمَّنْ مِثْلُهُمْ يَصْدُقُ عَلَى عَلِيٍّ رضي الله عنه وَرَوَى عَنْهُ ابْنُهُ مُحَمَّدُ ابْنُ الْحَنَفِيَّةِ رضي الله عنه، فَبِهَذِهِ الْأَحْوَالِ الشَّرِيفَةِ وَغَيْرِهَا اسْتَخْلَفَهُ أَبُو بَكْرٍ رضي الله عنه، وَرَضِيَ بِهِ جَمِيعُ الصَّحَابَةِ وَمَنْ بَعْدَهُمْ مِنَ التَّابِعِينَ، وَجَمِيعُ الْمُؤْمِنِينَ إِلَى أَنْ تَقُومَ السَّاعَةُ، فَالْحَمْدُ لِلَّهِ عَلَى ذَلِكَ.

And ʻUmar ibn Al-Khattāb (*radiAllāhu ʼanhu*) has so many virtues which would take long to mention. And we will mention them in another place than this.

Then the statement of ʻAlī (*radiAllāhu ʻanhu*) when he addressed the people in *Kūfah* during his *khilāfah* (*radiAllāhu ʻanhu*), upon the pulpit in *Kūfah*, and no-one

[527] The author – *rahimahullāh* – will mention these narrations with their chains of narration in the chapters regarding the virtues of ʻUmar (*radiAllāhu ʻanhu*). And their *takhrīj* will come over there.

rejected his statement. And for Allāh, he did not fear the blame of the blamer. So he said: *"Verily, the best of this ummah after its Prophet is Abū Bakr. And then 'Umar."*

All of the companions of 'Alī (*radiAllāhu 'anhu*) narrated this from him, from the likes of those who speak the truth about 'Alī (*radiAllāhu 'anhu*).

And his son, Muhammad ibn Al-Hanafiyyah (*radiAllāhu 'anhu*), narrated (this) from him.

So due to these honourable characteristics, and others than these, Abū Bakr (*radiAllāhu 'anhu*) appointed him as the *khalīfah*, and all of the *Sahābah*, and those who came after them from the *Tābi'ūn*, were pleased with him. And (so is) all of the *muminūn*, until the Hour is established. So all praise is due to Allāh for this.

1368 – أَنْبَأَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ يُونُسَ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ وَهُوَ ابْنُ أَبِي سَلَمَةَ قَالَ: حَدَّثَنِي زَيْدُ بْنُ أَسْلَمَ، عَنْ أَبِيهِ، فِيمَا أَعْلَمُ قَالَ: كَتَبَ عُثْمَانُ بْنُ عَفَّانَ رضي الله عنه وَصِيَّةَ أَبِي بَكْرٍ الصِّدِّيقِ رضي الله عنه هَذِهِ إِلَى الْخَلِيفَةِ مِنْ بَعْدِهِ قَالَ: حَتَّى إِذَا لَمْ يَبْقَ إِلَّا أَنْ يُسَمِّيَ الرَّجُلَ أَخَذَتْ أَبَا بَكْرٍ غَشْيَةٌ قَالَ: وَفَرِقَ عُثْمَانُ أَنْ يَمُوتَ وَلَمْ يُسَمِّ أَحَدًا، وَعَرَفَ أَنَّهُ لَا يَعْدُو عُمَرَ بْنَ الْخَطَّابِ، فَكَتَبَ فِي الصَّحِيفَةِ عُمَرَ بْنَ الْخَطَّابِ، ثُمَّ طَوَاهَا فَأَفَاقَ أَبُو بَكْرٍ وَقَدْ عَلِمَ أَنَّهُ لَمْ يُسَمِّ أَحَدًا قَالَ: فَرَغْتُ قَالَ: نَعَمْ قَالَ: مَنْ سَمَّيْتَ؟ قَالَ: عُمَرُ بْنُ الْخَطَّابِ قَالَ: رَحِمَكَ اللَّهُ وَجَزَاكَ خَيْرًا فَوَاللَّهِ لَوْ تَوَلَّيْتَهَا لَرَأَيْتُكَ لَهَا أَهْلًا"

1368. Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī informed us and said: Ahmad ibn 'Abdillāh ibn Yūnus narrated to us and said: 'Abdul-'Azīz – and he is Ibn Abī Salamah – narrated to us and said: Zayd ibn Aslam narrated to me, from his father – according to what I know – who said: 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*) wrote the will of Abū Bakr As-Siddīq (*radiAllāhu 'anhu*) to the *khalīfah* after him. He said: Until when nothing remained, except mentioning the name of the man, Abū Bakr became unconscious. He said: And 'Uthmān feared that he would die without naming anyone, and he knew that he would not surpass 'Umar ibn Al-Khattāb. So he wrote in the scroll: 'Umar ibn Al-Khattāb. Then he folded it. Then Abū Bakr woke up, and he knew that he had not named anyone. He (i.e. Abū Bakr) said: *"Are you finished?"*

He said: *"Yes."*

He said: *"Whom did you name?"*

He said: *"'Umar ibn Al-Khattāb."*

He said: *"May Allāh have mercy upon you and reward you with good. For by Allāh, if you had undertaken it, then I would verily have considered you worthy of it."*

1369 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عَمْرُو بْنُ عُثْمَانَ الْحِمْصِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ شُعَيْبٍ، عَنْ أَبِيهِ، عَنِ الزُّهْرِيِّ قَالَ: حَدَّثَنِي الْقَاسِمُ بْنُ مُحَمَّدٍ أَنَّ أَسْمَاءَ بِنْتَ عُمَيْسٍ، أَخْبَرَتْهُ أَنَّ رَجُلًا مِنَ الْمُهَاجِرِينَ دَخَلَ عَلَى أَبِي بَكْرٍ رضي الله عنه، حِينَ اشْتَدَّ وَجَعُهُ الَّذِي تُوُفِّيَ فِيهِ، فَقَالَ: قَدِ اسْتَخْلَفَ عَلَى النَّاسِ رَجُلًا فَظًّا غَلِيظًا، فَقَالَ أَبُو بَكْرٍ: «أَتُفَرِّقُونِي بِاللَّهِ عَزَّ وَجَلَّ؟ فَإِنِّي أَقُولُ لِلَّهِ تَعَالَى: اسْتَخْلَفْتُ عَلَيْهِمْ خَيْرَ أَهْلِكَ»

1369. Al-Firyābī narrated to us and said: ‘Amr ibn ‘Uthmān Al-Himsī narrated to us and said: Bishr ibn Shu’ayb narrated to us, from his father who said: Al-Qāsim ibn Muhammad narrated to me that Asmā bint ‘Umays informed him, that a man from the *Muhājirūn* entered upon Abū Bakr (*radiAllāhu ‘anhu*), when the pain during which he died worsened. Then he said: *“You have verily appointed a man who is strict and severe as the khalīfah over the people.”*

Then Abū Bakr said: *“Are you trying to frighten me with Allāh ﷻ? For I will verily say to Allāh the Exalted: I verily appointed the best of Your people as a khalīfah over them.”*

1370 – أَنْبَأَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ صَالِحِ بْنِ ذَرِيحٍ الْعُكْبَرِيُّ قَالَ: حَدَّثَنَا هَنَّادُ بْنُ السَّرِيِّ قَالَ: حَدَّثَنَا عَبْدَةُ يَعْنِي: ابْنَ سُلَيْمَانَ، عَنْ إِسْمَاعِيلَ بْنِ أَبِي خَالِدٍ، عَنْ زُبَيْدٍ الْيَامِيِّ قَالَ: لَمَّا حَضَرَتْ أَبَا بَكْرٍ الصِّدِّيقَ رضي الله عنه الْوَفَاةُ بَعَثَ إِلَى عُمَرَ رضي الله عنه لِيَسْتَخْلِفَهُ، فَكَانَ مِمَّا قَالَ لَهُ: «إِنِّي مُوصِيكَ بِوَصِيَّةٍ إِنْ حَفِظْتَهَا إِنَّ لِلَّهِ عَزَّ وَجَلَّ حَقًّا عَلَيْكَ فِي اللَّيْلِ لَا يَقْبَلُهُ فِي النَّهَارِ، وَحَقًّا فِي النَّهَارِ لَا يَقْبَلُهُ فِي اللَّيْلِ، وَإِنَّهُ لَا يَقْبَلُ نَافِلَةً حَتَّى تُؤَدَّى الْفَرِيضَةُ، وَإِنَّمَا ثَقُلَتْ مَوَازِينُ مَنْ ثَقُلَتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْحَقَّ فِي الدُّنْيَا، وَثُقْلُهُ عَلَيْهِمْ وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ إِلَّا الْحَقُّ أَنْ يَكُونَ ثَقِيلًا، وَإِنَّمَا خَفَّتْ مَوَازِينُ مَنْ خَفَّتْ مَوَازِينُهُ يَوْمَ الْقِيَامَةِ بِاتِّبَاعِهِمُ الْبَاطِلَ، وَخِفَّتُهُ عَلَيْهِمْ وَحَقٌّ لِمِيزَانٍ لَا يُوضَعُ فِيهِ إِلَّا الْبَاطِلُ أَنْ يَكُونَ خَفِيفًا» ثُمَّ قَالَ فِي آخِرِ وَصِيَّتِهِ: «فَإِنْ حَفِظْتَ قَوْلِي هَذَا لَمْ يَكُنْ غَائِبٌ أَحَبَّ إِلَيْكَ مِنَ الْمَوْتِ، وَلَابُدَّ لَكَ مِنْهُ، وَإِنْ ضَيَّعْتَ قَوْلِي لَمْ يَكُنْ غَائِبٌ أَبْغَضَ إِلَيْكَ مِنَ الْمَوْتِ، وَلَابُدَّ لَكَ مِنْهُ وَلَنْ تُعْجِزَهُ»

1370. Abū Ja’far Muhammad ibn Sālih ibn Dharīh Al-‘Ukbarī informed us and said: Hannād ibn As-Sarrī narrated to us and said: ‘Abdah (i.e. ibn Sulaymān) narrated to us, from Ismā’īl ibn Abī Khālid, from Zubayd Al-Iyāmī who said: When death came to Abū Bakr As-Siddīq (*radiAllāhu ‘anhu*), he sent for ‘Umar (*radiAllāhu ‘anhu*) to appoint him as the *khalīfah*. And among that which he said to him was: *“I am instructing you to a will; if you preserve it, (then) Allāh ﷻ verily has a right over you during the night, which He does not accept during the day. And (He has) a right over you during the day, which He does not accept during the night. And He verily does not accept the voluntary (and additional) deeds before you perform the obligatory deeds. And those whose scales will be heavy on the Day of Resurrection, their scales will be heavy due to their following of the truth and its heaviness upon them. And it is incumbent upon a scale, where nothing but the truth has been placed upon it, to be heavy. And those who scales will be light on the Day of Resurrection, their scales will be light due to their following of the falsehood and its lightness upon them. And it is incumbent upon a scale, where nothing but falsehood has been placed upon it, to be light.”*

Then he said in the last part of his will: *"If you preserve my words, then nothing absent will be more beloved to you than death. And it is a must for you (to die). And if you waste my words, then nothing absent will be more hated to you than death. And it is a must for you, and you will not be able to escape it."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

لَقَدْ حَفِظَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه، وَصِيَّةَ اللَّهِ وَوَصِيَّةَ رَسُولِهِ ﷺ، وَوَصِيَّةَ خَلِيفَةِ رَسُولِ اللَّهِ فِي نَفْسِهِ وَفِي رَعِيَّتِهِ بِالْحَقِّ الَّذِي أُمِرَ حَتَّى خَرَجَ مِنَ الدُّنْيَا زَاهِدًا فِيهَا وَرَاغِبًا فِي الْآخِرَةِ، لَمْ تَأْخُذْهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ لَا يَشُكُّ فِي هَذَا مُؤْمِنٌ ذَاقَ حَلَاوَةَ الْإِيمَانِ

'Umar ibn Al-Khattāb (*radiAllāhu 'anhu*) verily preserved the *wasiyyah* (will, instruction, command) of Allāh, the *wasiyyah* of the Messenger of Allāh ﷺ and the *wasiyyah* of the *khalīfah* of the Messenger of Allāh, regarding himself and regarding his subjects, with the truth to which he was commanded, until he left this *dunyā* while abstaining from it and longing for the *ākhirah*. He did not fear the blame of the blamer. No *mumin* who has tested the sweetness of *īmān* doubts this.

1371 – حَدَّثَنَا أَبُو بَكْرٍ جَعْفَرُ بْنُ مُحَمَّدٍ الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ نُمَيْرٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ أَبُو عَبْدِ الرَّحْمَنِ الْمُقْرِئُ قَالَ: حَدَّثَنَا حَيْوَةُ بْنُ شُرَيْحٍ، عَنْ بَكْرِ بْنِ عَمْرٍو، وَعَنْ مِشْرَحِ بْنِ هَاعَانَ قَالَ: سَمِعْتُ عُقْبَةَ بْنَ عَامِرٍ يَقُولُ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَوْ كَانَ بَعْدِي نَبِيٌّ لَكَانَ عُمَرُ بْنُ الْخَطَّابِ**»

1371. Abū Bakr Ja'far ibn Muhammad Al-Firyābī narrated to us and said: Muhammad ibn 'Abdillāh ibn Numayr narrated to us and said: 'Abdullāh ibn Yazīd Abū 'Abdir-Rahmān Al-Muqri narrated to us and said: Haywah ibn Shurayh narrated to us, from Bakr ibn 'Amr, from Mishrah ibn Hā'ān who said: I heard 'Uqbah ibn 'Āmir (*radiAllāhu 'anhu*) say: The Messenger of Allāh ﷺ said: ***"If there had been a prophet after me, then it would verily have been 'Umar ibn Al-Khattāb."***[528]

[528] Narrated by Ahmad (17405) and At-Tirmidhī (3686) who said: *"This hadīth is hasan gharīb. We only know it from Mishrah ibn Hā'ān."*
- And in "Al-Muntakhab Al-'Ilal lil-Khallāl" (106) Ibrāhīm ibn Al-Hārith said: Abū 'Abdillāh – Ahmad ibn Hanbal – was asked about the *hadīth* of 'Uqbah ibn ['Āmir] (*radiAllāhu 'anhu*): ***"If there had been a prophet after me, then it would have been 'Umar?"*** So he said: *"Delete it. Because, for me it is munkar (rejected)."*

1372 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي السَّرِيِّ الْعَسْقَلَانِيُّ قَالَ: حَدَّثَنَا بِشْرُ بْنُ بَكْرٍ قَالَ: حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي مَرْيَمَ، عَنْ حَبِيبِ بْنِ عُبَيْدٍ، عَنْ غُضَيْفِ بْنِ الْحَارِثِ، عَنْ بِلَالٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**جُعِلَ الْحَقُّ عَلَى قَلْبِ عُمَرَ وَلِسَانِهِ**»

1372. And Al-Firyābī narrated to us and said: Muhammad ibn Abī As-Sirrī Al-'Asqalānī narrated to us and said: Bishr ibn Bakr narrated to us and said: Abū Bakr ibn Abī Maryam narrated to us, from Habīb ibn 'Ubyad, from Ghudayf ibn Al-Hārith, from Bilāl (*radiAllāhu 'anhu*) who said: The Messenger of Allāh ﷺ said: ***"The truth was verily placed in the heart of 'Umar and upon his tongue."***[529]

1373 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مَحْمُودُ بْنُ غَيْلَانَ الْمَرْوَزِيُّ قَالَ: قَالَ أَنْبَأَنَا عَبْدُ الرَّزَّاقِ، قَالَ أَنْبَأَنَا مَعْمَرٌ، عَنْ عَاصِمٍ، عَنْ زِرٍّ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: «مَا كُنَّا نُبْعِدُ أَنَّ السَّكِينَةَ تَنْطِقُ عَلَى لِسَانِ عُمَرَ رضي الله عنه»

1373. And Al-Firyābī narrated to us and said: Mahmūd ibn Ghaylān Al-Marwazī narrated to us and said: 'Abdur-Razzāq narrated to us and said: Ma'mar narrated to, from 'Āsim, from Zirr, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said: *"We would not consider it far away (and strange) that the tranquillity would speak upon the tongue of 'Umar (radiAllāhu 'anhu)."*

1374 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ إِسْحَاقَ السَّالَحِينِيُّ قَالَ: حَدَّثَنَا سَلَمَةُ بْنُ الْأَسْوَدِ قَالَ: أَخْبَرَنِي أَبُو عَبْدِ الرَّحْمَنِ قَالَ: دَخَلَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه عَلَى عُمَرَ رضي الله عنه وَقَدْ سُجِّيَ بِثَوْبِهِ فَقَالَ: "مَا أَحَدٌ أَحَبَّ إِلَيَّ أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ بِصَحِيفَتِهِ مِنْ هَذَا الْمُسَجَّى بَيْنَكُمْ ثُمَّ قَالَ: رَحِمَكَ اللَّهُ ابْنَ الْخَطَّابِ إِنْ كُنْتَ بِذَاتِ اللَّهِ لَعَلِيمًا، وَإِنْ كَانَ اللَّهُ فِي صَدْرِكَ لَعَظِيمًا، وَإِنْ كُنْتَ لَتَخْشَى اللَّهَ فِي النَّاسِ، وَلَا تَخْشَى النَّاسَ فِي اللَّهِ عَزَّ وَجَلَّ، كُنْتَ جَوَادًا بِالْحَقِّ، بَخِيلًا بِالْبَاطِلِ، خَمِيصًا مِنَ الدُّنْيَا، بَطِينًا مِنَ الْآخِرَةِ، لَمْ تَكُنْ عَيَّابًا، وَلَا مَدَّاحًا

1374. And Abū Bakr 'Abdullāh ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: Yahyā ibn Ishāq As-Sālihīnī narrated to us and said: Salamah ibn Al-Aswad narrated to us and said: Abū 'Abdir-Rahmān informed me and said: 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) entered upon 'Umar (*radiAllāhu 'anhu*), and he had been shrouded in his garment. Then he said: *"There is no-one where it would be more beloved to me to meet Allāh ﷻ with his scroll of deeds, than this shrouded man among you."*

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[529] Narrated by Ibn Abī 'Āsim in "As-Sunnah" (1283), At-Tabarānī in "Al-Kabīr" (1/338-339) and Al-Qatī'ī in "Zawāid Al-Fadāil" (520). And in its *isnād* is Ibn Abī Maryam, and he is weak.
And it was narrated by Ahmad (5697) and At-Tirmidhī (3682) from the *hadīth* of Ibn 'Umar (*radiAllāhu 'anhumā*), and he (i.e. At-Tirmidhī) said: *"This hadīth is hasan sahīh gharīb from this way."*

Then he said: *"May Allāh have mercy upon you, son of Al-Khattāb. To the Dhāt of Allāh you were verily a scholar. And in your heart, Allāh was verily Mighty (and Great). And you used to fear Allāh regarding the people, but you would not fear the people with regards to Allāh ﷻ. You were generous with the truth, and stingy with the falsehood. Hungry from dunyā, and full from ākhirah. You were not a seeker of faults, nor one to praise excessively."*[530]

1375 – وَحَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ رِزْقِ اللَّهِ الْكَلْوَذَانِيُّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ هَارُونَ قَالَ: قَالَ: أَخْبَرَنَا الْمَسْعُودِيُّ عَنِ الْقَاسِمِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ رحمه الله قَالَ: "كَانَ إِسْلَامُ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه عِزًّا، وَكَانَتْ هِجْرَتُهُ نَصْرًا، وَكَانَتْ خِلَافَتُهُ رَحْمَةً، وَاللَّهِ مَا اسْتَطَعْنَا أَنْ نُصَلِّيَ ظَاهِرِينَ حَتَّى أَسْلَمَ عُمَرُ، وَإِنِّي لَأَحْسَبُ أَنَّ بَيْنَ عَيْنَيْ عُمَرَ مَلَكًا يُسَدِّدُهُ، فَإِذَا ذُكِرَ الصَّالِحُونَ فَحَيَّ هَلًا بِعُمَرَ.

1375. And Abū Bakr ʻAbdullāh ibn Muhammad ibn ʻAbdil-Hamīd Al-Wāsitī narrated to us and said: Muhammad ibn Rizqillāh Al-Kalwadhānī narrated to us and said: Yazīd ibn Hārūn narrated to us and said: Al-Mas'ūdī narrated to us, from Al-Qāsim ibn ʻAbdur-Rahmān, from ʻAbdullāh ibn Mas'ūd – *rahimahullāh* – who said: *"The Islām of ʻUmar (radiAllāhu ʻanhu) was an honour. His migration was a victory. His khilāfah was a mercy. By Allāh, we were not able to pray in the apparent before ʻUmar became a muslim, and I verily believe that there is an angel between the eyes of ʻUmar who makes him firm. So when the righteous people are mentioned, then mention (and pay your respect) to ʻUmar."*

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلِعُمَرَ بْنِ الْخَطَّابِ رضي الله عنه مِنَ الْفَضَائِلِ عِنْدَ اللَّهِ وَعِنْدَ رَسُولِهِ وَعِنْدَ جَمِيعِ الصَّحَابَةِ، رضي الله عنهم مَا سَنَذْكُرُهُ فِي مَوْضِعِهِ إِنْ شَاءَ اللَّهُ.

And ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) has virtues with Allāh, with His Messenger, and with all of the *Sahābah* (*radiAllāhu ʻanhum*), which we will mention in its place, *in shā Allāh*.

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[530] Al-Bukhārī (3685) narrated from Ibn ʻAbbās (*radiAllāhu ʻanhumā*) who said: ʻUmar (*radiAllāhu ʻanhu*) was placed upon his bed and the people shrouded him. They were invoking and praying (for him) before he was taken away. And I was among them. Then suddenly a man grabbed my shoulder, and it was ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*). He invoked for mercy for ʻUmar (*radiAllāhu ʻanhu*) and said: *"You have not left anyone behind, where it would be more beloved to me to meet Allāh with the likes of his deeds than you. And by Allāh, I verily thought that Allāh would place you with your two companions, and I remember that I often used to hear the Prophet ﷺ say:* ***'I, and Abū Bakr and ʻUmar, went. And I, and Abū Bakr and ʻUmar, entered. And I, and Abū Bakr and ʻUmar, exited.'***"

115. Chapter: The mention of the *khilāfah* of *Amīr Al-Muminīn* 'Uthmān ibn 'Affān, may Allāh be pleased with him and with all of the *Sahābah*[531]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1376 – لَمَّا طُعِنَ عُمَرُ رضي الله عنه، وَتَيَقَّنَ أَنَّهُ الْمَوْتُ كَانَ مِنْ حُسْنِ تَوْفِيقِ اللَّهِ الْكَرِيمِ لَهُ، وَنَصِيحَتِهِ لِلَّهِ عَزَّ وَجَلَّ فِي رَعِيَّتِهِ، وَحُسْنِ النَّظَرِ لَهُمْ حَيًّا وَمَيِّتًا، أَنَّهُ جَعَلَ الْأَمْرَ بَعْدَهُ شُورَى بَيْنَ جَمَاعَةٍ مِنَ الصَّحَابَةِ الَّذِينَ قُبِضَ النَّبِيُّ ﷺ وَهُوَ عَنْهُمْ رَاضٍ، وَقَدْ شَهِدَ لَهُمْ بِالْجَنَّةِ، وَأَخْرَجَ وَلَدَهُ مِنَ الْخِلَافَةِ وَمِنَ الْمَشُورَةِ، وَقَالَ لَهُمْ: «مَنِ اخْتَرْتُمْ مِنْكُمْ أَنْ يَكُونَ خَلِيفَةً فَهُوَ خَلِيفَةٌ» وَهُمْ سِتَّةٌ عُثْمَانُ، وَعَلِيٌّ، وَطَلْحَةُ، وَالزُّبَيْرُ، وَسَعْدٌ، وَعَبْدُ الرَّحْمَنِ بْنُ عَوْفٍ رضي الله عنهم، وَجَزَاهُمْ عَنِ الْأُمَّةِ خَيْرًا، فَمَا قَصَّرُوا فِي الِاجْتِهَادِ، فَرَضِيَ الْقَوْمُ بِعُثْمَانَ بْنِ عَفَّانَ رضي الله عنه، فَبَايَعَهُ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، وَسَائِرُ الصَّحَابَةِ، لَمْ يَخْتَلِفْ عَلَيْهِ وَاحِدٌ مِنْهُمْ لِعِلْمِهِمْ بِفَضْلِهِ، وَقَدِيمِ إِسْلَامِهِ، وَمَحَبَّتِهِ لِلَّهِ وَلِرَسُولِهِ، وَبَذْلِهِ لِمَالِهِ لِلَّهِ وَلِرَسُولِهِ، وَلِفَضْلِ عِلْمِهِ وَلِعَظِيمِ قَدْرِهِ عِنْدَ رَسُولِ اللَّهِ ﷺ، وَإِكْرَامِ النَّبِيِّ ﷺ لَهُ، لَا يَشُكُّ فِي ذَلِكَ مُؤْمِنٌ عَاقِلٌ، وَإِنَّمَا يَشُكُّ فِي ذَلِكَ جَاهِلٌ شَقِيٌّ قَدْ خُطِئَ بِهِ عَنْ سَبِيلِ الرَّشَادِ، وَلَعِبَ بِهِ الشَّيْطَانُ، وَحُرِمَ التَّوْفِيقَ

1376. When 'Umar (*radiAllāhu 'anhu*) was stabbed, and he was certain that he would die, then from the beautiful success granted to him from Allāh, and his sincerity towards Allāh ﷻ regarding his subjects, and his good consideration for them in life and death, was that he placed the affair after him in a council between a group from the *Sahābah* whom the Prophet ﷺ was pleased with when he was taken. He verily testified for them with Paradise. And he (i.e. 'Umar) excluded his own children from the *khilāfah* and from the council. And he said to them: "*Whomever of you that you choose to be the khalīfah, then he is the khalīfah.*" And they were six: 'Uthmān, 'Alī, Talhah, Az-Zubayr, Sa'd and 'Abdur-Rahmān ibn 'Awf (*radiAllāhu 'anhum*). And may they be rewarded with good on behalf of the *ummah*. Because they were not negligent in their efforts. And the people were pleased with 'Uthmān ibn 'Affān (*radiAllāhu 'anhu*), so 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) and the rest of the *Sahābah* pledged allegiance to him. Not a single one among them disagreed over him, due to their knowledge about his virtue, his early Islām, his love for Allāh and His Messenger, him spending his wealth for Allāh and His Messenger, due to his excellent knowledge, and due to his great status with the

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[531] In "As-Sunnah" by Al-Khallāl (395) Ibn Idrīs said: *"There was no agreement regarding the khilāfah that was more established among the people, than (the agreement regarding the khilāfah of) 'Uthmān. His khilāfah was determined through the counsel of six from the people of Badr."*
- And in it (536/h) from Abū Wāil, that 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) travelled from *Al-Madīnah* to *Makkah* for eight days when 'Uthmān was appointed as the *khalīfah*. Then he glorified Allāh and praised Him, and he said: *"Thereafter; for verily Amīr Al-Muminīn 'Umar ibn Al-Khattāb (radiAllāhu 'anhu) has died. And we never saw a day with more weeping than that day. And we verily gathered the companions of Muhammad ﷺ. And we did not spare any effort (in choosing) the best of us with the highest status. So we pledged allegiance to Amīr Al-Muminīn 'Uthmān."* Then they (also) pledged allegiance to him.

Messenger of Allāh ﷺ and the Prophets ﷺ honouring of him. No sane *mumin* doubts this. The only one who doubts this is an unhappy *jāhil* who has been caused to err from the path of guidance, and the *Shaytān* played with him, and he has been prevented from success.

فَإِنْ قَالَ قَائِلٌ: فَاذْكُرْ مِنْ بَعْضِ مَنَاقِبِهِ، مَا إِذَا سَمِعَهَا مَنْ جَهِلَ فَضْلَ عُثْمَانَ رضي الله عنه، رَجَعَ عَنْ مَذْهَبِهِ الْخَطَأِ إِلَى الصَّوَابِ، **قِيلَ لَهُ**: أَوَّلُ مَنَاقِبِهِ تَصْدِيقُهُ لِرَسُولِ اللَّهِ ﷺ وَإِسْلَامُهُ، وَتَزْوِيجُ النَّبِيِّ ﷺ إِيَّاهُ ابْنَتَيْهِ، وَلَمْ يُزَوِّجْهُ إِلَّا بِوَحْيٍ مِنَ السَّمَاءِ، رَوَى ابْنُ عَبَّاسٍ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**إِنَّ اللَّهَ تَعَالَى أَوْحَى إِلَيَّ أَنْ أُزَوِّجَ كَرِيمَتَيَّ مِنْ عُثْمَانَ بْنِ عَفَّانَ**»

Then if someone says: *"Then mention some of his virtues; that if the one who is ignorant about the virtue of 'Uthmān (radiAllāhu 'anhu) hears it, then we will return from his false madhhab to what is correct."*

It is said to him: The first of his virtues is his belief in the Messenger of Allāh ﷺ and his Islām, and the Prophet ﷺ marrying his two daughters to him. And he did not marry (them to) him, except based upon revelation from the heaven.

Ibn 'Abbās (*radiAllāhu 'anhu*) narrated and said: The Messenger of Allāh ﷺ said: ***"Allāh – the Exalted – revealed to me, that I should marry my two daughters to 'Uthmān ibn 'Affān."***

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

زَوَّجَهُ أَوَّلًا رُقَيَّةَ، فَلَمَّا مَاتَتْ قَالَ النَّبِيُّ ﷺ لِعُثْمَانَ رضي الله عنه» :يَا عُثْمَانُ، هَذَا جِبْرِيلُ عليه السلام يُخْبِرُنِي أَنَّ اللَّهَ عَزَّ وَجَلَّ، قَدْ زَوَّجَكَ أُمَّ كُلْثُومٍ بِمِثْلِ صَدَاقِ رُقَيَّةَ، وَعَلَى مِثْلِ صُحْبَتِهَا»، وَرَوَى أَبُو هُرَيْرَةَ رضي الله عنه، أَنَّ النَّبِيَّ ﷺ وَقَفَ عَلَى قَبْرِ ابْنَتِهِ الثَّانِيَةِ الَّتِي كَانَتْ عِنْدَ عُثْمَانَ، رضي الله عنه فَقَالَ: «أَلَا أَبُو أَيِّمٍ، أَلَا أَخُو أَيِّمٍ يُزَوِّجُهَا عُثْمَانَ، فَلَوْ كَانَ لِي عَشْرٌ لَزَوَّجْتُهُنَّ عُثْمَانَ، وَمَا زَوَّجْتُهُ إِلَّا بِوَحْيٍ مِنَ السَّمَاءِ» ثُمَّ اعْلَمُوا، رَحِمَكُمُ اللَّهُ، أَنَّهُ إِنَّمَا يُسَمَّى عُثْمَانُ ذَا النُّورَيْنِ، لِأَنَّهُ لَمْ يَجْمَعْ بَيْنَ ابْنَتَيْ نَبِيٍّ فِي التَّزْوِيجِ وَاحِدَةً بَعْدَ الْأُخْرَى مِنْ لَدُنْ آدَمَ عليه السلام، إِلَّا عُثْمَانُ بْنُ عَفَّانَ رضي الله عنه، فَلِذَلِكَ سُمِّيَ ذَا النُّورَيْنِ، فَهَذِهِ أَحَدُ مَنَاقِبِهِ الشَّرِيفَةِ،

First he married Ruqayyah to him. Then when she died, the Prophet ﷺ said to 'Uthmān (*radiAllāhu 'anhu*): ***"O 'Uthmān, here is Jibrīl ('alayhis-salām) who is informing me that Allāh ﷻ has married Umm Kulthum to you for the same dowry as Ruqayyah, and upon the same companionship as with her."***

And Abū Hurayrah (*radiAllāhu 'anhu*) narrated that the Prophet ﷺ stood at the grave of his second daughter who was with 'Uthmān (*radiAllāhu 'anhu*), and then he said: ***"Is there no father of an unmarried woman? Is there no brother of an unmarried woman who can marry her to 'Uthmān? And if I had ten, then I would have married them all to 'Uthmān. And I did not marry anyone to him, except based upon a revelation from the heaven."***

Then know – may Allāh have mercy upon you – that ‘Uthmān only is called: *Dhūn-Nūrayn* (the one with the two lights), because no-one gathered between two daughters of a prophet in marrying them, one after the other, ever since Ādam (*‘alayhis-salām*), except ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*). And due to this he was given the name: *Dhūn-Nūrayn*. So this is one of the honourable virtues.

وَمِنْهَا أَنَّ عَبْدَ الرَّحْمَنِ بْنَ سَمُرَةَ قَالَ: جَاءَ عُثْمَانُ بْنُ عَفَّانَ إِلَى النَّبِيِّ ﷺ فِي غَزْوَةِ تَبُوكَ، وَفِي كُمِّهِ أَلْفُ دِينَارٍ فَصَبَّهَا فِي حِجْرِ النَّبِيِّ ﷺ ثُمَّ وَلَّى" قَالَ عَبْدُ الرَّحْمَنِ بْنُ سَمُرَةَ: فَرَأَيْتُ النَّبِيَّ ﷺ يُقَلِّبُهَا بِيَدِهِ فِي حِجْرِهِ وَيَقُولُ: «**مَا ضَرَّ عُثْمَانُ مَا فَعَلَ بَعْدَ هَذَا الْيَوْمِ أَبَدًا**» وَقَالَ قَتَادَةُ: «إِنَّ عُثْمَانَ رضي الله عنه جَهَّزَ فِي جَيْشِ الْعُسْرَةِ تِسْعَمِائَةً وَثَلَاثِينَ بَعِيرًا وَسَبْعِينَ فَرَسًا» وَقَالَ ابْنُ شِهَابٍ الزُّهْرِيُّ: «حَمَلَ عُثْمَانُ بْنُ عَفَّانَ رضي الله عنه فِي غَزْوَةِ تَبُوكَ عَلَى تِسْعِمِائَةِ بَعِيرٍ وَأَرْبَعِينَ بَعِيرًا، ثُمَّ جَاءَ بِسِتِّينَ فَرَسًا فَأَتَمَّ بِهَا الْأَلْفَ» وَقَالَ النَّبِيُّ ﷺ: «**مَنْ يَشْتَرِي بِئْرَ رُومَةَ، فَيَجْعَلُهَا سِقَايَةً لِلْمُسْلِمِينَ، غَفَرَ اللَّهُ لَهُ**» فَاشْتَرَاهَا عُثْمَانُ رضي الله عنه، ثُمَّ ذَكَرَ لِرَسُولِ اللَّهِ ﷺ فَقَالَ: «**اجْعَلْهَا سِقَايَةً لِلْمُسْلِمِينَ وَأَجْرُهَا لَكَ**» وَقَالَ النَّبِيُّ ﷺ: «**لِكُلِّ نَبِيٍّ رَفِيقٌ وَرَفِيقِي عُثْمَانُ بْنُ عَفَّانَ**» وَقَالَ النَّبِيُّ ﷺ: «**إِنَّ الْمَلَائِكَةَ لَتَسْتَحْيِي مِنْ عُثْمَانَ بْنِ عَفَّانَ**» وَرُوِيَ عَنِ النَّبِيِّ ﷺ أَنَّهُ قَالَ: «**يَشْفَعُ عُثْمَانُ بْنُ عَفَّانَ يَوْمَ الْقِيَامَةِ لِمِثْلِ رَبِيعَةَ وَمُضَرَ**»

And from it (i.e. his virtues) is that ‘Abdur-Rahmān ibn Samurah said: ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*) came to the Prophet ﷺ during the Battle of *Tabūk*, and in his sleeve there was a thousand *dīnār*. Then he poured them into the lap of the Prophet ﷺ, and then he turned away.

‘Abdur-Rahmān ibn Samurah said: Then I saw the Prophet ﷺ turning them with his hand in his lap while saying: ***“Whatever ‘Uthmān does after this day will never harm him.”***

And Qatādah said: *“Verily, ‘Uthmān (radiAllāhu ‘anhu) equipped the army of hardship with nine-hundred and thirty camels and seventy horses.”*

And Ibn Shihāb Az-Zuhrī said: *“In the Battle of Tabūk, ‘Uthmān ibn ‘Affān (radiAllāhu ‘anhu) provided nine-hundred camels and forty camels. Then he came with sixty horses, and with those he completed the thousand.”*

And the Prophet ﷺ said: ***“The one who buys the well of Rūmah and makes it a place of drinking for the muslims, (then) Allāh will forgive him.”***

So ‘Uthmān (*radiAllāhu ‘anhu*) bought it. Then he mentioned this to the Messenger of Allāh ﷺ, so he said: ***“Make it a place of drinking for the muslims, and the reward for it will be for you.”***

And the Prophet ﷺ said: ***“Every prophet has a friend, and my friend is ‘Uthmān ibn ‘Affān.”***

And the Prophet ﷺ said: ***“Verily, the angels are shy from ‘Uthmān ibn ‘Affān.”***

And it was narrated from the Prophet ﷺ that he said: ***"'Uthmān ibn 'Affān will intercede on the Day of Resurrection for the same as (the number of people in the tribes) Rabī'ah and Mudar."***

ثُمَّ إِنَّ النَّبِيَّ ﷺ أَخْبَرَ بِفِتَنٍ كَائِنَةٍ تَكُونُ بَعْدَهُ، وَأَخْبَرَ أَنَّ عُثْمَانَ، رضي الله عنه بَرِيءٌ مِنْهَا وَأَخْبَرَ أَنَّهُ يُقْتَلُ مَظْلُومًا، وَأَمَرَهُ بِالصَّبْرِ، فَصَبَرَ رضي الله عنه، حَتَّى قُتِلَ مَظْلُومًا وَقَدِ اجْتَهَدَ أَصْحَابُ رَسُولِ اللَّهِ – ﷺ وَرَحِمُ أَصْحَابِهِ – فِي نُصْرَتِهِ، فَمَنَعَهُمْ وَقَالَ: أَنْتُمْ فِي حِلٍّ مِنْ بَيْعَتِي، وَإِنِّي لَأَرْجُو أَنْ أَلْقَى اللَّهَ عَزَّ وَجَلَّ سَالِمًا مَظْلُومًا «و» كَانَ يُحْيِي اللَّيْلَ كُلَّهُ بِرَكْعَةٍ يَخْتِمُ فِيهَا الْقُرْآنَ " وَمَنَاقِبُهُ كَثِيرَةٌ شَرِيفَةٌ عِنْدَ مَنْ يَعْقِلُ مِمَّنْ نَفَعَهُ اللَّهُ الْكَرِيمُ بِالْعِلْمِ، سَنَذْكُرُهَا إِنْ شَاءَ اللَّهُ فِي مَوْضِعِهَا.

Then the Prophet ﷺ verily informed about *fitan* (pl. *fitnah*, calamities) that would occur after him, and he informed that 'Uthmān (*radiAllāhu 'anhu*) is innocent of them. And he informed that he would be wrongfully killed. And he commanded him to be patient, so he (*radiAllāhu 'anhu*) was patient until he was wrongfully killed.

And the companions of the Messenger of Allāh – may the peace and blessings of Allāh be upon him, and may He have mercy upon his companions – strived in supporting him, but he forbade them (to fight on his behalf). And he said: *"You are released from the pledge of allegiance to me, and I verily hope that I meet Allāh ﷻ safe and wronged (oppressed)."*

And he used to pray during the whole night with one *rak'ah*, in which he would recite the whole Qurān.

And he has many honourable virtues with the one who understands, from those whom Allāh *Al-Karīm* has benefitted with knowledge. And we will mention them, *in shā Allāh*, in their place.

1377 – حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا يَعْقُوبُ بْنُ إِبْرَاهِيمَ الدَّوْرَقِيُّ قَالَ: سَمِعْتُ عَبْدَ الرَّحْمَنِ بْنَ مَهْدِيٍّ يَقُولُ: لَوْ لَمْ يَكُنْ فِي عُثْمَانَ رضي الله عنه إِلَّا هَاتَانِ الْخَصْلَتَانِ كَفَتَاهُ: «جَمْعُهُ الْمُصْحَفَ، وَبَذْلُهُ دَمَهُ دُونَ دِمَاءِ الْمُسْلِمِينَ» وَرُوِيَ عَنْ جُنْدُبٍ قَالَ: قَالَ حُذَيْفَةُ رحمه الله :قَدْ سَارُوا إِلَيْهِ، وَاللَّهِ لَيَقْتُلُنَّهُ قَالَ: قُلْتُ: فَأَيْنَ هُوَ؟ قَالَ: فِي الْجَنَّةِ. قَالَ: قُلْتُ: فَأَيْنَ قَتَلَتُهُ؟ قَالَ: فِي النَّارِ وَاللَّهِ

1377. Abū Bakr 'Abdulah ibn Muhammad ibn 'Abdil-Hamīd Al-Wāsitī narrated to us and said: Ya'qūb ibn Ibrāhīm Ad-Dawraqī narrated to us and said: I heard 'Abdur-Rahmān ibn Mahdī say: *"If 'Uthmān (radiAllāhu 'anhu) did not possess anything besides these two characteristics, they would be enough for him; him gathering the mushaf, and him spilling his blood before the blood of the muslims."*

1378. And it was narrated from Jundub who said: Hudhayfah (*radiAllāhu 'anhu*) said: *"They have verily travelled to him. By Allāh, they will verily kill him."*

He said: I said: *"Then where will he be?"* He said: *"In Paradise."*

He said: I said: *"Then where will his killers be?"* He said: *"In Hellfire, by Allāh."*

1379 – وَحَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا يَحْيَى بْنُ عَبْدِ الْحَمِيدِ الْحِمَّانِيُّ قَالَ: حَدَّثَنَا ابْنُ الْمُبَارَكِ، عَنِ ابْنِ لَهِيعَةَ، عَنْ يَزِيدَ بْنِ أَبِي حَبِيبٍ قَالَ: بَلَغَنِي أَنَّ عَامَّةَ الرَّكْبِ، الَّذِي سَارُوا إِلَى عُثْمَانَ رضي الله عنه جُنُّوا «قَالَ ابْنُ الْمُبَارَكِ: وَكَانَ الْجُنُونُ لَهُمْ قَلِيلًا.

1379. And Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Yahyā ibn ʻAbdil-Hamīd Al-Himmānī narrated to us and said: Ibn Al-Mubārak narrated to us, from Ibn Lahiʻah, from Yazīd ibn Abī Habīb who said: *"It has reached that the majority of the riders who travelled to ʻUthmān (radiAllāhu ʻanhu) became crazy (or insane)."*

Ibn Al-Mubārak said: *"And craziness (or insanity) was a small matter for them."*

- **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَلَقَدْ أَنْكَرَ أَصْحَابُ رَسُولِ اللَّهِ ﷺ قَتْلَ عُثْمَانَ رضي الله عنه إِنْكَارًا شَدِيدًا، وَبَكَوْا عَلَيْهِ، وَرَثَوْهُ. أَوَّلُهُمْ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه أَلْقَى عَنْ رَأْسِهِ عِمَامَةً سَوْدَاءَ، وَنَادَى ثَلَاثًا: اللَّهُمَّ، إِنِّي أَبْرَأُ إِلَيْكَ مِنْ دَمِ ابْنِ عَفَّانَ، اللَّهُمَّ لَا أَرْضَى قَتْلَهُ، وَلَا آمُرُ بِهِ. وَبَكَى عَلَيْهِ زَيْدُ بْنُ ثَابِتٍ بُكَاءً شَدِيدًا، وَرَثَاهُ كَعْبُ بْنُ مَالِكٍ الْأَنْصَارِيُّ، وَأَنْكَرَ ذَلِكَ عَبْدُ اللَّهِ بْنُ سَلَامٍ، وَحُذَيْفَةُ، وَسَعِيدُ بْنُ زَيْدٍ قَالَ لَهُمْ أَعْنِي الَّذِينَ سَارُوا إِلَيْهِ فَقَتَلُوهُ:»لَوْ أَنَّ أُحُدًا انْقَضَّ لِمَا صَنَعْتُمْ بِعُثْمَانَ لَكَانَ مُحْقُوقًا أَنْ يَنْقَضَّ، وَحُمِلَ الْحَسَنُ بْنُ عَلِيٍّ رضي الله عنهما مِنْ دَارِ عُثْمَانَ رضي الله عنه جَرِيحًا. وَأَمَّا ذِكْرُنَا قِصَّةَ مَا جَعَلَ عُمَرُ رضي الله عنه الْأَمْرَ إِلَى مَنْ ذَكَرْنَا مِنَ الصَّحَابَةِ رضي الله عنهم الْمَشْهُودِ لَهُمْ بِالْجَنَّةِ، حَتَّى اخْتَارُوا عُثْمَانَ بْنَ عَفَّانَ رضي الله عنه خَلِيفَةً لِلْمُسْلِمِينَ.

1380. And the companions of the Messenger of Allāh ﷺ condemned the killing of ʻUthmān (*radiAllāhu ʻanhu*) with a severe condemnation, and they cried for him and mourned him.

The first of them was ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*). He threw a black turban off his head and called out three times: *"O Allāh, I am verily innocent of the blood of Ibn ʻAffān. O Allāh, I am not pleased with his killing and I did not command it."*

And Zayd ibn Thābit (*radiAllāhu ʻanhu*) cried severely for him.

And Kaʼb ibn Mālik Al-Ansārī mourned him.

And ʻAbdullāh ibn Salām, Hudhayfah and Saʻīd ibn Zayd condemned it. He said to them – I mean those who travelled to him in order to kill him – : *"If (the mountain of) Uhud had fallen apart due to what you did to ʻUthmān, then it would have had the right to fall apart."*

And Al-Hasan ibn ʻAlī (*radiAllāhu ʻanhumā*) was carried out of the house of ʻUthmān (*radiAllāhu ʻanhu*) while injured (from the attack).

And as for our mention of the story about how ʻUmar (*radiAllāhu ʻanhu*) placed the decision with those whom we mentioned from the *Sahābah* (*radiAllāhu ʻanhum*), for

whom it was testified with Paradise, until they chose ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*) as the *khalīfah* of the muslims:

1381 – فَحَدَّثَنَا أَبُو شُعَيْبٍ عَبْدُ اللهِ بْنُ الْحَسَنِ الْحَرَّانِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللهِ بْنُ جَعْفَرٍ الرَّقِّيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللهِ بْنُ عُمَرَ، عَنْ زَيْدِ بْنِ أَبِي أُنَيْسَةَ، عَنْ عَمْرِو بْنِ مُرَّةَ، عَنْ خَيْثَمَةَ بْنِ عَبْدِ الرَّحْمٰنِ قَالَ: لَمَّا حَضَرَ عُمَرَ بْنَ الْخَطَّابِ رضي الله عنه الْمَوْتُ أَمَرَ السِّتَّةَ النَّفْرَ بِالشُّورَى، وَكَانَ طَلْحَةُ غَائِبًا، وَأَمَرَ صُهَيْبًا أَنْ يُصَلِّيَ بِالنَّاسِ ثَلَاثًا حَتَّى يَسْتَقِيمَ أَمْرُهُمْ عَلَى رَجُلٍ، قَالَ عُمَرُ: «إِنِ اسْتَقَامَ أَمْرُكُمْ قَبْلَ أَنْ يَقْدِمَ طَلْحَةُ فَأَمْضُوهُ عَلَى مَا اسْتَقَامَ أَمْرُكُمْ عَلَيْهِ، وَإِنْ قَدِمَ طَلْحَةُ قَبْلَ أَنْ يَسْتَقِيمَ أَمْرُكُمْ فَأَدْنُوهُ مِنْكُمْ، فَإِنَّهُ رَجُلٌ مِنَ الْمُهَاجِرِينَ»، فَلَمَّا اجْتَمَعُوا وَكَانُوا خَمْسَةً، فَإِذَا أَمْرُهُمْ لَا يَسْتَقِيمُ، فَقَالَ عَبْدُ الرَّحْمٰنِ بْنُ عَوْفٍ رحمه الله :إِنَّكُمْ لَا تَسْتَقِيمُونَ عَلَى أَمْرٍ وَأَنْتُمْ خَمْسَةٌ. .، فَلْيَعْدِ كُلُّ رَجُلٍ مِنْكُمْ، وَأَنَا عَدِيدُ الْغَائِبِ "، فَتَعَادَ عَلِيٌّ وَالزُّبَيْرُ، فَوَلَّى الزُّبَيْرُ أَمْرَهُ عَلِيًّا، وَتَعَادَ عُثْمَانُ وَسَعْدٌ، فَوَلَّى سَعْدٌ أَمْرَهُ عُثْمَانَ، فَقَالَ عَبْدُ الرَّحْمٰنِ لِلزُّبَيْرِ وَسَعْدٍ: وَلَّيْتُمَا أَمْرَكُمَا عَلِيًّا وَعُثْمَانَ، فَاعْتَزِلَا، وَخَلَا عَبْدُ الرَّحْمٰنِ وَعَلِيٌّ وَعُثْمَانُ، فَقَالَ عَبْدُ الرَّحْمٰنِ لِعَلِيٍّ وَعُثْمَانَ: أَنْتُمَا بَنُو عَبْدِ مَنَافٍ، فَاخْتَارَا: إِمَّا أَنْ تَتَبَرَّءَا مِنَ الْإِمْرَةِ، فَأُوَلِّيَكُمَا الْأَمْرَ، فَتَخْتَارَا لِأُمَّةِ مُحَمَّدٍ ﷺ رَجُلًا، وَإِمَّا أَنْ تُوَلِّيَانِي ذَلِكَ وَأَبْرَأُ مِنَ الْإِمْرَةِ. فَوَلَّيَاهُ ذَلِكَ، فَدَعَا رَبَّهُ سَاعَةً، وَرَفَعَ يَدَيْهِ، ثُمَّ أَخَذَ بِيَدِ عَلِيٍّ فَقَالَ: اللَّهُ عَلَيْكَ رَاعٍ إِنْ أَنَا بَايَعْتُكَ لَتَعْدِلَنَّ فِي أُمَّةِ مُحَمَّدٍ ﷺ، وَلَتَتَّقِيَنَّ اللهَ عَزَّ وَجَلَّ وَإِنْ أَنَا لَمْ أُبَايِعْكَ لَتَسْمَعَنَّ وَلَتُطِيعَنَّ لِمَنْ بَايَعْتُ. فَقَالَ عَلِيٌّ رضي الله عنه :نَعَمْ ثُمَّ أَخَذَ بِيَدِ عُثْمَانَ رضي الله عنه فَقَالَ: اللَّهُ عَلَيْكَ رَاعٍ إِنْ أَنَا بَايَعْتُ غَيْرَكَ، لَتَسْمَعَنَّ وَلَتُطِيعَنَّ، قَالَ عُثْمَانُ: نَعَمْ، ثُمَّ صَفَّقَ عَلَى يَدِ عُثْمَانَ رضي الله عنهم أَجْمَعِين.

1381. Then Abū Shu’ayb ‘Abdullāh ibn Al-Hasan Al-Harrānī narrated to us and said: ’Abdullāh ibn Ja’far Ar-Raqqī narrated to us and said: ‘Ubaydullāh ibn ‘Umar narrated to us, from Zayd ibn Abī Unaysah, from ‘Amr ibn Murrah, from Khaythamah ibn ‘Abdir-Rahmān who said: When death came to ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*), he commanded the group of six to make a council. And Talhah was not present. And he commanded Suhayb to lead the people in *salāh* for three days until their affair was settled upon a man.

‘Umar said: *“If your decision is settled before Talhah comes, then make him follow what you have decided. And if Talhah comes before you have made a decision, then bring him near to you, for he is verily a man from the Muhājirūn.”*

Then when they gathered they were five. And their affair did not become settled. Then ‘Abdur-Rahmān ibn ‘Awf – *rahimahullāh* – said: *“You cannot settle upon a decision while you are five people, so let each man among you pair up (with someone else), and I am in pair with the absent one (i.e. Talhah).”* So ‘Alī and Az-Zubayr paired up, and Az-Zubayr gave ‘Alī authority over his decision. And ‘Uthmān and Sa’d paired up, and Sa’d gave ‘Uthmān authority over his decision. Then ‘Abdur-Rahmān said to Az-Zubayr and Sa’d: *“You have given ‘Alī and ‘Uthmān authority to make a decision for you, so leave.”* And ‘Abdur-Rahmān, ‘Alī and ‘Uthmān were alone. Then ‘Abdur-Rahmān said to ‘Alī and ‘Uthmān: *“You are Banū ‘Abdi Manāf, so choose: Either you absolve yourselves from the leadership, and I will entrust the decision*

to you, so you will choose a man for the ummah of Muhammad ﷺ. Or else you entrust that (decision) to me, and I will absolve myself from the leadership."

So they entrusted it to him, and he invoked his Lord for an hour. And he raised his hands. Then he grabbed the hand of ʻAlī and said: *"Allāh is watching over you; If I pledge allegiance to you, will you act justly towards the ummah of Muhammad ﷺ and fear Allāh? And if I do not pledge allegiance to you, will you then listen and obey the one whom I pledge allegiance to?"* So ʻAlī (*radiAllāhu ʻanhu*) said: *"Yes."*

Then he grabbed the hand of ʻUthmān (*radiAllāhu ʻanhu*) and said: *"Allāh is watching over you; If I pledge allegiance to someone other than you, will you then listen and obey?"* ʻUthmān said: *"Yes."*

Then he struck the hand of ʻUthmān, may Allāh pleased with all of them.

1382 – حَدَّثَنَا أَبُو الْقَاسِمِ عَبْدُ اللَّهِ بْنُ مُحَمَّدِ بْنِ عَبْدِ الْعَزِيزِ الْبَغَوِيُّ قَالَ: حَدَّثَنَا أَبُو عُبَيْدِ اللَّهِ الْمَخْزُومِيُّ الْمَكِّيُّ قَالَ: حَدَّثَنَا سُفْيَانُ، عَنْ يَحْيَى بْنِ صُبَيْحٍ، عَنْ قَتَادَةَ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مَعْدَانَ بْنِ أَبِي طَلْحَةَ، عَنْ عُمَرَ بْنِ الْخَطَّابِ رضي الله عنه قَالَ: «قَدْ جَعَلْتُ الْأَمْرَ مِنْ بَعْدِي إِلَى هَؤُلَاءِ السِّتَّةِ الَّذِينَ قُبِضَ رَسُولُ اللَّهِ ﷺ وَهُوَ عَنْهُمْ رَاضٍ: عُثْمَانَ، وَعَلِيٍّ، وَعَبْدِ الرَّحْمَنِ، وَسَعْدٍ وَطَلْحَةَ، وَالزُّبَيْرِ، فَمَنِ اسْتَخْلَفُوا مِنْهُمْ فَهُوَ الْخَلِيفَةُ»

1382. Abū Al-Qāsim ʻAbdullāh ibn Muhammad ibn ʻAbdil-ʻAzīz Al-Baghawī narrated to us and said: Abū ʻUbaydillāh Al-Makhzūmī Al-Makkī narrated to us and said: Sufyān narrated to us, from Yahyā ibn Subayh, from Qatādah, from Sālim ibn Abī Al-Jaʻd, from Maʻdān ibn Abī Talhah, from ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*) who said: *"I have verily entrusted the affair after me to these six, where the Messenger of Allāh ﷺ was taken (i.e. died) while he was pleased with them: ʻUthmān, ʻAlī, ʻAbdur-Rahmān, Saʻd, Talhah and Az-Zubayr. So whomever from them they appoint as the khalīfah, then he is the khalīfah."*[532]

1383 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ، عَنْ شُعْبَةَ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ الْهِلَالِيِّ قَالَ: مَا خَطَبَ عَبْدُ اللَّهِ بْنُ مَسْعُودٍ خُطْبَةً إِلَّا شَهِدْتُهَا، فَشَهِدْتُهُ حِينَ نُعِيَ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه وَذَكَرَ عُثْمَانَ رضي الله عنه فَقَالَ: «أَمَّرْنَا خَيْرَ مَنْ بَقِيَ وَلَمْ نَأْلُوا»

1383. Al-Firyābī narrated to us and said: Qutaybah ibn Saʻīd narrated to us and said: ʻAbdullāh ibn Idrīs narrated to us, from Shuʻbah, from ʻAbdul-Malik ibn Maysarah, from An-Nazzāl ibn Sabrah Al-Hilali who said: ʻAbdullāh ibn Masʻūd (*radiAllāhu ʻanhu*) never held any *khutbah* (sermon), except that I witnessed it. So I witnessed when he declared the death of ʻUmar ibn Al-Khattāb (*radiAllāhu ʻanhu*), and he mentioned ʻUthmān (*radiAllāhu ʻanhu*) and said: *"We have appointed the best of those who remain, and we did not spare any effort (in choosing the best)."*

[532] Narrated by Muslim (567) in a similar but longer version.

1384 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا مِنْجَابُ بْنُ الْحَارِثِ قَالَ: حَدَّثَنَا عَلِيُّ بْنُ مُسْهِرٍ، عَنْ مِسْعَرِ بْنِ كِدَامٍ، عَنْ عَبْدِ الْمَلِكِ بْنِ مَيْسَرَةَ، عَنِ النَّزَّالِ بْنِ سَبْرَةَ قَالَ: سَمِعْتُ عَبْدَ اللهِ بْنَ مَسْعُودٍ: حِينَ اسْتُخْلِفَ عُثْمَانُ يَقُولُ: «أَمَّرْنَا خَيْرَ مَنْ بَقِيَ وَلَمْ نَأْلُوا»

1384. And Al-Firyābī narrated to us and said: Minjāb ibn Al-Hārith narrated to us and said: 'Alī ibn Mushir narrated to us, from Mis'ar ibn Kidām, from 'Abdul-Malik ibn Maysarah, from An-Nazzāl ibn Sabrah who said: I heard 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) say, when 'Uthmān (*radiAllāhu 'anhu*) was appointed as the *khalīfah*: *"We have appointed the best of those who remain, and we have not spared any effort."*

1385 – أَخْبَرَنَا أَبُو زَكَرِيَّا يَحْيَى بْنُ مُحَمَّدِ بْنِ الْبَخْتَرِيِّ الْحُنَّائِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدِ بْنِ حِسَابٍ قَالَ: حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ، عَنْ عَبْدِ اللهِ بْنِ الْمُخْتَارِ، عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ، عَنْ أَبِي وَائِلٍ قَالَ: قَدِمَ عَلَيْنَا عَبْدُ اللهِ بْنُ مَسْعُودٍ، فَنَعَى إِلَيْنَا عُمَرَ رضي الله عنه فَلَمْ أَرَ يَوْمًا أَكْثَرَ بَاكِيًا حَزِينًا مِنْهُ، ثُمَّ قَالَ عَبْدُ اللهِ: «وَالَّذِي نَفْسِي بِيَدِهِ، لَوْ أَنِّي أَعْلَمُ أَنَّ عُمَرَ كَانَ يُحِبُّ كَلْبًا لَأَحْبَبْتُهُ، وَإِنَّا أَصْحَابُ مُحَمَّدٍ ﷺ أَجْمَعْنَا فَبَايَعْنَا عُثْمَانَ، فَلَمْ نَأْلُوا عَنْ خَيْرِنَا وَأَفْضَلِنَا ذَا فَوْقٍ»

1385. Abū Zakariyyā Yahyā ibn Muhammad Al-Bakhtarī Al-Hannāī informed us and said: Muhammad ibn 'Ubayd ibn Hisāb narrated to us and said: Hammād ibn Zayd narrated to us, from 'Abdullāh ibn Al-Mukhtār, from 'Āsim ibn Abī An-Najūd, from Abū Wāil who said: 'Abdullāh ibn Mas'ūd (*radiAllāhu 'anhu*) came to us, and he declared the death of 'Umar (*radiAllāhu 'anhu*) to us. And I never saw a day with more crying and sorrow than that (day). Then 'Abdullāh said: *"By the One in whose Hand my soul is in, if I had known that 'Umar used to love a dog, then I would also love it. And verily, the companions of Muhammad ﷺ gathered and they pledged allegiance to 'Uthmān. And they did not spare any effort in (choosing) the best and most virtuous of us with the highest status."*[533]

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[533] In "Tārīkh Dimashq" (39/52) from Al-Muhallab ibn Abī Safrah who said: I asked the companions of the Messenger of Allāh ﷺ: *"Why do you say regarding 'Uthmān: The one with the highest status?"* They said: *"Because no man – from the earlier and later generations – ever married two daughters of a prophet besides him."*

- At-Tabarī said in "Tahdhīb Al-Āthār" (Musnad 'Umar ibn Al-Khattab") (560): Muhammad ibn 'Īsā said: *"If you say: 'Verily 'Alī is better than 'Uthmān', then you have verily said: 'Verily, the people betrayed (the responsibility entrusted to them)."*

- And in it (561) Sharīk said: *"Whoever claims that the companions of Muhammad ﷺ preferred (and sent forward) 'Uthmān, while they in themselves did not consider him to be the best of them, he has verily described the companions of Muhammad ﷺ with betrayal."*

116. Chapter: The mention of the *khilāfah* of *Amīr Al-Muminīn* ‘Alī ibn Abī Tālib, may Allāh be pleased with him and with his righteous offspring[534]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1386 – اعْلَمُوا رَحِمَنَا اللَّهُ وَإِيَّاكُمْ أَنَّهُ لَمْ يَكُنْ بَعْدَ عُثْمَانَ رضي الله عنه أَحَدٌ أَحَقَّ بِالْخِلَافَةِ مِنْ عَلِيٍّ رضي الله عنه لِمَا أَكْرَمَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ مِنَ الْفَضَائِلِ الَّتِي خَصَّهُ اللَّهُ الْكَرِيمُ بِهَا، وَمَا شَرَّفَهُ اللَّهُ عَزَّ وَجَلَّ بِهِ مِنَ السَّوَابِقِ الشَّرِيفَةِ، وَعَظِيمِ الْقَدْرِ عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَعِنْدَ رَسُولِهِ ﷺ، وَعِنْدَ صَحَابَتِهِ رضي الله عنهم وَعِنْدَ جَمِيعِ الْمُؤْمِنِينَ، قَدْ جُمِعَ لَهُ الشَّرَفُ مِنْ كُلِّ جِهَةٍ، لَيْسَ مِنْ خَصْلَةٍ شَرِيفَةٍ إِلَّا وَقَدْ خَصَّهُ اللَّهُ عَزَّ وَجَلَّ بِهَا: ابْنُ عَمِّ الرَّسُولِ، وَأَخُو النَّبِيِّ ﷺ، وَزَوْجُ فَاطِمَةَ الزَّهْرَاءِ رضي الله عنها وَأَبُو الْحَسَنِ وَالْحُسَيْنِ رَيْحَانَتَيِ النَّبِيِّ ﷺ، وَمَنْ كَانَ النَّبِيُّ ﷺ لَهُ مُحِبًّا، وَفَارِسُ الْعَرَبِ وَمُفَرِّجُ الْكَرْبِ عَنْ رَسُولِ اللَّهِ ﷺ، وَأَمَرَ اللَّهُ عَزَّ وَجَلَّ نَبِيَّهُ بِالْمُبَاهَلَةِ لِأَهْلِ الْكِتَابِ لَمَّا دَعَوهُ إِلَى الْمُبَاهَلَةِ، فَقَالَ اللَّهُ عَزَّ وَجَلَّ:

1386. Know – may Allāh have mercy upon us and you – that after ‘Uthmān there was no-one more deserving of the *khilāfah* than ‘Alī (*radiAllāhu ‘anhu*), due to what Allāh ﷻ honoured him with of virtues, which Allāh *Al-Karīm* singled him out in, and what Allāh ﷻ dignified him with of preceding honourings and great status with Allāh ﷻ and with His Messenger ﷺ, with his companions (*radiAllāhu ‘anhum*)

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[534] The *bay’ah* (pledge of allegiance) to ‘Alī (*radiAllāhu ‘anhu*) occurred with the *ijmā’* of the *Sahābah* and *Tābi’ūn* and those after them from the people of knowledge. No-one from the leaders of the *Sunnah* aroused any doubt regarding the *bay’ah* to him (*radiAllāhu ‘anhu*).

- In “Ansāb Al-Ashrāf” (253) from Mu’tamir ibn Sulaymān who said: I said to my father: *“The people verily say: Verily the bay’ah of ‘Alī was not complete.”*

He said: *“O my son, the people of Al-Haramayn pledged allegiance to him. And the bay’ah is verily for the people of Al-Haramayn.”*

- And Ibn Sa’d said in “At-Tabaqāt Al-Kubrā” (3/31): *“They said: When ‘Uthmān – rahimahullāh – was killed on the day of Jumu’ah, on the twenty-eighth night that had passed from Dhul-Hijjah, in the year thirty-five, and (then) the bay’ah of the khilāfah was given to ‘Alī ibn Abī Tālib (radiAllāhu ‘anhu) in Al-Madīnah the day after ‘Uthmān was killed: Talha, Az-Zubayr. Sa’d ibn Abī Waqqas, Sa’īd ibn Zayd ibn ‘Amr ibn Nufayl, ‘Ammār ibn Yāsir, Usāmah bin Zayd, Sahl ibn Hanīf, Abū Ayyūb Al-Ansārī, Muhammad ibn Maslamah, Zayd ibn Thābit, Khuzaymah ibn Thābit and all of those who were in Al-Madīnah from the companions of the Messenger of Allāh ﷺ, and others, all pledged allegiance to him.”*

- In “As-Sunnah” by Al-Khallāl (595) Hanbal said: I heard Abū ‘Abdillāh when he mentioned ‘Alī and his *khilāfah*, and he said: *“The companions of Muhammad ﷺ were pleased with him and they were united under him. And some of them would be present when ‘Alī would establish the punishments and they would not disapprove of this. And they used to call him khalīfah. And he would divide the spoils, and they would not disapprove of this.”*

Hanbal said: I said to him: *“The khilāfah of ‘Alī (radiAllāhu ‘anhu) is established?”*

So he said: *“Subhan-Allāh!! Would ‘Alī (radiAllāhu ‘anhu) establish the punishments and cut off (the hands), and take the sadaqah (i.e. zakāh) and divide (and distribute) it without any right he had (to do this)? I seek refuge with Allāh from this statement. Yes he is a khalīfah. The companions of the Messenger of Allāh ﷺ were pleased with him, they prayed behind him, they went to battle with him, they performed jihād, they performed hajj, and they used to call him: ‘Amīr Al-Muminīn’ while being pleased with this and not rejecting it. And we are followers of them. And we hope for the reward from Allāh for following them, in shā Allāh, and for what Allāh and His Messenger ﷺ commanded us to.”*

and with all of the *muminūn*. Honour was gathered for him from every aspect. There is no honourable characteristic, except that Allāh ﷻ singled him out in it:

(He was) the cousin of the Messenger and the brother (in *dīn*) of the Prophet ﷺ, the husband of Fātimah Az-Zahrā (*radiAllāhu 'anhā*), the father of Al-Hasan and Al-Husayn; the two *rayhān*[535] of the Prophet ﷺ, a person whom the Prophet ﷺ loved, the knight of the Arabs, and a remover of distress for the Prophet ﷺ. And Allāh ﷻ commanded His Prophet ﷺ to make *mubāhalah* (i.e. invoking for curses upon the party which is wrong) with *Ahlul-Kitāb* when they invited him to make *mubāhalah*. So Allāh ﷻ said:

﴿ فَقُلْ تَعَالَوْا۟ نَدْعُ أَبْنَآءَنَا وَأَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَأَنفُسَنَا وَأَنفُسَكُمْ ﴾

"Then say: 'Come and let us call our children and your children, and our women and your women, and ourselves and yourselves." (Ālu 'Imrān 3:61)

فَأَبْنَاؤُنَا وَأَبْنَاؤُكُمْ: فَالْحَسَنُ وَالْحُسَيْنُ رضي الله عنهما وَنِسَاؤُنَا وَنِسَاؤُكُمْ: فَاطِمَةُ بِنْتُ رَسُولِ اللَّهِ ﷺ، وَأَنْفُسُنَا وَأَنْفُسُكُمْ: عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه، وَقَالَ النَّبِيُّ ﷺ: «**لَأُعْطِيَنَّ الرَّايَةَ غَدًا رَجُلًا يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ**»، ثُمَّ دَعَا عَلِيًّا رضي الله عنه فَدَفَعَ إِلَيْهِ الرَّايَةَ، وَذَلِكَ يَوْمَ خَيْبَرَ؛ فَفَتَحَ اللَّهُ الْكَرِيمُ عَلَى يَدَيْهِ، وَأَخْبَرَ النَّبِيُّ ﷺ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه مُحِبٌّ لِلَّهِ وَلِرَسُولِهِ ﷺ، وَأَنَّ اللَّهَ عَزَّ وَجَلَّ وَرَسُولَهُ مُحِبَّانِ لِعَلِيٍّ رضي الله عنه، وَرَوَى بُرَيْدَةُ الْأَسْلَمِيُّ أَنَّ النَّبِيَّ ﷺ قَالَ: «**أَمَرَنِي رَبِّي عَزَّ وَجَلَّ بِحُبِّ أَرْبَعَةٍ، وَأَخْبَرَنِي أَنَّهُ يُحِبُّهُمْ إِنَّكَ يَا عَلِيُّ مِنْهُمْ، إِنَّكَ يَا عَلِيُّ مِنْهُمْ، إِنَّكَ يَا عَلِيُّ مِنْهُمْ ثَلَاثًا**»، وَسُئِلَتْ عَائِشَةُ رضي الله عنها عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه فَقَالَتْ: «مَا رَأَيْتُ رَجُلًا قَطُّ كَانَ أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنْهُ، وَلَا امْرَأَةً أَحَبَّ إِلَى رَسُولِ اللَّهِ ﷺ مِنَ امْرَأَتِهِ» وَرُوِيَ عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ عَنْ أَبِيهِ عَنْ جَدِّهِ أَنَّ جِبْرِيلَ عليه السلام أَتَى النَّبِيَّ ﷺ فَقَالَ «**يَا مُحَمَّدُ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَأْمُرُكَ أَنْ تُحِبَّ عَلِيًّا وَتُحِبَّ مَنْ يُحِبُّ عَلِيًّا**» وَرَوَى أَنَسُ بْنُ مَالِكٍ قَالَ: أُتِيَ النَّبِيُّ ﷺ بِطَيْرٍ جَبَلَيٍّ، فَقَالَ: «**اللَّهُمَّ، ائْتِنِي بِرَجُلٍ يُحِبُّ اللَّهَ وَرَسُولَهُ، وَيُحِبُّهُ اللَّهُ وَرَسُولُهُ**»، فَإِذَا عَلِيُّ بْنُ أَبِي طَالِبٍ يَقْرَعُ الْبَابَ، فَقَالَ أَنَسٌ: إِنَّ رَسُولَ اللَّهِ ﷺ مَشْغُولٌ، ثُمَّ أَتَى الثَّانِيَةَ وَالثَّالِثَةَ، فَقَالَ: «**يَا أَنَسُ، أَدْخِلْهُ، فَقَدْ عَنِيتُهُ**» فَقَالَ النَّبِيُّ ﷺ: «**اللَّهُمَّ؛ إِلَيَّ اللَّهُمَّ؛ إِلَيَّ**» وَقَالَ النَّبِيُّ ﷺ: «**أَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى**» وَذَلِكَ لَمَّا خَلَّفَهُ فِي غَزْوَةِ تَبُوكَ عَلَى الْمَدِينَةِ، فَقَالَ قَوْمٌ مِنَ الْمُنَافِقِينَ كَلَامًا لَمْ يُحْسِنْ، فَقَالَ النَّبِيُّ ﷺ: «**إِنَّمَا خَلَّفْتُكَ عَلَى أَهْلِي فَهَلَّا تَرْضَى أَنْ تَكُونَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى إِلَّا أَنَّهُ لَا نَبِيَّ بَعْدِي**» وَقَالَ ﷺ: «**مَنْ كُنْتُ مَوْلَاهُ فَعَلِيٌّ مَوْلَاهُ**» وَقَالَ ﷺ لِعَلِيٍّ رضي الله عنه: «**لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يَبْغَضُكَ إِلَّا مُنَافِقٌ**» وَقَالَ النَّبِيُّ ﷺ: «**مَنْ آذَى عَلِيًّا فَقَدْ آذَانِي**»

And **"Our children and your children"** are Al-Hasan and Al-Husayn (*radiAllāhu 'anhumā*), and **"Our women and your women"** is Fātimah (*radiAllāhu 'anhā*) the daughter of the Messenger of Allāh ﷺ, and **"Ourselves and yourselves"** is 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*).

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[535] **Translator:** A *rayhān* is a sweet smelling plant, and the Prophet ﷺ compared them to *rayhān* because the child is smelled in the same way a child is smelled.

And the Prophet ﷺ said: ***"Tomorrow I will verily give the banner to a man who loves Allāh and His Messenger, and whom Allāh and His Messenger (also) loves."*** Then he called for ʻAlī (*radiAllāhu ʻanhu*) and gave him the banner. And this was on the day of (the battle of) *Khaybar*. And then Allāh ﷻ gave victory upon his hands.

And the Prophet ﷺ informed that ʻAlī (*radiAllāhu ʻanhu*) loves Allāh and His Messenger, and that Allāh ﷻ and His Messenger ﷺ loves ʻAlī (*radiAllāhu ʻanhu*).

And Burayd Al-Aslamī narrated that the Prophet ﷺ said: ***"My Lord ﷻ commanded me to love four (persons), and He informed me that He (also) loves them. You are verily from them, O ʻAlī. You are verily from them, O ʻAlī. You are verily from them, O ʻAlī."*** Three times.

And ʻĀishah was asked about ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*), so she said: *"I never saw any man who were more beloved to the Messenger of Allāh ﷺ than him, nor any woman more beloved to the Messenger of Allāh ﷺ than his woman (or wife)."*

And it was narrated from Ja'far ibn Muhammad, from his father, from his grandfather, that Jibrīl (*ʻalayhis-salām*) came to the Prophet ﷺ and said: ***"O Muhammad, Allāh ﷻ verily commands you to love ʻAlī, and to love the one who loves ʻAlī."***

And Anas ibn Mālik (*radiAllāhu ʻanhu*) narrated and said: A mountain bird was brought to the Prophet ﷺ, so he said: ***"O Allāh, bring me a man who loves Allāh and His Messenger, and Allāh and His Messenger love him."*** And then ʻAlī ibn Abī Tālib knocked on the door. Then Anas said: *"The Messenger of Allāh ﷺ is busy."* Then he came a second and third time. So he said: ***"O Anas, let him in, because I verily meant him."*** Then the Prophet ﷺ said: ***"O Allāh, to me. O Allāh, to me."***

And the Prophet ﷺ said (to ʻAlī): ***"With me you have the same status as Hārūn had with Mūsā."*** And this was when he staying behind from him at the battle of *Tabūk* (to guard) over *Al-Madīnah*, then some people from the *munāfiqūn* said some words that were not good. So the Prophet ﷺ said: ***"I verily had you stay behind (as a guard) over my family, so are you not pleased with having with me, the same status as Hārūn had with Mūsā. Verily, there is no prophet after me."***

And he ﷺ said: ***"Whoever I am an ally to, then ʻAlī is (also) an ally to him."***

And he ﷺ said to ʻAlī (*radiAllāhu ʻanhu*): ***"No-one but a mumin loves you, and no-one but a munāfiq hates you."***

And the Prophet ﷺ said: ***"Whoever harms ʻAlī, he has verily harmed me."***

وَقَالَ جَابِرُ بْنُ عَبْدِ اللَّهِ: مَا كُنَّا نَعْرِفُ مُنَافِقِينَا مَعْشَرَ الْأَنْصَارِ إِلَّا بِبُغْضِهِمْ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه وَرُوِيَ عَنْ أَبِي عَبْدِ اللَّهِ الْجُبُلِيِّ قَالَ: دَخَلْتُ عَلَى أُمِّ سَلَمَةَ فَقَالَتْ لِي: أَيُسَبُّ رَسُولُ اللَّهِ ﷺ فِيكُمْ؟ فَقُلْتُ: مُعَاذَ اللَّهِ فَقَالَتْ: سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**مَنْ سَبَّ عَلِيًّا فَقَدْ سَبَّنِي**» وَلَمَّا آخَى النَّبِيُّ ﷺ بَيْنَ أَصْحَابِهِ وَعَلِيٌّ رضي الله عنه حَاضِرٌ لَمْ يُؤَاخِ بَيْنَهُ وَبَيْنَ أَحَدٍ فَقَالَ لَهُ عَلِيٌّ رضي الله عنه فِي ذَلِكَ فَقَالَ: «**وَالَّذِي بَعَثَنِي بِالْحَقِّ مَا أَخَّرْتُكَ إِلَّا لِنَفْسِي، فَأَنْتَ مِنِّي بِمَنْزِلَةِ هَارُونَ مِنْ مُوسَى، غَيْرَ أَنَّهُ لَا نَبِيَّ بَعْدِي، وَأَنْتَ أَخِي وَوَارِثِي**» وَقَالَ النَّبِيُّ ﷺ لِفَاطِمَةَ رضي الله عنها لَمَّا زَوَّجَهَا لِعَلِيٍّ رضي الله عنه «لَقَدْ زَوَّجْتُكِ سَيِّدًا فِي الدُّنْيَا وَسَيِّدًا فِي الْآخِرَةِ» وَرَوَى أَبُو سَعِيدٍ الْخُدْرِيُّ قَالَ: كُنَّا عِنْدَ بَيْتِ النَّبِيِّ ﷺ فِي نَفَرٍ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ، فَخَرَجَ عَلَيْنَا النَّبِيُّ ﷺ فَقَالَ: «**أَلَا أُخْبِرُكُمْ بِخِيَارِكُمْ؟**» قُلْنَا: بَلَى. قَالَ: «**خِيَارُكُمُ الْمُوفُونَ الْمُطَيَّبُونَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يُحِبُّ الْخَفِيَّ التَّقِيَّ**» قَالَ وَمَرَّ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه فَقَالَ النَّبِيُّ ﷺ: «**الْحَقُّ مَعَ ذَا الْحَقُّ مَعَ ذَا**»

And Jābir ibn ʻAbdillāh (*radiAllāhu ʻanhumā*) said: *"We would only recognize the munāfiqūn among us gathering of the Ansār by their hatred for ʻAlī ibn Abī Tālib (radiAllāhu ʻanhu)."* And it was narrated from Abū ʻAbdillāh Al-Jadali who said: I entered upon Umm Salamah (*radiAllāhu ʻanhā*), then she said to me: *"Is the Messenger of Allāh ﷺ insulted amongst you?"* So I said: *"Refuge with Allāh is sought."* Then she said: *"I heard the Messenger of Allāh ﷺ say:* ***'Whoever insults ʻAlī, he has verily insulted me.'"***

And when the Messenger of Allāh ﷺ established brotherhood between his companions, and ʻAlī (*radiAllāhu ʻanhu*) was present, he did not establish any brotherhood between him and someone else. So ʻAlī (*radiAllāhu ʻanhu*) asked him about this, so he said: ***"By the One who sent me with the truth, I did not delay you except for myself. For with me you have the position of Hārūn with Mūsā, except that there is no prophet after me. And you are my brother and my inheritor."***

And the Prophet ﷺ said to Fātimah (*radiAllāhu ʻanhā*) when he married her to ʻAlī (*radiAllāhu ʻanhu*): ***"I have verily married you to a master in dunyā, and a master in ākhirah."***

And Abū Sa'īd Al-Khudrī (*radiAllāhu ʻanhu*) said: We were in the house of the Prophet ﷺ with a group from the *Muhājirūn* and the *Ansār*, when the Prophet ﷺ came out to us and said: ***"Should I not inform you about the best ones of you?"*** We said: *"Yes verily."* He said: ***"The best ones of you are those who fulfil (their trusts and promises) and those who are pure. Verily, Allāh ﷻ loves the inconspicuous (who is occupied with worship and himself, and does not seek attention or fame) and the clean***[536] ***one."*** He said: Then ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) passed by, so the Prophet ﷺ said: ***"The truth is with this one, the truth is with this one."***[537]

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[536] In the footnote of the original it says: *"The God-fearing one."*

[537] All of what the author – *rahimahullāh* – has mentioned here of *ahādīth*, he will mention with their chains of narration in the chapters related to the virtues of ʻAlī (*radiAllāhu ʻanhu*).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1387 – وَمَنَاقِبُ عَلِيٍّ رضي الله عنه وَفَضَائِلُهُ أَكْثَرُ مِنْ أَنْ تُحْصَى، وَلَقَدْ أَكْرَمَهُ اللَّهُ عَزَّ وَجَلَّ بِقِتَالِ الْخَوَارِجِ، وَجَعَلَ سَيْفَهُ فِيهِمْ، وَقِتَالَهُ لَهُمْ سَيْفَ حَقٍّ إِلَى أَنْ تَقُومَ السَّاعَةُ فَلَمَّا قُتِلَ عُثْمَانُ بْنُ عَفَّانَ رضي الله عنه وَبَرَّأَهُ اللَّهُ مِنْ قَتْلِهِ وَأَفْضَتِ الْخِلَافَةُ إِلَيْهِ كَمَا رَوَى سَفِينَةُ وَأَبُو بَكْرَةَ عَنِ النَّبِيِّ ﷺ: «الْخِلَافَةُ بَعْدِي ثَلَاثُونَ سَنَةً» فَلَمَّا مَضَى أَبُو بَكْرٍ وَعُمَرَ وَعُثْمَانُ رضي الله عنهم كَانَ عَلِيٌّ رضي الله عنه الْخَلِيفَةَ الرَّابِعَ، فَاجْتَمَعَ النَّاسُ بِالْمَدِينَةِ إِلَيْهِ، فَأَبَى عَلَيْهِمْ، فَلَمْ يَتْرُكُوهُ فَقَالَ: فَإِنَّ بَيْعَتِي لَا تَكُونُ سِرًّا، وَلَكِنْ أَخْرُجُ إِلَى الْمَسْجِدِ فَمَنْ شَاءَ أَنْ يُبَايِعَنِي بَايَعَنِي، فَخَرَجَ إِلَى الْمَسْجِدِ فَبَايَعَهُ النَّاسُ.

1387. And the outstanding traits and virtues of ʻAlī (*radiAllāhu ʻanhu*) are more than what can be counted. And Allāh ﷻ verily honoured him by the fighting against the *Khawārij*, and he placed his sword in them, and his fighting against them is a sword of truth until the Hour is established. So when ʻUthmān (*radiAllāhu ʻanhu*) was killed, and Allāh declared him innocent of killing him, the *khilāfah* ended up with him, just as Safīnah and Abū Bakrah narrated from the Prophet ﷺ: ***"The khilāfah after me will last for thirty years."***[538] So when Abū Bakr, ʻUmar and ʻUthmān (*radiAllāhu ʻanhum*) passed away, ʻAlī (*radiAllāhu ʻanhu*) was the fourth *khalīfah*. So the people in *Al-Madīnah* gathered under him, but he refused this for them, but they did not leave him. So he said: *"The pledge of allegiance to me shall not be made secretly. Rather, I will go out to the masjid, then whoever wants to pledge allegiance to me, he can pledge allegiance to me."*

Then he went out to the *masjid* and the people pledged allegiance to him.

1388 –حَدَّثَنَا أَبُو بَكْرٍ عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ الْأَثْرَمُ قَالَ: قَالَ لِي أَحْمَدُ بْنُ حَنْبَلٍ: اكْتُبْ هَذَا الْحَدِيثَ، فَإِنَّهُ حَدِيثٌ حَسَنٌ فِي خِلَافَةِ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه، ثُمَّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ يُوسُفَ الْأَزْرَقُ قَالَ: حَدَّثَنَا عَبْدُ الْمَلِكِ عَنْ سَلَمَةَ بْنِ كُهَيْلٍ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ قَالَ: كُنْتُ مَعَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه وَعُثْمَانُ رضي الله عنه مَحْصُورٌ قَالَ: فَأَتَاهُ رَجُلٌ فَقَالَ: إِنَّ أَمِيرَ الْمُؤْمِنِينَ مَقْتُولٌ السَّاعَةَ قَالَ: فَقَامَ عَلِيٌّ رضي الله عنه فَأَخَذْتُ بِوَسَطِهِ تَخَوُّفًا عَلَيْهِ، فَقَالَ: خَلِّ، لَا أُمَّ لَكَ قَالَ: فَأَتَى عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه الدَّارَ، وَقَدْ قُتِلَ عُثْمَانُ رضي الله عنه فَأَتَى دَارَهُ فَدَخَلَهَا وَأَغْلَقَ عَلَيْهِ بَابَهُ، فَأَتَاهُ النَّاسُ فَضَرَبُوا عَلَيْهِ الْبَابَ، فَدَخَلُوا عَلَيْهِ، فَقَالُوا: إِنَّ عُثْمَانَ قَدْ قُتِلَ، وَلَابُدَّ لِلنَّاسِ مِنْ خَلِيفَةٍ، وَلَا نَعْلَمُ أَحَدًا أَحَقَّ بِهَا مِنْكَ، فَقَالَ لَهُمْ عَلِيٌّ رضي الله عنه» :لَا تَزِيدُونَ، فَإِنِّي أَكُونُ لَكُمْ وَزِيرًا خَيْرٌ مِنْ أَمِيرٍ قَالُوا: لَا، وَاللَّهِ مَا نَعْلَمُ أَحَدًا أَحَقَّ بِهَا مِنْكَ، قَالَ: فَإِنْ أَبِيتُمْ عَلَيَّ فَإِنَّ بَيْعَتِي لَا تَكُونُ سِرًّا، وَلَكِنْ أَخْرُجُ إِلَى الْمَسْجِدِ فَمَنْ شَاءَ أَنْ يُبَايِعَنِي بَايِعَنِي. قَالَ: فَخَرَجَ إِلَى الْمَسْجِدِ فَبَايَعَهُ النَّاسُ»

1388. Abū Bakr ʻAbdullāh ibn Muhammad Al-Wāsitī narrated to us and said: Abū Bakr Al-Athram narrated to us and said: Ahmad ibn Hanbal said to me: *"Write down this hadīth, for it is verily a good hadīth regarding the khilāfah of ʻAlī ibn Abī Tālib (radiAllāhu ʻanhu)."*

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[538] Its *takhrīj* has gone forth in number (1337).

Then he said: Ishāq ibn Yūsuf Al-Azraq narrated to us and said: 'Abdul-Malik narrated to us, from Salamah ibn Kuhayl, from Salim ibn Abī Al-Ja'd, from Muhammad ibn Al-Hanafiyyah who said: I was with 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) when 'Uthmān was besieged (or surrounded). He said: Then a man came to him and said: *"Verily, Amīr Al-Muminīn will be killed now."*

He said: Then 'Alī (*radiAllāhu 'anhu*) got up, so I grabbed him by his waistband out of fear for him (and his safety), so he said: *"Let go, may you be depraved of your mother."*

He said: Then 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) went to the house, and 'Uthmān (*radiAllāhu 'anhu*) had been killed. So he came to the house and entered, and he closed the door after him. Then the people came and knocked on the door to him, and then they entered upon him and said: *"'Uthmān has verily been killed, and the people must have a khalīfah, and we do not know anyone more deserving of it than you."*

Then 'Alī (*radiAllāhu 'anhu*) said to them: *"You do not want that. For I will verily be a better minister for you than a leader."*

They said: *"No, by Allāh, we do not know anyone more deserving of it than you."*

He said: *"If you refuse for me (to escape from this), then the pledge of allegiance to me shall not be made secretly. Rather, I will go out to the masjid, then whoever wants to pledge allegiance to me, he can pledge allegiance to me."*

He said: Then he went out to the people and they pledged allegiance to him.[539]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1390 – فَهَذَا مَذْهَبُنَا فِي عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه أَنَّهُ الْخَلِيفَةُ الرَّابِعُ كَمَا قَالَ النَّبِيُّ ﷺ: «**الْخِلَافَةُ ثَلَاثُونَ سَنَةً**» وَقَدْ رُوِيَ عَنْ حُذَيْفَةَ قَالَ: قَالَ النَّبِيُّ ﷺ: «**وَإِنْ وَلَّيْتُمُوهَا أَبَا بَكْرٍ فَزَاهِدٌ فِي الدُّنْيَا، رَاغِبٌ فِي الْآخِرَةِ، وَإِنْ وَلَّيْتُمُوهَا عُمَرَ فَقَوِيٌّ أَمِينٌ، لَا تَأْخُذُهُ فِي اللهِ لَوْمَةُ لَائِمٍ، وَإِنْ وَلَّيْتُمُوهَا عَلِيًّا فَهَادٍ مَهْدِيٌّ، يُقِيمُكُمْ عَلَى طَرِيقٍ مُسْتَقِيمٍ**»

1390. So this is our *madhhab* regarding 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*); that he is the fourth *khalīfah*, just as the Prophet ﷺ said: ***"The khilāfah will last for thirty years."***

And it was verily narrated from Hudhayfah (*radiAllāhu 'anhu*) who said: The Prophet ﷺ said: ***"And if you appoint Abū Bakr to it, then he is an ascetic in dunyā and he longs for ākhirah. And if you appoint 'Umar to it, then he is strong and trustworthy. For the sake of Allāh, he does not fear the blame of the blamer. And***

[539] Narrated by Ahmad in "Fadāil As-Sahābah" (969) and Al-Khallāl in "As-Sunnah" (406), and it is a *sahīh athar*.

if you appoint 'Alī to it, then he is guided and a guide. He will establish you upon the upright path."[540]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1391 – كَمَا قَالَ حُذَيْفَةُ: لَمْ يَزَلْ عَلِيٌّ رضي الله عنه مُنْذُ نَشَأَ مَعَ النَّبِيِّ ﷺ إِلَى أَنْ قُبِضَ النَّبِيُّ ﷺ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، ثُمَّ بَايَعَ لِأَبِي بَكْرٍ رضي الله عنه فَكَانَ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، فَلَمَّا قُبِضَ أَبُو بَكْرٍ رضي الله عنه بَايَعَ عُمَرَ رضي الله عنهما فَكَانَ مَعَهُ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، فَلَمَّا قُبِضَ عُمَرُ رضي الله عنه بَايَعَ عُثْمَانَ بْنَ عَفَّانَ رضي الله عنه فَكَانَ مَعَهُ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، فَلَمَّا قُتِلَ عُثْمَانُ رضي الله عنه ظُلْمًا بَرَّأَهُ اللَّهُ مِنْ قَتْلِهِ، وَكَانَ قَتْلُهُ عِنْدَهُ ظُلْمًا مُبِينًا، ثُمَّ وَلِيَ الْخِلَافَةَ بَعْدَهُمْ رضي الله عنه فَكَانَ وَالْحَمْدُ لِلَّهِ عَلَى الطَّرِيقِ الْمُسْتَقِيمِ، مُتَّبِعًا لِكِتَابِ اللَّهِ عَزَّ وَجَلَّ مُتَّبِعًا لَسُنَنِ رَسُولِ اللَّهِ ﷺ، مُتَّبِعًا لِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ رَضِيَ اللَّهُ عَنْهُمْ لَمْ يُغَيِّرْ مِنْ سُنَّتِهِمْ، وَلَمْ يُبَدِّلْ، زَاهِدًا فِي الدُّنْيَا رَاغِبًا فِي الْآخِرَةِ، مُتَوَاضِعًا فِي نَفْسِهِ، رَفِيعًا عِنْدَ اللَّهِ عَزَّ وَجَلَّ وَعِنْدَ الْمُؤْمِنِينَ حَتَّى قُتِلَ شَهِيدًا، لَعَنَ اللَّهُ قَاتِلَهُ وَأَخْزَاهُ فِي الدُّنْيَا وَالْآخِرَةِ.

1391. Just as Hudhayfah (*radiAllāhu 'anhu*) said: *"'Alī (radiAllāhu 'anhu) continued, ever since he grew up with the Prophet ﷺ until the Prophet ﷺ was taken (i.e. died), to be upon the upright path. Then he gave bay'ah to Abū Bakr (radiAllāhu 'anhu), so he was upon the upright path. Then when Abū Bakr (radiAllāhu 'anhu) was taken, he gave bay'ah to 'Umar (radiAllāhu 'anhu), so he was upon the upright path with him. Then when 'Umar (radiAllāhu 'anhu) was taken, he gave bay'ah to 'Uthmān ibn 'Affān (radiAllāhu 'anhu), so he was upon the upright path with him."*

Then 'Uthmān (*radiAllāhu 'anhu*) was wrongfully killed, and Allāh declared him innocent of killing him, and for him (i.e. 'Alī) the killing of 'Uthmān was a clear injustice. Then he undertook the *khilāfah* after them (*radiAllāhu 'anhum*), and he was – and all praise is due to Allāh – upon the upright path; a follower of the Book of Allāh, a follower of the *Sunan* of the Messenger of Allāh, (and) a follower of Abū Bakr, 'Umar and 'Uthmān (*radiAllāhu 'anhum*). He did not change any of their *sunan* and he did not exchange (anything). He was an ascetic in *dunyā* and longing for *ākhirah*. Humble in himself and uplifted (in status) with Allāh ﷻ and with the *muminūn* until he was killed as a martyr. May Allāh curse his killer and humiliate him in *dunyā* and *ākhirah*.

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[540] Narrated by Al-Hākim (3/70 and 142) and he declared it to be *sahīh*. And Adh-Dhahabī followed up upon him and said: *"This narration is rejected."*
And it was narrated by Ahmad (859) and in "Fadāil As-Sahābah" (284), and by his son 'Abdullāh in "As-Sunnah" (1235).
And there occurred much confusion regarding this *hadīth*. He said in "Al-'Ilal Al-Mutanāhiyah" (407): *"…Disagreement occurred from Zayd ibn Yathī'. Sometimes he says: From Sulaymān. And sometimes: From Hudhayfah. And sometimes the narrator says: I do not know if I remember Hudhayfah or not?"*
And in "Al-'Ilal" (3/216) Ad-Dāraqutnī – after mentioning the disagreement which occurred in its isnād – he gave preference to it being *mursal*.

1392 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ مُحَمَّدٍ الدَّرَاوَرْدِيُّ، عَنْ جَعْفَرِ بْنِ مُحَمَّدٍ، عَنْ، عَنْ أَبِيهِ، أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه» :قَطَعَ قَمِيصًا سُنْبُلَانِيًّا، فَأَتَى بِهِ فَلَبِسَهُ، فَكَأَنَّهُ جَاوَزَ كُمَّاهُ أَصَابِعَهُ، فَقَطَعَ مَا جَاوَزَ الْأَصَابِعَ مِنَ الْكُمَّيْنِ»

1392. Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: 'Abdul-'Azīz ibn Muhammad Ad-Darāwardī narrated to us, from Ja'far ibn Muhammad, from his father that 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) shortened a long shirt that hang below the ancles. Then he brought it and wore it. Then it was as if its sleeves exceeded his fingers. So he cut off what exceeded his fingers from the two sleeves.

1393 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ قَالَ: حَدَّثَنَا هَارُونُ بْنُ مُسْلِمِ بْنِ هُرْمُزَ، عَنْ أَبِيهِ،: أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه" :أَعْطَى النَّاسَ فِي عَامٍ وَاحِدٍ ثَلَاثَ عَطِيَّاتٍ قَالَ: ثُمَّ قَدِمَ عَلَيْهِ خَرَاجُ أَصْبَهَانَ، فَحَمِدَ اللَّهَ وَأَثْنَى عَلَيْهِ، ثُمَّ قَالَ: يَا أَيُّهَا النَّاسُ، اغْدُوا إِلَى الْعَطَاءِ الرَّابِعِ فَخُذُوهُ، فَإِنِّي وَاللَّهِ مَا أَنَا لَكُمْ بِخَازِنٍ، فَقَسَمَهُ فِيهِمْ، ثُمَّ أَمَرَ بَيْتَ الْمَالِ فَكُسِحَ وَنُضِحَ، فَصَلَّى فِيهِ رَكْعَتَيْنِ، ثُمَّ قَالَ: يَا دُنْيَا، غُرِّي غَيْرِي.

1393. And Al-Firyābī narrated to us and said: Qutaybah ibn Sa'īd narrated to us and said: Hārūn ibn Muslim ibn Hurmuz narrated to us, from his father that 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) during one year gave the people three gifts. He said: Then he came to us outside of *Asbahān*, and he glorified Allāh and praised him, and then he said: *"O people, go to the fourth gift and take it. For, by Allāh, I am verily not a treasurer for you."* Then he divided it among them. Then he commanded for *baytul-māl* (the treasury) to be swept and poured water upon. Then he prayed two *rak'ah* in it, and he said: *"O dunyā, deceive someone other than me."*[541]

1394 – أَخْبَرَنَا أَبُو عَبْدِ اللَّهِ الْحُسَيْنُ بْنُ مُحَمَّدِ بْنِ عُفَيْرٍ الْأَنْصَارِيُّ قَالَ: حَدَّثَنَا إِسْحَاقُ بْنُ دَاوُدَ الْقَنْطَرِيُّ الْعَبْدُ الصَّالِحُ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ الرَّبِيعِ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ عَبْدِ الْغَفَّارِ قَالَ: حَدَّثَنَا ابْنُ لَهِيعَةَ، عَنْ عَبْدِ اللَّهِ بْنِ هُبَيْرَةَ، عَنْ عَبْدِ بْنِ زُرَيْرٍ الْغَافِقِيِّ قَالَ: دَخَلْنَا عَلَى عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه فِي يَوْمِ عِيدٍ أَضْحَى أَوْ فِطْرٍ فَقَرَّبَ إِلَيْنَا خَزِيرَةً، فَقُلْتُ: يَا أَمِيرَ الْمُؤْمِنِينَ، لَوْ قَرَّبْتَ إِلَيْنَا مِنْ هَذَا الْوَزِّ وَالْبَطِّ، فَإِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ أَكْثَرَ الْخَيْرَ؟ فَقَالَ عَلِيٌّ رضي الله عنه :سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: «**لَا يَحِلُّ لِلْخَلِيفَةِ مِنْ مَالِ الْمُسْلِمِينَ إِلَّا قَصْعَتَانِ: قَصْعَةٌ يَأْكُلُ هُوَ وَأَهْلُ بَيْتِهِ، وَقَصْعَةٌ لِأَصْحَابِهِ**»

1394. Abū 'Abdillāh Al-Husayn ibn Muhammad ibn 'Ufayr Al-Ansārī informed us and said: Ishāq ibn Dāwūd Al-Qantarī Al-'Abd As-Sālih narrated to us and said: Al-Hasan ibn Ar-Rabī' narrated to us and said: Sa'īd ibn 'Abdil-Ghaffār narrated to us and said: Ibn Lahī'ah narrated to us, from 'Abdullāh ibn Hubayrah, from 'Abdullāh ibn Zurīr Al-Ghāfiqī who said: We entered upon 'Alī ibn Abī Tālib

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[541] In "Al-Istī'āb" by Ibn 'Abdil-Barr (3/1113) from Majma' At-Taymī, that 'Alī divided what was in *baytul-māl* between the muslims. Then he commanded for it to be swept. Then he prayed in it, hoping that it will testify for him in the Day of Resurrection.

(*radiAllāhu 'anhu*) on the day of *'Īd Adhā* or *Fitr*, and then he served us some *khazīrah*[542]. So I said: *"O Amīr Al-Muminīn, if only you had served us with some goose or duck, because Allāh ﷻ has verily made the goodness (i.e. provision) abundant."*

Then 'Alī (*radiAllāhu 'anhu*) said: I heard the Messenger of Allāh ﷺ say: ***"None of the wealth of the muslims is allowed for the khalīfah, except two bowls. A bowl him and his family eats, and a bowl for his companions."***[543]

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

قَدْ ذَكَرْتُ مِنْ خِلَافَةِ أَمِيرِ الْمُؤْمِنِينَ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه الْخَلِيفَةِ الرَّابِعِ مَا فِيهِ الْكِفَايَةُ لِمَنْ عَقَلَ؛ لِيُزِيدَ الْمُؤْمِنِينَ مَحَبَّةً لِعَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه الَّذِي لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ، وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ كَمَا قَالَ النَّبِيُّ ﷺ.

I have verily mentioned, about the *khilāfah* of *Amīr Al-Muminīn* 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) – the fourth *khalīfah* – what there is sufficiency in for the one who understands. In order for the *mumin* to increase in love for 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*), who is not loved except by a *mumin*, and who is not hated except by a *munāfiq*, just as the Prophet ﷺ said.

1395 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا وَكِيعُ بْنُ الْجَرَّاحِ، وَيَحْيَى بْنُ عِيسَى قَالَا: حَدَّثَنَا الْأَعْمَشُ، عَنْ عَدِيِّ بْنِ ثَابِتٍ، عَنْ زِرِّ بْنِ حُبَيْشٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: عَهِدَ إِلَيَّ النَّبِيُّ ﷺ: «**إِنَّهُ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يُبْغِضُكَ إِلَّا مُنَافِقٌ**»

1395. Al-Firyābī narrated to us and said: 'Uthmān ibn Abī Shaybah narrated to us and said: Wakī' ibn Al-Jarrāh and Yahyā ibn 'Īsā both narrated to us and said: Al-A'mash narrated to us, from 'Adī ibn Thābit, from Zirr ibn Hubaysh, from 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) who said: The Prophet ﷺ advised me (saying): ***"No-one but a mumin loves you, and no-one but a munāfiq hates you."***[544]

1396 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ خَلَفٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ قَالَ: حَدَّثَنَا الْحَارِثُ بْنُ حَصِيرَةَ، عَنْ أَبِي دَاوُدَ، عَنْ عِمْرَانَ بْنِ حُصَيْنٍ قَالَ: كُنْتُ جَالِسًا عِنْدَ النَّبِيِّ ﷺ، وَعَلِيٌّ رضي الله عنه إِلَى جَنْبِهِ، إِذْ تَلَا رَسُولُ اللَّهِ ﷺ هَذِهِ الْآيَةَ:

1396. And Abū 'Abdillāh Muhammad ibn Makhlad Al-'Attār narrated to us and said: Abū Bakr Muhammad ibn Khalafa narrated to us and said: Muhammad ibn Kathīr narrated to us and said: Al-Hārith ibn Husayrah narrated to us, from Abū Dāwūd, from 'Imrān ibn Husayn (*radiAllāhu 'anhu*) who said: We were sitting with

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[542] Ibn Qutaybah – *rahimahullāh* – said in "Gharīb Al-Hadīth" (2/415): *"Al-Khazīrah is meat which is cut up into small pieces and then much water is poured over it. Then when it is well cooked, flour is sprinkled over it. And if there is no meat in it, then it is (called) 'asīdah (porridge)."*

[543] Narrated by Ahmad (578), and in its *isnād* is Ibn Lahī'ah, and he is weak.

[544] Narrated by Ahmad (731) and Muslim (78).

the Prophet ﷺ and ʻAlī (*radiAllāhu ʻanhu*) was next to him, when the Messenger of Allāh ﷺ recited this *āyah*:

﴿ أَمَّن يُجِيبُ ٱلْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ ٱلسُّوٓءَ وَيَجْعَلُكُمْ خُلَفَآءَ ٱلْأَرْضِ ۗ أَءِلَٰهٌ مَّعَ ٱللَّهِ ۚ قَلِيلًا مَّا تَذَكَّرُونَ ﴾

"Or who answers the distressed when he calls Him and removes the harm, and He makes you *khulafā* (successors) **on earth. Is there an *ilāh* along with Allāh? Little is what you remember."** (An-Naml 27:16)

قَالَ: فَارْتَعَدَ عَلِيٌّ رضي الله عنه فَأَمْسَكَهُ النَّبِيُّ ﷺ، وَقَالَ: «**مَا لَكَ يَا عَلِيُّ؟**» قَالَ: يَا رَسُولَ اللَّهِ، قَرَأْتَ هَذِهِ الْآيَةَ، فَخَشِيتُ أَنْ أُبْتَلَيَ بِهَا، فَلَمْ أَمْلِكْ نَفْسِي، فَأَصَابَنِي مَا رَأَيْتَ، فَقَالَ النَّبِيُّ ﷺ: «**وَالَّذِي نَفْسِي بِيَدِهِ لَا يُحِبُّكَ إِلَّا مُؤْمِنٌ وَلَا يَبْغَضُكَ إِلَّا مُنَافِقٌ إِلَى يَوْمِ الْقِيَامَةِ**» وَقَالَ ابْنُ مَخْلَدٍ قَالَ: أَخْبَرَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ خَلَفٍ: جَاءَنِي جَعْفَرٌ الطَّيَالِسِيُّ فَسَأَلَنِي عَنْ هَذَا الْحَدِيثِ.

He said: Then ʻAli (*radiAllāhu ʻanhu*) trembled, so the Prophet ﷺ grabbed him and said: ***"What is it with you, O ʻAlī?"*** He said: *"O Messenger of Allāh, you recited this āyah, so I feared that I would be tested by it I would not be able to control myself. So I was afflicted with what you saw (of trembling)."*

So the Prophet ﷺ said: ***"By the One in whose Hand my soul is in, no-one but a mumin loves you, and no-one but a munāfiq hates you, until the Day of Resurrection."***[545]

Ibn Makhlad said: Abū Bakr Muhammad ibn Khalaf said to us: Ja'far At-Tiyālisī came to me and asked me about this *hadīth*.

1397 – وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي دَاوُدَ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا عِيسَى بْنُ عَبْدِ اللَّهِ الطَّيَالِسِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ صَالِحٍ قَالَ: حَدَّثَنَا مَنْدَلٌ يَعْنِي ابْنَ عَلِيٍّ، عَنْ إِسْمَاعِيلَ بْنِ سَلْمَانَ قَالَ: حَدَّثَنَا أَبُو عَمْرٍو، مَوْلَى بِشْرِ بْنِ غَالِبٍ، عَنْ مُحَمَّدِ بْنِ الْحَنَفِيَّةِ: فِي قَوْلِهِ تَعَالَى:

1397. And Abū Bakr ibn Abī Dāwūd As-Sijistānī narrated to us and said: 'Īsā ibn 'Abdillāh At-Tiyālisī narrated to us and said: 'Abdullāh ibn Sālih narrated to us and said: Mandal (i.e. ibn 'Alī) narrated to us, from Ismā'īl ibn Salmān who said: Abū 'Umar, the *mawlā* of Bishr ibn Ghālib, narrated to us, from Muhammad ibn Al-Hanafiyyah regarding His – the Exalted – Words:

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[545] Narrated by At-Tabarānī in "Al-Awsat" (2156), and in its *isnād* is Muhammad ibn Kathīr Al-Kūfī.
Imām Ahmad – *rahimahullāh* – was asked about him, so he said: *"We ripped apart his books, and we were not pleased with him."* And Abū Hātim Ar-Rāzī – *rahimahullāh* – said: *"Weak in hadīth."* And Yahyā ibn Ma'īn used to speak good of him. ["Al-Jarh wat-Ta'dil (8/69)].
I said: And the previous *hadīth* testifies to the last part of it.

﴿ سَيَجۡعَلُ لَهُمُ ٱلرَّحۡمَٰنُ وُدّٗا ﴾

"(Then) ***Ar-Rahmān* will bestow love for them** (in the hearts of the *muminūn*)**."**
(Maryam 19:96)

قَالَ: «لَا تَلْقَى مُؤْمِنًا إِلَّا وَفِي قَلْبِهِ وُدٌّ لَعَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه وَأَهْلِ بَيْتِهِ»

He said: *"You will not find any mumin, except that in his heart there is love for 'Alī ibn Abī Tālib (radiAllāhu 'anhu) for the people of his household."*[546]

The end of the mention of the *khilāfah* of *Amīr Al-Muminīn*
'Alī ibn Abī Tālib (*radiAllāhu 'anhu*)

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَمَذْهَبُنَا أَنَّا نَقُولُ فِي الْخِلَافَةِ وَالتَّفْضِيلِ بِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم هَذَا طَرِيقُ أَهْلِ الْعِلْمِ.

And our *madhhab* is that we say regarding "the *khilāfah*" and "the *tafdīl*": Abū Bakr, 'Umar, 'Uthmān and 'Alī (*radiAllāhu 'anhum*). This is the way of the people of knowledge.

1398 – حَدَّثَنَا أَبُو سَعِيدٍ الْحَسَنُ بْنُ عَلِيٍّ الْجُصَّاصُ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ سُلَيْمَانَ قَالَ: سَمِعْتُ الشَّافِعِيَّ يَقُولُ: "فِي الْخِلَافَةِ وَالتَّفْضِيلِ لِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم.

1398. Abū Sa'īd Al-Hasan ibn 'Ali Al-Jassās narrated to us and said: Ar-Rabī' ibn Sulaymān narrated to us and said: I heard Ash-Shāfi'ī say regarding "the *khilāfah*" and "the *tafdīl*": Abū Bakr, 'Umar, 'Uthmān and 'Alī (*radiAllāhu 'anhum*).

[546] In its *isnād* is Ismā'īl ibn Salmān Al-Azraq Al-Kūfī. From Ibn Ma'īn: *"His hadīth is nothing."* And Abū Zur'ah said: *"Weak in hadīth. Extremely weak in hadīth (and is not used as an argument)."*
See: "Tahdhīb Al-Kamal" (3/105).

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَهَذَا قَوْلُ أَحْمَدَ بْنِ حَنْبَلٍ رحمه الله.

And this is the belief of Ahmad ibn Hanbal *rahimahullāh*.[547]

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[547] The well-known and widespread from *Imām* Ahmad – *rahimahullāh* – in the issue of the *tafdīl* is stopping at 'Uthmān (*radiAllāhu 'anhu*), just as Ibn 'Umar (*radiAllāhu 'anhumā*) said, even if it is established in some correct narrations (from him) that 'Alī (*radiAllāhu 'anhu*) is the fourth.
And as for the *khulafā*, then it is *mutawātir* and widespread from him (the same as) what the author mentioned.
- In "As-Sunnah" by Al-Khallāl (493) Ahmad said: *"The Sunnah for us regarding the tafdīl is what Ibn 'Umar said: 'We used to consider, while the Messenger of Allāh ﷺ was alive, Abū Bakr, 'Umar and 'Uthmān (to be the best), and then we would remain silent.'"*
- And in it (541) Ishāq said that Abū 'Abdillāh was asked about a man who does not prefer 'Uthmān over 'Alī (*radiAllāhu 'anhumā*)? He said: *"He must prefer 'Uthmān over 'Alī. There was no disagreement between the companions of the Messenger of Allāh (regarding the fact) that 'Uthmān is better than 'Alī (radiAllāhu 'anhumā)."*
Then he said: *"We say: Abū Bakr, 'Umar, 'Uthmān, and then we remain silent. This is regarding the tafdīl. And regarding the khilāfah: Abū Bakr, 'Umar, 'Uthmān and 'Alī. This is regarding the khulafā in this way. And this is what the companions of the Prophet ﷺ were upon."*
- And in it (592) Ahmad – *rahimahullāh* – said regarding the *tafdīl*: *"Abū Bakr, 'Umar, 'Uthmān, and we do not criticize the one who says 'Alī is the fourth due to his blood-relation to him, being his son-in-law, his early Islām and his justice."*
Note: Ibn Hazm, in "Al-Fadl fī Al-Milal wal-Ahwā wan-Nihal" (4/90), and Ibn 'Abdil-Barr in "Al-Istī'āb" (3/1116) claimed there is a disagreement from the *Salaf* regarding the *tafdīl* between Abū Bakr and 'Alī (*radiAllāhu 'anhumā*)**!**
And this is a clear mistake because the *Sahābah* (*radiAllāhu 'anhum*) and those after them from the *Salaf* of the *ummah* did not disagree regarding that Abū Bakr (*radiAllāhu 'anhu*) is the best from the *Sahābah* without any exception. And in their short and long (texts of) *'aqāid* none of them mention this disagreement between the *Salaf* of the *ummah*. And there only occurred disagreement regarding the *tafdīl* between 'Uthmān and 'Alī (*radiAllāhu 'anhumā*).
- In "Manāqib Ash-Shāfi'ī" (1/434) Ash-Shāfi'ī said: *"No-one from the Sahābah and Tābi'ūn disagreed regarding the tafdīl of Abū Bakr and 'Umar (radiAllāhu 'anhumā) and preferring them over all of the Sahābah (radiAllāhu 'anhum)."*
- And in "Al-Ibānah Al-Kubrā" (2975) from Sufyān who said: *"Whoever prefers 'Alī over Abū Bakr and 'Umar, he has belittled the Muhājirūn and the Ansār. And I fear that no deed will be raised (to Allāh) from him."*
- And in "As-Sunnah" by Al-Khallāl" (500) from Muhammad ibn 'Awf Al-Himsī who said: I heard Ahmad ibn Hanbal when he was asked about the *tafdīl*?
So he said: *"Whoever prefers 'Alī over Abū Bakr, he has verily challenged (or objected to) the Messenger of Allāh ﷺ. And whoever prefers him over 'Umar, he has verily challenged (or objected to) the Messenger of Allāh ﷺ and Abū Bakr (radiAllāhu 'anhu). And whoever prefers him over 'Uthmān, he has verily challenged (or objected to) Abū Bakr, 'Umar, the people of the shūrā, and the Muhājirūn and the Ansār."*
- And with Al-Lālakāī (2259) from Ibn Shawdhab, from Layth ibn Abī Salim who said: *"I met the first Shī'ah. They did not prefer anyone over Abū Bakr and 'Umar."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَقَدْ أَثْبَتُّ مِنْ بَيَانِ خِلَافَةِ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم مَا إِذَا نَظَرَ فِيهَا الْمُؤْمِنُ سَرَّهُ، وَزَادَهُ مَحَبَّةً لِلْجَمِيعِ، وَإِذَا نَظَرَ فِيهَا رَافِضِيٌّ خَبِيثٌ أَوْ نَاصِبِيٌّ ذَلِيلٌ مُهِينٌ، أَسْخَنَ اللَّهُ الْكَرِيمُ بِذَلِكَ أَعْيُنَهُمَا فِي الدُّنْيَا وَالْآخِرَةِ؛ لِأَنَّهُمَا خَالَفَا الْكِتَابَ وَالسُّنَّةَ، وَمَا كَانَ عَلَيْهِ الصَّحَابَةُ رضي الله عنهم واتَّبَعَا غَيْرَ سَبِيلِ الْمُؤْمِنِينَ، قَالَ اللَّهُ عَزَّ وَجَلَّ:

1399. So I have verily established the clarification of the *khilāfah* of Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*) by that which if the *mumin* looks into it, it will make him happy and increase him in love for all of them. And if a dirty *rāfidī* or a lowly humiliated *nasībī* looks into it, then Allāh *Al-Karīm* enrages them by it in *dunyā* and *ākhirah*. Because they both opposed the Book and the *Sunnah* and what the *Sahābah* (*radiAllāhu ‘anhum*) were upon, and they followed other than the way of the *muminūn*. Allāh ﷻ said:

﴿ وَمَن يُشَاقِقِ ٱلرَّسُولَ مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُ ٱلۡهُدَىٰ وَيَتَّبِعۡ غَيۡرَ سَبِيلِ ٱلۡمُؤۡمِنِينَ نُوَلِّهِۦ مَا تَوَلَّىٰ وَنُصۡلِهِۦ جَهَنَّمَۖ وَسَآءَتۡ مَصِيرًا ﴾

“And whoever opposes the Messenger after the guidance has become clear for him, and he follows another (way) **than the way of the believers, then We will entrust him to what he has chosen and We will burn him in Hellfire. And that is an evil destination.”** (An-Nisā 4:115)

وَقَالَ النَّبِيُّ ﷺ: «**عَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الرَّاشِدِينَ الْمَهْدِيِّينَ، عُضُّوا عَلَيْهَا بِالنَّوَاجِذِ**»، فَهُمْ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ رضي الله عنهم وَمَنِ اتَّبَعَهُمْ بِإِحْسَانٍ.

And the Prophet ﷺ said: ***“It is upon you (to follow) my Sunnah and the Sunnah of the rightly guided khulafā. Bite down on it with your molar teeth (i.e. adhere strictly to it).”***[548]

And they are: Abū Bakr, ‘Umar, ‘Uthmān, ‘Alī (*radiAllāhu ‘anhum*), and those who followed them in goodness.

[548] Its *takhrīj* has gone forth in number (99).

117. Chapter: The mention of the establishment of the love for Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*) in the hearts of the *muminūn*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

1400 – مِنْ عَلَامَةِ مَنْ أَرَادَ اللَّهُ عَزَّ وَجَلَّ بِهِ خَيْرًا مِنَ الْمُؤْمِنِينَ وَصِحَّةِ إِيمَانِهِمْ مَحَبَّتُهُمْ لِأَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم كَذَا قَالَ النَّبِيُّ ﷺ.

1400. From the signs of the one for whom Allāh ﷻ wants good for from the *muminūn*, and (the signs for) the correctness of their *īmān*, is their love for Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī (*radiAllāhu ‘anhum*). The Prophet ﷺ said this.

1401 – حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ مُوسَى بْنِ زَنْجُوَيْهِ الْقَطَّانُ قَالَ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ الْوَلِيدِ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ هَاشِمُ بْنُ الْقَاسِمِ قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ النُّعْمَانِ الْقُرَشِيُّ، عَنْ يَزِيدَ بْنِ حَبَّانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا يَجْتَمِعُ حُبُّ هَؤُلَاءِ الْأَرْبَعَةِ إِلَّا فِي قَلْبِ مُؤْمِنٍ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ**»

1401. Abū Al-‘Abbās Ahmad ibn Musa ibn Zanjūyah Al-Qattān narrated to us and said: Ibrāhīm ibn Al-Walīd narrated to us and said: Abū An-Nadr Hāshim ibn Al-Qāsim narrated to us and said: ‘Abdul-‘Azīz ibn An-Nu’mān Al-Qurashī narrated to us, from Yazīd ibn Hayyān, from ‘Atā, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Prophet ﷺ said: ***“The love for these four people only gathers in the heart of a mumin; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī.”***[549]

1402 – وَحَدَّثَنِي أَبُو بَكْرِ بْنُ عَبْدِ الْحَمِيدِ الْوَاسِطِيُّ قَالَ: حَدَّثَنَا الْعَبَّاسُ بْنُ أَبِي طَالِبٍ قَالَ: حَدَّثَنَا أَبُو النَّضْرِ، عَنْ عَبْدِ الْعَزِيزِ بْنِ النُّعْمَانِ الْقُرَشِيِّ قَالَ: حَدَّثَنَا يَزِيدُ بْنُ حَيَّانَ، عَنْ عَطَاءٍ، عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «**لَا يَجْتَمِعُ حُبُّ هَؤُلَاءِ الْأَرْبَعَةِ إِلَّا فِي قَلْبِ مُؤْمِنٍ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ**»

1402. And Abū Bakr ibn ‘Abdil-Hamīd Al-Wāsitī narrated to me and said: Al-‘Abbās ibn Abī Tālib narrated to us and said: Abū An-Nadr narrated to us, from ‘Abdul-‘Azīz ibn An-Nu’mān Al-Qurashī who said: Yazīd ibn Hayyan narrated to us, from ‘Atā, from Abū Hurayrah (*radiAllāhu ‘anhu*) who said: The Prophet ﷺ said: ***“The love for these four people only gathers in the heart of a mumin; Abū Bakr, ‘Umar, ‘Uthmān and ‘Alī.”***

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[549] Narrated by ‘Abd ibn Humayd in “Al-Muntakhab min Al-Musnad” (1465), Al-Qatī’ī in his “Zawāid ‘ala Fadāil As-Sahābah” (675), Al-Lālakāī (2332) and Abū Nu’aym in “Fadāil Al-Khulafā Al-Arbi’ah” (230). And it is *munqati’* as stated in “Al-Matalib Al-‘Aliyah” (3994).
And it was narrated by At-Tabarānī in “Musnad Ash-Shāmiyyīn” (2312) from the *hadīth* of Anas (*radiAllāhu ‘anhu*), and its *isnād* is weak.

1403 – حَدَّثَنَا أَبُو الْعَبَّاسِ أَحْمَدُ بْنُ سَهْلٍ الْأَشْنَانِيُّ قَالَ: حَدَّثَنَا الرَّبِيعُ بْنُ ثَعْلَبٍ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ بْنُ عُلَيَّةَ، عَنْ حُمَيْدٍ الطَّوِيلِ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالُوا: «إِنَّ حُبَّ عُثْمَانَ وَعَلِيٍّ لَا يَجْتَمِعَانِ فِي قَلْبِ مُؤْمِنٍ وَكَذَبُوا، قَدْ جَمَعَ اللَّهُ عَزَّ وَجَلَّ حُبَّهُمَا بِحَمْدِ اللَّهِ فِي قُلُوبِنَا»

1403. Abū Al-'Abbās Ahmad ibn Sahl Al-Ushnānī narrated to us and said: Ar-Rabi' ibn Tha'lab narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us, from Humayd At-Tawīl who said: Anas ibn Mālik (*radiAllāhu 'anhu*) said: *"They said: 'The love for 'Uthmān and (the love for) 'Alī do not gather in the heart of a mumin.' They lied. Allāh ﷻ verily gathered the love for them both – by the praise of Allāh – in our hearts."*

1404 – وَحَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا زِيَادُ بْنُ أَيُّوبَ الطُّوسِيُّ قَالَ: حَدَّثَنَا إِسْمَاعِيلُ ابْنُ عُلَيَّةَ قَالَ: أَخْبَرَنَا حُمَيْدٌ قَالَ: قَالَ أَنَسُ بْنُ مَالِكٍ: قَالُوا: «إِنَّ حُبَّ عُثْمَانَ وَعَلِيٍّ رضي الله عنهما لَا يَجْتَمِعُ فِي قَلْبِ مُؤْمِنٍ، وَكَذَبُوا، قَدِ اجْتَمَعَ حُبُّهُمَا بِحَمْدِ اللَّهِ فِي قُلُوبِنَا»

1404. And Ibn 'Abdil-Hamīd narrated to us and said: Ziyād ibn Ayyud At-Tusi narrated to us and said: Ismā'īl ibn 'Ulayyah narrated to us and said: Humayd informed us and said: Anas ibn Mālik (*radiAllāhu 'anhu*) said: *"They said: 'The love for 'Uthmān and (the love for) 'Alī (radiAllāhu 'anhumā) do not gather in the heart of a mumin.' And they lied. The love for them both has verily gathered – by the praise of Allāh – in our hearts."*[550]

1405 – وَحَدَّثَنَا عَبْدُ اللَّهِ بْنُ الصَّقْرِ السُّكَّرِيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَيُّوبَ الْمُخَرِّمِيُّ قَالَ: حَدَّثَنَا خَالِدٌ يَعْنِي الْوَاسِطِيَّ قَالَ: سَمِعْتُ أَبَا شِهَابٍ، يَقُولُ: «لَا يَجْتَمِعُ حُبُّ أَبِي بَكْرٍ وَعُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم إِلَّا فِي قُلُوبِ أَتْقِيَاءِ هَذِهِ الْأُمَّةِ»

1405. And 'Abdullāh ibn As-Saqr As-Sukkarī narrated to us and said: 'Abdullāh ibn Ayyūb Al-Mukharramī narrated to us and said: Khālid (i.e. Al-Wāsitī) narrated to us and said: I heard Abū Shihāb say: *"The love for Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum) only gathers in the hearts of the Godfearing from this ummah."*

1406 – أَخْبَرَنَا أَبُو مُحَمَّدٍ عَبْدُ اللَّهِ بْنُ صَالِحٍ الْبُخَارِيُّ قَالَ: حَدَّثَنَا مَخْلَدُ بْنُ الْحُسَيْنِ قَالَ: حَدَّثَنَا أَبُو الْمَلِيحِ الرَّقِّيُّ قَالَ: كَانَ مَيْمُونُ بْنُ مِهْرَانَ يَقُولُ: «إِنَّ أَقْوَامًا يَقُولُونَ: لَا يَسَعُنَا أَنْ نَسْتَغْفِرَ لِعُثْمَانَ وَعَلِيٍّ، وَأَنَا أَقُولُ غَفَرَ اللَّهُ لِعُثْمَانَ وَعَلِيٍّ وَطَلْحَةَ وَالزُّبَيْرِ»

1406. Abū Muhammad 'Abdullāh ibn Sālih Al-Bukhārī informed us and said: Makhlad ibn Al-Hasan narrated to us and said: Abū Al-Malīh Ar-Raqqī narrated to us and said: Maymūn ibn Mihrān used to say: *"Some people verily say: 'It is not*

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[550] In "Al-Hilyah" (7/32) Sufyān Ath-Thawrī – *rahimahullāh* – said: *"The love for 'Alī and 'Uthmān (radiAllāhu 'anhu) only gathers in the hearts of honourable men."*
And the author will mention it in number (1998) without any *isnād*.

allowed for us to ask for forgiveness for 'Uthmān and 'Alī.' And I say: May Allāh forgive 'Uthmān, 'Alī, Talhah and Az-Zubayr (radiAllāhu 'anhum)."

1407 – حَدَّثَنَا ابْنُ عَبْدِ الْحَمِيدِ قَالَ: حَدَّثَنَا فَضْلُ بْنُ زِيَادٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مُقَاتِلٍ الْعَبَّادَانِيُّ، عَنْ بَعْضِ أَهْلِ الْعِلْمِ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ.

1407. Ibn 'Abdil-Hamīd narrated to us and said: Fadl ibn Ziyād narrated to us and said: Muhammad ibn Muqatil Al-'Abbādānī narrated to us, from some of the people of knowledge, from Hammād ibn Salamah, from Ayyūb As-Sikhtiyānī.

1408 – قَالَ ابْنُ عَبْدِ الْحَمِيدِ: حَدَّثَنَا مُحَمَّدُ بْنُ حَبِيبٍ الْبَزَّازُ قَالَ: حَدَّثَنَا عَبْدُ الصَّمَدِ، عَنْ مُحَمَّدِ بْنِ مُقَاتِلٍ قَالَ: سَمِعْتُ أَبِي يَذْكُرُ، عَنْ حَمَّادِ بْنِ سَلَمَةَ، عَنْ أَيُّوبَ السَّخْتِيَانِيِّ قَالَ: «مَنْ أَحَبَّ أَبَا بَكْرٍ فَقَدْ أَقَامَ الدِّينَ، وَمَنْ أَحَبَّ عُمَرَ فَقَدْ أَوْضَحَ السَّبِيلَ، وَمَنْ أَحَبَّ عُثْمَانَ فَقَدِ اسْتَنَارَ بِنُورِ اللَّهِ عَزَّ وَجَلَّ وَمَنْ أَحَبَّ عَلِيًّا فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَى، وَمَنْ أَحْسَنَ الْقَوْلَ فِي أَصْحَابِ مُحَمَّدٍ فَقَدْ بَرِئَ مِنَ النِّفَاقِ» وَقَالَ ابْنُ حَبِيبٍ: وَمَنْ قَالَ الْحُسْنَى فِي أَصْحَابِ مُحَمَّدٍ ﷺ فَقَدْ بَرِئَ مِنَ النِّفَاقِ.

1408. Ibn 'Abdil-Hamīd said: And Muhammad ibn Habīb Al-Bazzār narrated to us and said: 'Abdūs-Samad narrated to us, from Muhammad ibn Muqatil who said: I heard my father mention, from Hammād ibn Salamah, from Ayyūb As-Sikhtiyānī who said: *"Whoever loves Abū Bakr (radiAllāhu 'anhu) he has verily established the dīn. And whoever loves 'Umar (radiAllāhu 'anhu) he has verily clarified the path. And whoever loves 'Uthmān (radiAllāhu 'anhu) he is enlightened by the light of Allāh. And whoever loves 'Alī (radiAllāhu 'anhu) he has verily grabbed the most trustworthy handhold. And whoever speaks good about the companions of Muhammad ﷺ he is verily innocent of nifāq."*

And Ibn Habīb said: *"And whoever speaks well of the companions of Muhammad ﷺ he is verily innocent of nifāq."*

1409 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَحْمَدُ بْنُ إِسْحَاقَ الرَّقِّيُّ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ جَعْفَرٍ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ مَرْوَانَ، عَنِ الْكَلْبِيِّ، عَنْ أَبِي صَالِحٍ، عَنِ ابْنِ عَبَّاسٍ فِي قَوْلِ اللَّهِ عَزَّ وَجَلَّ:

1409. Abū 'Abdillāh Muhammad ibn Makhlad narrated to us and said: Ahmad ibn Ishāq Ar-Raqqī narrated to us and said: 'Abdullāh ibn Ja'far narrated to us and said: Muhammad ibn Marwān narrated to us, from Al-Kalbi, from Abū Sālih, from Ibn 'Abbās (*radiAllāhu 'anhu*) regarding the Words of Allāh ﷻ:

﴿ ءَامِنُواْ كَمَآ ءَامَنَ ٱلنَّاسُ ﴾

"Believe, just as the people have believed." (Al-Baqarah 2:13)

قَالَ: «أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ وَعَلِيٌّ رضي الله عنهم»

He said: *"Abū Bakr, 'Umar, 'Uthmān and 'Alī (radiAllāhu 'anhum)."*

1410 – أَنْشَدَنَا أَبُو بَكْرِ بْنُ أَبِي الطَّيِّبِ لِبَعْضِهِمْ:

إِنِّي رَضِيتُ عَلِيًّا قُدْوَةً عَلَمًا ... كَمَا رَضِيتُ عَتِيقًا صَاحِبَ الْغَارِ
وَقَدْ رَضِيتُ أَبَا حَفْصٍ وَشِيعَتَهُ ... وَمَا رَضِيتُ بِقَتْلِ الشَّيْخِ فِي الدَّارِ
كُلُّ الصَّحَابَةِ عِنْدِي قُدْوَةُ عِلْمٍ ... فَهَلْ عَلَيَّ بِهَذَا الْقَوْلِ مِنْ عَارِ
إِنْ كُنْتَ تَعْلَمُ أَنِّي لَا أُحِبُّهُمُ ... إِلَّا لِوَجْهِكَ فَاعْتِقْنِي مِنَ النَّارِ

1410. Abū Bakr ibn Abī At-Tayyib recited some poetry for us, for (and regarding) some of them:

"I am verily pleased with 'Alī as a role model and master.

Just as I am pleased with 'Atīq (i.e. Abū Bakr) the companion of the cave.

And I am verily pleased with Abū Hafs and his followers.

And I am not pleased with the killing of the old man (i.e. 'Uthmān) in the house.

All of the Sahābah for me are role models and masters.

So is there any blame upon me for this belief?

If You know that I do not love them…

…except for Your sake, then free me from Hellfire."

118. Chapter: The mention of how ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) during his *khilāfah* followed the *Sunan* of Abū Bakr, ‘Umar and ‘Uthmān, may Allāh be pleased with them and benefit us by the love for all of them

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

فَإِنْ قَالَ قَائِلٌ: فَهَلْ غَيْرُ عَلِيِّ بْنِ أَبِي طَالِبٍ فِي خِلَافَتِهِ شَيْئًا مِمَّا سَنَّهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رضي الله عنهم؟ **قِيلَ لَهُ:** مَعَاذَ اللَّهِ، بَلْ كَانَ لَهُمْ مُتَّبِعًا، وَسَيُذْكَرُ مِنْ ذَلِكَ مَا لَا يَخْفَى ذِكْرُهُ عِنْدَ الْعُلَمَاءِ مِمَّنْ سَلَّمَهُ اللَّهُ عَزَّ وَجَلَّ مِنْ مَذْهَبِ الرَّافِضَةِ وَالنَّاصِبَةِ، وَلَزِمَ الطَّرِيقَ الْمُسْتَقِيمَ. مِنْ ذَلِكَ أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ لَمَّا وَلِيَ الْخِلَافَةَ أَجْرَى أَمْرَ فَدَكَ، وَقَبِلَ مِنْ أَبِي بَكْرٍ مَا سَمِعَ النَّبِيَّ ﷺ يَقُولُ: «**لَا نُورَّثُ، مَا تَرَكْنَا صَدَقَةٌ**»، أَعْنِي أَبَا بَكْرٍ الْقَائِلَ، فَلَمَّا أَفْضَتِ الْخِلَافَةُ إِلَى عَلِيٍّ رضي الله عنه أَجْرَاهُ عَلَى مَا أَجْرَاهُ أَبُو بَكْرٍ رضي الله عنه وَكَانَ عِنْدَهُ أَنَّ الْحَقَّ فِيمَا فَعَلَهُ أَبُو بَكْرٍ رضي الله عنه وَلَوْ كَانَ الْحَقُّ عِنْدَهُ فِي غَيْرِ مَا فَعَلَهُ أَبُو بَكْرٍ لَرَدَّهُ، وَلَمْ يَأْخُذْهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ، خِلَافُ مَا قَالَتْهُ الرَّافِضَةُ الْأَنْجَاسُ، وَهَذَا مَشْهُورٌ لَا يُمْكِنُ أَحَدٌ أَنْ يَقُولَ غَيْرَ هَذَا، فَأَمَّا مَا سَنَّهُ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه فَلَمْ يُغَيِّرْهُ عَلِيٌّ رضي الله عنه، وَاتَّبَعَهُ عَلَى ذَلِكَ

1411. Then if someone would say: *“Did ‘Alī ibn Abī Tālib change anything during his khilāfah from that which Abū Bakr, ‘Umar and ‘Uthmān (radiAllāhu ‘anhum) legislated (or established)?”* **It is said to him:** Refuge with Allāh is sought. Rather, he was a follower of them. And we will mention that which is not hidden for the scholars, from those whom Allāh ﷻ has saved from the *madhab* of the *Rāfidah* and the *Nāsibah*[551], and they adhered to the upright path.

And from this is: That when ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) undertook the *khilāfah*, he maintained the issue of *Fadak*[552] and he accepted from Abū Bakr what he had heard the Messenger of Allāh ﷺ say: ***“We are not inherited. Whatever we leave behind (when we die) is sadaqah.”***[553] I mean: Abū Bakr said this.

So when the *khilāfah* ended up with ‘Alī (*radiAllāhu ‘anhu*) he maintained this in accordance with how Abū Bakr (*radiAllāhu ‘anhu*) maintained it. And for him the truth lied in what Abū Bakr (*radiAllāhu ‘anhu*) did. And had the truth for him been in something other than what Abū Bakr did, then he would have changed it, and for Allāh he had not feared the blame of the blamers, oppose of what the dirty *Rāfidah* said. And this is well-known. It is not possible for anyone to say something other than this.

And as for what ‘Umar ibn Al-Khattāb (*radiAllāhu ‘anhu*) established (or legislated), then ‘Alī (*radiAllāhu ‘anhu*) did not change it and he followed him in that.

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[551] Their definition has gone forth in number (1326).

[552] *Fadak*: In *Khaybar* there are palm trees and a spring which Allāh granted to His Prophet ﷺ. [“Taj Al-‘Arūs” (27/292)].

[553] Narrated by Al-Bukhārī (3712) and Muslim (1757).

1412 – فَحَدَّثَنَا أَبُو جَعْفَرٍ أَحْمَدُ بْنُ يَحْيَى الْحُلْوَانِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ جِنَادٍ الْحَلَبِيُّ قَالَ: حَدَّثَنَا عَطَاءُ بْنُ مُسْلِمٍ، عَنْ صَالِحٍ الْمُرَادِيِّ، عَنْ عَبْدِ خَيْرٍ قَالَ: رَأَيْتُ عَلِيًّا رضي الله عنه صَلَّى الْعَصْرَ فَصُفَّ لَهُ أَهْلُ نَجْرَانَ صَفَّيْنِ، فَلَمَّا صَلَّى أَوْمَأَ رَجُلٌ مِنْهُمْ فَأَخْرَجَ كِتَابًا فَنَاوَلَهُ إِيَّاهُ، فَلَمَّا قَرَأَهُ دَمَعَتْ عَيْنَاهُ، ثُمَّ رَفَعَ رَأْسَهُ إِلَيْهِمْ، فَقَالَ: يَا أَهْلَ نَجْرَانَ، أَوْ يَا أَصْحَابِي، هَذَا وَاللَّهِ خَطِّي بِيَدِي وَإِمْلَاءُ رَسُولِ اللَّهِ ﷺ، قَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، أَعْطِنَا مَا فِيهِ، قَالَ: وَدَنَوْتُ مِنْهُ، فَقُلْتُ: إِنْ كَانَ رَادًّا عَلَى عُمَرَ رضي الله عنه يَوْمًا مَا فَالْيَوْمُ يُرُدُّ عَلَيْهِ، فَقَالَ: لَسْتُ بَرَّادٍ عَلَى عُمَرَ الْيَوْمَ شَيْئًا صَنَعَهُ، إِنَّ عُمَرَ كَانَ رَجُلًا رَشِيدَ الْأَمْرِ، وَإِنَّ عُمَرَ أَخَذَ مِنْكُمْ خَيْرًا مِمَّا أَعْطَاكُمْ، وَلَمْ يُجْرِ عُمَرُ رضي الله عنه مَا أَخَذَ مِنْكُمْ لِنَفْسِهِ، إِنَّمَا أَجْرَاهُ لِجَمَاعَةِ الْمُسْلِمِينَ"

1412. For Abū Ja'far Ahmad ibn Yahyā Al-Hulwānī narrated to us and said: 'Ubayd ibn Jannād Al-Halabī narrated to us and said: 'Atā ibn Muslim narrated to us, from Sālih Al-Muradi, from 'Abdu Khayr who said: I saw 'Alī (*radiAllāhu 'anhu*) pray the *'asr* (*salāh*), and the people of *Najrān* stood in two rows for him. Then when he had prayed a man from them gestured, and he brought out a writing and gave it to him. And when he read it his eyes teared up. Then he lifted up his head towards them and said: *"O people of Najrān* – or: *O my companions – this is verily my handwriting and the dictation of the Messenger of Allāh* ﷺ*."*

They said: *"O Amir Al-Muminīn, give us what is in it."*

He said: And I went near to him. Then I said (in myself that) if he ever would repel (or reverse a decision of) 'Umar, then it would be today he would refute him.

The he (i.e. 'Alī) said: *"Today I will not refute 'Umar in anything he ever did. 'Umar was verily a man who was guided in his affair. And that which 'Umar took from you (of wealth) was better than what he gave you. And 'Umar (radiAllāhu 'anhu) did not take what he took from you for himself. He only took it for the jamā'ah of the muslims."*

1413 – حَدَّثَنَا أَبُو سَعِيدٍ أَحْمَدُ بْنُ مُحَمَّدِ بْنِ زِيَادٍ الشَّاهِدُ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ عَفَّانَ الْكُوفِيُّ قَالَ: حَدَّثَنَا أَبُو يَحْيَى الْحِمَّانِيُّ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ

1413. Abū Sa'īd Ahmad ibn Muhammad ibn Ziyād Ash-Shāhid narrated to us and said: Al-Hasan ibn 'Affān Al-Kūfī narrated to us and said: Abū Yahyā Al-Himmānī narrated to us, from Al-A'mash, from Sālim ibn Abī Al-Ja'd.

1414 – وَقَالَ أَبُو سَعِيدٍ: وَحَدَّثَنَا أَحْمَدُ بْنُ عَبْدِ الْجَبَّارِ الْعُطَارِدِيُّ قَالَ: حَدَّثَنَا أَبُو مُعَاوِيَةَ الضَّرِيرُ، عَنِ الْأَعْمَشِ، عَنْ سَالِمِ بْنِ أَبِي الْجَعْدِ قَالَ: جَاءَ أَهْلُ نَجْرَانَ إِلَى عَلِيٍّ رضي الله عنه فَقَالُوا: يَا أَمِيرَ الْمُؤْمِنِينَ، كِتَابُكَ بِيَدِكَ، وَشَفَاعَتُكَ بِلِسَانِكَ، أَخْرَجَنَا عُمَرُ مِنْ أَرْضِنَا فَارْدُدْنَا إِلَيْهَا، فَقَالَ: «وَيْحَكُمْ، إِنَّ عُمَرَ كَانَ رَجُلًا رَشِيدَ الْأَمْرِ، فَلَا أُغَيِّرُ شَيْئًا صَنَعَهُ عُمَرُ» قَالَ الْأَعْمَشُ: وَكَانُوا يَقُولُونَ: لَوْ كَانَ فِي نَفْسِهِ شَيْءٌ عَلَيْهِ لَاغْتَنَمَ هَذِهِ.

1414. Abū Sa'īd said: And Ahmad ibn 'Abdil-Jabbār Al-'Utāridī narrated to us and said: Abū Mu'āwiyah Ad-Darīr narrated to us, from Al-A'mash, from Sālim ibn Abī Al-Ja'd who said: The people of *Najrān* came to 'Alī (*radiAllāhu 'anhu*) and said: *"O Amīr Al-Muminīn, your writing is in your hand and your intercession is upon your*

tongue. 'Umar expelled us from your land, so return us to it." So he said: *"Woe to you! 'Umar was verily a man who was guided in his affair, so I will not change anything 'Umar did."*

Al-A'mash said: And they used to say: If he had anything against him in himself, then he would have used this opportunity.

1416 – وَأَخْبَرَنَا أَبُو سَعِيدٍ قَالَ: أَخْبَرَنَا عَلِيُّ بْنُ عَبْدِ الْعَزِيزِ قَالَ: قَالَ أَبُو عُبَيْدٍ: حَدَّثَنَا أَبُو مُعَاوِيَةَ، عَنْ حَجَّاجٍ، عَمَّنْ سَمِعَ الشَّعْبِيَّ يَقُولُ: قَالَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه لَمَّا قَدِمَ الْكُوفَةَ: «مَا قَدِمْتُ لِأَحِلَّ عُقْدَةً عَقَدَهَا عُمَرُ رضي الله عنه.

1416. And Abū Sa'īd informed us and said: 'Ali ibn 'Abdil-'Azīz narrated to us and said: Abū 'Ubayd narrated to us and said: Abū Mu'āwiyah narrated to us, from Hajjāj, from someone who heard Ash-Sha'bī say: 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) said when he came to *Al-Kūfah*: *"I did not come to untie a knot (or to break a pact) which 'Umar (radiAllāhu 'anhu) tied (or made)."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said**

1417 – هَذَا رَدٌّ عَلَى الرَّافِضَةِ الَّذِينَ خُطِئَ بِهِمْ عَنْ طَرِيقِ الْحَقِّ، وَأَسْخَنَ اللَّهُ تَعَالَى أَعْيُنَهُمْ، وَنَسَبُوا عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه إِلَى مَا قَدْ بَرَّأَهُ اللَّهُ عَزَّ وَجَلَّ مِمَّا يَنْحِلُونَهُ إِلَيْهِ فِي أَبِي بَكْرٍ وَعُمَرَ رضي الله عنهما لَوْ عَلِمَ عَلِيٌّ رضي الله عنه أَنَّ الْحَقَّ فِي غَيْرِ مَا حَكَمَ بِهِ أَبُو بَكْرٍ لَرَدَّهُ، وَلَمْ يَأْخُذْهُ فِي اللَّهِ لَوْمَةُ لَائِمٍ، وَلَكِنْ عَلِمَ أَنَّ الْحَقَّ هُوَ الَّذِي فَعَلَهُ أَبُو بَكْرٍ، فَأَجْرَاهُ عَلَى مَا فَعَلَ أَبُو بَكْرٍ رضي الله عنهما، وَكَذَا فَعَلَ عُمَرُ فِي أَهْلِ نَجْرَانَ، وَكَذَا لَمَّا سَنَّ عُمَرُ بْنُ الْخَطَّابِ رضي الله عنه قِيَامَ شَهْرِ رَمَضَانَ، وَجَمَعَ النَّاسَ عَلَيْهِ، أَحْيَا بِذَلِكَ سُنَّةَ رَسُولِ اللَّهِ ﷺ فَصَلَّاهَا الصَّحَابَةُ فِي جَمِيعِ الْبُلْدَانِ، وَصَلَّاهَا عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه فَلَمَّا أَفْضَتِ الْخِلَافَةُ إِلَيْهِ، صَلَّاهَا وَأَمَرَ بِالصَّلَاةِ، وَتَرَحَّمَ عَلَى عُمَرَ رضي الله عنه فَقَالَ:»نَوَّرَ اللَّهُ قَبْرَكَ يَا ابْنَ الْخَطَّابِ، كَمَا نَوَّرْتَ مَسَاجِدَنَا وَقَالَ: أَنَا أَشَرْتُ عَلَى عُمَرَ بِذَلِكَ "، وَهَذَا رَدٌّ عَلَى الرَّافِضَةِ الَّذِينَ لَا يَرَوْنَ صَلَاتَهَا، خِلَافًا عَلَى عُمَرَ وَعُثْمَانَ وَعَلِيٍّ رضي الله عنهم وَعَلَى جَمِيعِ الْمُسْلِمِينَ

1417. This is a refutation of the *Rāfidah* who were caused to err from the path of truth, and Allāh – the Exalted – enraged them. And they ascribed to 'Alī ibn Abī Tālib (*radiAllāhu 'anhu*) what Allāh ﷻ declared him innocent of; from what they ascribe to him regarding Abū Bakr and 'Umar (*radiAllāhu 'anhumā*). And if 'Alī (*radiAllāhu 'anhu*) had known that the truth lied in something other than what Abū Bakr (*radiAllāhu 'anhu*) judged with, then he had returned it (back to the truth), and for the sake of Allāh he had not feared the blame of the blamer. Rather, he knew that the truth was what Abū Bakr did, so he kept it in accordance with what Abū Bakr (*radiAllāhu 'anhu*) did. And likewise what 'Umar (*radiAllāhu 'anhu*) did with the people of *Najrān*.

And similarly when 'Umar (*radiAllāhu 'anhu*) established the night prayer during the month of *Ramadān* and he gathered the people in it, he revived the *Sunnah* of

the Messenger of Allāh ﷺ. So the *Sahābah* prayed it in all of the countries. And ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) (also) prayed it. Then when the *khilāfah* ended up with him, he prayed it and commanded for the (night) prayer. And he invoked for mercy for ʻUmar, and he said: *"May Allāh light up your grave, O Ibn Al-Khattāb, just as you have lit up our masājid."* And he said: *"I was the one who advised ʻUmar to do this."* And this is (also) a refutation of the *Rāfidah* who do not believe in praying it, opposite of ʻUmar, ʻUthmān and ʻAlī (*radiAllāhu ʻanhum*), and (opposite) of all of the muslims.

1418 – حَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبِي الْحَارِثِ، بِبَابِ الشَّامِ قَالَ: حَدَّثَنَا عُبَيْدُ بْنُ إِسْحَاقَ قَالَ: حَدَّثَنَا سَيْفُ بْنُ عُمَرَ قَالَ: حَدَّثَنِي سَعْدُ بْنُ طَرِيفٍ، عَنِ الْأَصْبَغِ بْنِ نُبَاتَةَ قَالَ: قَالَ عَلِيٌّ رضي الله عنه» :لَأَنَا حَرَّضْتُ عُمَرَ رحمه الله، وَرَضِيَ اللَّهُ عَنْهُ عَلَى قِيَامِ شَهْرِ رَمَضَانَ، أَخْبَرْتُهُ أَنَّ فَوْقَ السَّمَاءِ السَّابِعَةِ حَظِيرَةً؛ يُقَالُ لَهَا: حَظِيرَةُ الْقُدُسِ، فِيهَا قَوْمٌ يُقَالُ لَهُمُ: الرُّوحُ، فَإِذَا جَاءَتْ لَيْلَةُ الْقَدْرِ اسْتَأْذَنُوا رَبَّهُمْ عَزَّ وَجَلَّ فِي النُّزُولِ إِلَى الدُّنْيَا، فَلَا يَمُرُّونَ بِأَحَدٍ يُصَلِّي، أَوْ يَسْتَقْبِلُونَهُ فِي طَرِيقٍ إِلَّا أَصَابَهُ مِنْ ذَلِكَ بَرَكَةٌ قَالَ: فَقَالَ عُمَرُ رضي الله عنه :إِذَنْ، وَاللَّهِ يَا أَبَا الْحَسَنِ، نَعْرِضُ النَّاسَ لِلْبَرَكَةِ، فَأَمَرَهُمْ بِالْقِيَامِ«

1418. Abū ʻAbdillāh Muhammad ibn Makhlad Al-ʻAttar narrated to us and said: Muhammad ibn Abī Al-Hārith narrated to us at the gate of *Shām* and said: ʻUbayd ibn Ishāq narrated to us and said: Sayf ibn ʻUmar narrated to us and said: Sa'd ibn Turayf narrated to us, from Al-Asbagh ibn Nubātah who said: ʻAlī (*radiAllāhu ʻanhu*) said: *"I verily encouraged ʻUmar (rahimahullāh wa radiAllāhu ʻanhu) to the night prayer in the month of Ramadān. I informed him that above the seventh heaven there is a khatīrah called 'Khatīrah Al-Qudus.'*[554] *In it there is a people called Ar-Rūh. Then when it is Laylatul-Qadar they ask their Lord ﷻ for permission to decent to dunyā. And they do not pass by anyone who is praying, or they meet him on the way (to the salāh), except that some of that blessing befalls him."* Then ʻUmar (*radiAllāhu ʻanhu*) said: *"Then, by Allāh O Abū Al-Hasan, we will present this blessing to the people."* Then he commanded the night prayer.[555]

1419 – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا أَبُو الْعَبَّاسِ مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ بْنِ يُونُسَ السَّرَّاجُ قَالَ: حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُحَمَّدٍ يَعْنِي ابْنَ رَبِيعَةَ قَالَ: حَدَّثَنَا خَالِدُ بْنُ عَبْدِ اللَّهِ الْوَاسِطِيُّ، عَنْ حُصَيْنِ بْنِ عَبْدِ الرَّحْمَنِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ: أَمَّنَا عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه فِي قِيَامِ شَهْرِ رَمَضَانَ قَالَ: وَمَرَّ بِبَعْضِ مَسَاجِدِ أَهْلِ الْكُوفَةِ، وَهُمْ يُصَلُّونَ الْقِيَامَ فَقَالَ: «نَوَّرَ اللَّهُ قَبْرَكَ يَا ابْنَ الْخَطَّابِ كَمَا نَوَّرْتَ مَسَاجِدَنَا»

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[554] **Translator:** *Khatīrah Al-Qudus* is an expression used for Paradise and its most honourable places.

[555] In its *isnād* is Sa'īd ibn Turayf. Ibn Ma'īn said: *"It is not allowed for anyone to narrate from him."* And Al-Fallās said: *"He is weak. He is extreme in tashayyu'."*
And also in its *isnād* is Asbagh ibn Nubātah from the extreme of the *Shī'ah*. Abū Bakr ibn ʻAyyāsh declared him to be a liar. ["Mīzān Al-I'tidal" (1/271)].

1419. And Ibn Makhlad narrated to us and said: Abū Al-'Abbās Muhammad ibn 'Abdir-Rahmān ibn Yūnus As-Sarrāj narrated to us and said: 'Abdullāh ibn Muhammad (i.e. ibn Rabī'ah) narrated to us and said: Khālid ibn 'Abdillāh Al-Wāsitī narrated to us, from Husayn ibn 'Abdir-Rahmān, from Abū 'Abdir-Rahmān As-Sulamī who said: Alī ibn Abī Tālib (*radiAllāhu 'anhu*) led us in the night prayer in the month of *Ramadān*. He said: And he passed by some of the *masājid* of the people of *Al-Kūfah* while they were praying the night prayer, so he said: *"May Allāh light up your grave, O Ibn Al-Khattāb, just as you have lit up our masājid."*

1420 – وَحَدَّثَنَا ابْنُ مَخْلَدٍ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ جَرِيرِ بْنِ جَبَلَةَ الْعَتَكِيُّ قَالَ: حَدَّثَنَا الْحَكَمُ يَعْنِي ابْنَ مَرْوَانَ قَالَ: حَدَّثَنَا الْحَسَنُ بْنُ صَالِحٍ، عَنْ عَمْرِو بْنِ قَيْسٍ، عَنْ أَبِي الْحَسْنَاءِ، أَنَّ عَلِيًّا رضي الله عنه »أَمَرَ رَجُلًا أَنْ يُصَلِّيَ بِالنَّاسِ فِي رَمَضَانَ خَمْسَ تَرْوِيحَاتٍ عِشْرِينَ رَكْعَةً«

1420. And Ibn Makhlad narrated to us and said: 'Ubaydullāh ibn Jabalah Al-'Atakī narrated to us and said: Al-Hakam (i.e. ibn Marwān) narrated to us and said: Al-Hasan ibn Sālih narrated to us, from 'Amr ibn Qays, from Abū Al-Hasnā that 'Alī (*radiAllāhu 'anhu*) commanded a man to lead the people in prayer during *Ramadān* with five *tarwīhāt*, (totalling) twenty *rak'ah*.[556]

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[556] In its *isnād* is Abū Al-Hasnā Al-Kūfī. Abū Dāwūd, At-Tirmidhī and An-Nasāī narrated to him in "Musnad 'Alī (*radiAllāhu 'anhu*)". And he narrated from Al-Hakam ibn 'Utaybah. And Sharīk ibn 'Abdillāh An-Nakha'ī narrated from him. And in his biography they did not mention any criticism or any praise. And the remaining narrators of this *isnād* are trustworthy.
And what 'Umar (*radiAllāhu 'anhu*) did, testifies to this narration. For (it is narrated) in "Al-Ja'diyyāt" (2926) with a *sahīh isnād*, from As-Sāib ibn Yazīd who said: *"During the time of 'Umar, in the month of Ramadān, they used to pray twenty rak'ah. And they verily used to recite hundreds (of verses) from the Qurān."*
And this narration was declared to be *sahīh* by Ibn 'Abdil-Barr, Ibn Taymiyyah and others.
I said: This deed became well-known (and spread) and no-one would reject it. And the people of knowledge verily circulated it without any rejection or *tabdī'* of the one who did it or followed it, opposite of those who deviated from them from the latecomers.
- In the "Musannaf" of 'Abdur-Razzāq (7730), with a *sahīh isnād*, from Dāwūd ibn Qays and others than him, from Muhammad ibn Yūsuf, from As-Sāib ibn Yazīd that 'Umar (*radiAllāhu 'anhu*) gathered the people in *Ramadān* behind Ubayy ibn Ka'b and behind Tamīm Ad-Dārī, with (them praying) twenty-one *rak'ah*. They recited hundreds (of verses), and they would leave at the breaking of dawn.
- And with Ibn Abī Shaybah (7766) from 'Abdul-'Azziz ibn Rufay' who said: *"Ubayy ibn Ka'b used to lead the people in prayer during Ramadān in Al-Madīnah with twenty rak'ah. And he performed the witr prayer with three (rak'ah)."* And it is *mursal sahīh*.
- And in "Al-Muwatta" (1/115) from Yazīd ibn Rūmūn that he said: *"During the time of 'Umar the people would perform the night prayer with twenty-three rak'ah during Ramadān."*

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَهَكَذَا بَايَعَ عَلِيُّ بْنُ أَبِي طَالِبٍ رضي الله عنه عُثْمَانَ بْنَ عَفَّانَ رضي الله عنه فِي جَمْعِهِ الْمُصْحَفَ، وَصَوَّبَ رَأْيَهُ فِي جَمْعِهِ، وَقَالَ: أَوَّلُ مَنْ جَمَعَهُ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه وَأَنْكَرَ عَلِيُّ بْنُ أَبِي طَالِبٍ كَرَّمَ اللَّهُ وَجْهَهُ عَلَى طَوَائِفَ مِنْ أَهْلِ الْكُوفَةِ مِمَّنْ عَابَ عُثْمَانَ رضي الله عنه بِجَمْعِهِ لِلْمُصْحَفِ، فَأَنْكَرَ عَلَيْهِمْ إِنْكَارًا شَدِيدًا خِلَافَ مَا قَالَتْهُ الرَّافِضَةُ.

And like this ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) (also) followed ‘Uthmān ibn ‘Affān (*radiAllāhu ‘anhu*) in his gathering of the *mushaf*, and he declared his opinion regarding gathering it to be correct. And he said: *“The first one to gather it was Abū Bakr As-Siddīq (radiAllāhu ‘anhu).”*

And ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) rejected for some group from the people of *Al-Kūfah*, from those who criticized ‘Uthmān (*radiAllāhu ‘anhu*) for gathering the *mushaf*. So he rejected (and rebuked) them with a severe rejection, opposite of what the *Rāfidah* said.

1421 – حَدَّثَنَا الْفِرْيَابِيُّ قَالَ: حَدَّثَنَا عُبَيْدُ اللَّهِ بْنُ عُمَرَ الْقَوَارِيرِيُّ قَالَ: حَدَّثَنَا أَبُو أَحْمَدَ الزُّبَيْرِيُّ قَالَ: حَدَّثَنَا سُفْيَانُ الثَّوْرِيُّ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه قَالَ: «إِنَّ أَعْظَمَ النَّاسِ أَجْرًا فِي الْمَصَاحِفِ أَبُو بَكْرٍ الصِّدِّيقُ رضي الله عنه كَانَ أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ بَيْنَ اللَّوْحَيْنِ»

1421. Al-Firyābī narrated to us and said: ‘Ubaydullāh ibn ‘Umar Al-Qawārīrī narrated to us and said: Abū Ahmad Az-Zubayrī narrated to us and said: Sufyān Ath-Thawrī narrated to us, from As-Suddī, from ‘Abdu Khayr, from ‘Alī ibn Abī Tālib (*radiAllāhu ‘anhu*) who said: *“Verily, (the one from) the people with the greatest reward regarding the masāhif is Abū Bakr. He was the first one to gather the Qurān between two plates (or boards).”*

1422 – وَحَدَّثَنَا الْفِرْيَابِيُّ قَالَ، حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ سُفْيَانَ، عَنِ السُّدِّيِّ، عَنْ عَبْدِ خَيْرٍ، عَنْ عَلِيٍّ رضي الله عنه قَالَ: سَمِعْتُهُ يَقُولُ: «رَحِمَ اللَّهُ أَبَا بَكْرٍ، هُوَ أَوَّلُ مَنْ جَمَعَ الْقُرْآنَ بَيْنَ اللَّوْحَيْنِ»

1422. And Al-Firyābī narrated to us and said: ‘Uthmān ibn Abī Shaybah narrated to us and said: ‘Abdur-Rahmān ibn Mahdī narrated to us, from Sufyān, from As-Suddī, from ‘Abdu Khayr, from ‘Alī (*radiAllāhu ‘anhu*). He (i.e. ‘Abdu Khayr) said: I heard him (i.e. ‘Alī) say: *“May Allāh have mercy upon Abū Bakr. He was the first one who gathered the Qurān between two plates (or boards).”*

1423 – وَحَدَّثَنَا أَبُو بَكْرٍ أَحْمَدُ بْنُ عَبْدِ اللَّهِ بْنِ سَيْفٍ السِّجِسْتَانِيُّ قَالَ: حَدَّثَنَا السَّرِيُّ بْنُ يَحْيَى بْنِ أَخِي هَنَّادِ بْنِ السَّرِيِّ قَالَ: حَدَّثَنَا سَعِيدُ بْنُ إِبْرَاهِيمَ التَّيْمِيُّ قَالَ: حَدَّثَنَا سَيْفُ بْنُ عُمَرَ التَّمِيمِيُّ الْأُسَيِّدِيُّ قَالَ: حَدَّثَنَا مُحَمَّدُ بْنُ أَبَانَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنِ الْعَيْزَارِ بْنِ جَرْوَلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ الْجُعْفِيِّ قَالَ: سَمِعْتُ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه يَقُولُ: أَيُّهَا النَّاسُ؛ اللَّهَ اللَّهَ، وَإِيَّاكُمْ وَالْغُلُوَّ فِي عُثْمَانَ رضي الله عنه وَقَوْلَكُمْ: حَرَّاقُ الْمَصَاحِفِ، فَوَاللَّهِ مَا حَرَّقَهَا إِلَّا عَنْ مِلَإٍ مِنَّا أَصْحَابِ مُحَمَّدٍ ﷺ جَمِيعًا فَقَالَ: مَا تَقُولُونَ فِي هَذِهِ الْقِرَاءَةِ الَّتِي قَدِ اخْتَلَفَ فِيهَا النَّاسُ، يَلْقَى الرَّجُلُ الرَّجُلَ فَيَقُولُ: قِرَاءَتِي خَيْرٌ مِنْ قِرَاءَتِكَ،

وَقِرَاءَتِي أَفْضَلُ مِنْ قِرَاءَتِكَ، وَهَذَا شَبِيهٌ بِالْكُفْرِ، فَقُلْنَا: مَا الرَّأْيُ يَا أَمِيرَ الْمُؤْمِنِينَ؟ قَالَ: أَرَى أَنْ أَجْمَعَ النَّاسَ عَلَى مُصْحَفٍ وَاحِدٍ، فَإِنَّكُمْ إِنِ اخْتَلَفْتُمُ الْيَوْمَ كَانَ مَنْ بَعْدَكُمْ أَشَدَّ اخْتِلَافًا، فَقُلْنَا: فَنِعْمَ مَا رَأَيْتَ، فَأَرْسَلَ إِلَى زَيْدِ بْنِ ثَابِتٍ وَسَعِيدِ بْنِ الْعَاصِ، فَقَالَ: يَكْتُبْ أَحَدُكُمَا وَيُمْلِ الْآخَرُ، فَإِذَا اخْتَلَفْتُمَا فِي شَيْءٍ فَارْفَعَاهُ إِلَيَّ، فَكَتَبَ أَحَدُهُمَا وَأَمْلَى الْآخَرُ، فَمَا اخْتَلَفَا فِي شَيْءٍ مِنْ كِتَابِ اللَّهِ عَزَّ وَجَلَّ إِلَّا فِي حَرْفٍ فِي سُورَةِ الْبَقَرَةِ، فَقَالَ أَحَدُهُمَا: التَّابُوتُ. وَقَالَ الْآخَرُ: التَّابُوهُ، فَرَفَعَاهُ إِلَى عُثْمَانَ رضي الله عنه فَقَالَ: التَّابُوتُ،

1423. And Abū Bakr Ahmad ibn ʻAbdillāh ibn Sayf As-Sijistānī narrated to us and said: As-Sirrī ibn Yahyā ibn akhī Hannād ibn As-Sarrī narrated to us and said: Shu'ayb ibn Ibrāhīm At-Taymī narrated to us and said: Sayf ibn ʻUmar At-Tamīmī Al-Usaydī narrated to us and said: Muhammad ibn Abān narrated to us, from ʻAlqamah ibn Marthad, from Al-ʻAyzār ibn Jarwal, from Suwayd ibn Ghafalah Al-Ju'fī who said: I heard ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) say: *"O people, Allāh Allāh, and beware of extremism regarding ʻUthmān (radiAllāhu ʻanhu). And your statement (about him that he is) the shredder of the masāhif, then by Allāh, he did not shred it except with the consent of the companions of Muhammad ﷺ; all of us. Then he (i.e. ʻUthmān) said: 'What do you think about this recitation which the people disagreed in? A man will say to another man: 'My recitation is better than your recitation', and: 'My recitation is more preferred than your recitation'; while (saying) this resembles kufr?'*

So we said: 'What is the (correct) opinion, O Amīr Al-Muminīn?'

He said: 'I believe the people should unite upon one mushaf. Because if you are disagreeing today, then the people who come after you will disagree even more.'

So we said: 'What a good opinion you have.'

Then he sent for Zayd ibn Thābit and Sa'īd ibn Al-ʻĀs (to come), and he said: 'One of you writes and the other dictates. And if you disagree in anything, then refer it back to me.' Then one of them wrote and the other dictated. And they did not disagree regarding anything from the Book of Allāh ﷻ except one letter in sūrah Al-Baqarah. One of them said: 'At-Tabūt.' And the other said: 'At-Tabūh.' Then they referred it back to ʻUthmān (radiAllāhu ʻanhu), so he said: 'At-Tabūt.'"

قَالَ: وَقَالَ عَلِيٌّ رضي الله عنه:لَوْ وُلِّيتُ مِثْلَ الَّذِي وَلِيَ لَصَنَعْتُ مِثْلَ الَّذِي صَنَعَ قَالَ: فَقَالَ الْقَوْمُ لِسُوَيْدِ بْنِ غَفَلَةَ: اللَّهَ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَسَمِعْتَ هَذَا مِنْ عَلِيٍّ رضي الله عنه؟ قَالَ: اللَّهِ الَّذِي لَا إِلَهَ إِلَّا هُوَ، لَسَمِعْتُ هَذَا مِنْ عَلِيٍّ رضي الله عنه.

He (i.e. the narrator) said: And ʻAlī (*radiAllāhu ʻanhu*) said: *"If I had undertaken the same (task and responsibility) as he undertook, then I had done the same as he did."*

He said: Then the people said to Suwayd ibn Ghafalah: *"By Allāh besides Whom there is no ilāh except Him, did you really hear this from ʻAlī (radiAllāhu ʻanhu)?"*

He said: *"By Allāh besides Whom there is no ilāh except Him, I verily heard this from ʻAlī (radiAllāhu ʻanhu)."*

1424 – وَحَدَّثَنَا أَبُو عَبْدِ اللَّهِ مُحَمَّدُ بْنُ مَخْلَدٍ الْعَطَّارُ قَالَ: حَدَّثَنَا أَبُو بَكْرٍ مُحَمَّدُ بْنُ إِسْحَاقَ الصَّاغَانِيُّ قَالَ: حَدَّثَنَا سَلْمُ بْنُ قَادِمٍ قَالَ: حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ مَهْدِيٍّ، عَنْ شُعْبَةَ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ رَجُلٍ، عَنْ سُوَيْدِ بْنِ غَفَلَةَ قَالَ: قَالَ عَلِيٌّ رضي الله عنه» :لَوْ وُلِّيتُ لَفَعَلْتُ الَّذِي فَعَلَ عُثْمَانُ»، يَعْنِي فِي الْمَصَاحِفِ.

1424. And Abū ʻAbdillāh Muhammad ibn Makhlad Al-ʻAttār narrated to us and said: Abū Bakr Muhammad ibn Ishāq As-Sāghānī narrated to us and said: Salm ibn Qādim narrated to us and said: ʻAbdur-Rahmān ibn Mahdī narrated to us, from Shu'bah, from ʻAlqamah ibn Marthad, from a man, from Suwayd ibn Ghafalah who said: ʻAlī (*radiAllāhu ʻanhu*) said to me: *"If I had undertaken (that task), I would have done the same as what ʻUthmān did."* Meaning: Regarding the *masāhif*.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

وَمِنْ أَصَحِّ الدَّلَائِلِ وَأَوْضَحِ الْحُجَجِ عَلَى كُلِّ رَافِضِيٍّ مُخَالِفٍ لِعَلِيِّ بْنِ أَبِي طَالِبٍ رضي الله عنه أَنَّ عَلِيًّا رضي الله عنه لَمْ يَزَلْ يَقْرَأُ بِمَا فِي مُصْحَفِ عُثْمَانَ رضي الله عنه، وَلَمْ يُغَيِّرْ مِنْهُ حَرْفًا وَاحِدًا، وَلَا قَدَّمَ حَرْفًا عَلَى حَرْفٍ وَلَا أَخَّرَ، وَلَا زَادَ فِيهِ وَلَا نَقَصَ، وَلَا قَالَ: إِنَّ عُثْمَانَ فَعَلَ فِي هَذَا الْمُصْحَفِ شَيْئًا لِي أَنْ أَفْعَلَ غَيْرَهُ، مَا يُحْفَظُ عَنْهُ شَيْءٌ مِنْ هَذَا رضي الله عنه، وَهَكَذَا وَلَدُهُ رضي الله عنه، لَمْ يَزَالُوا يَقْرَءُونَ بِمَا فِي مُصْحَفِ عُثْمَانَ رضي الله عنه حَتَّى فَارَقُوا الدُّنْيَا، وَهَكَذَا أَصْحَابُ عَلِيٍّ رضي الله عنه لَمْ يَزَالُوا يُقْرِئُونَ الْمُسْلِمِينَ بِمَا فِي مُصْحَفِ عُثْمَانَ رضي الله عنه، لَا يَجُوزُ لِقَائِلٍ أَنْ يَقُولَ غَيْرَ هَذَا، مَنْ قَالَ غَيْرَ هَذَا فَقَدْ كَذَبَ، وَأَتَى بِخِلَافِ مَا عَلَيْهِ أَهْلُ الْإِسْلَامِ.

1425. And from the most correct evidences and the clearest of arguments against what every *rāfidī* is different than ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) in, is that ʻAlī (*radiAllāhu ʻanhu*) continued to recite what is in the *mushaf* of ʻUthmān (*radiAllāhu ʻanhu*). He did not change any letter in it, and he did not put one letter before another, nor did he put it after. And he did not add or subtract anything in it. And he did not say: *"Verily ʻUthmān did to this mushaf what he did, and I have the right to do something other than that."* None of this is memorized (or established) from him (*radiAllāhu ʻanhu*).

And likewise his children (*radiAllāhu ʻanhum*). They continues to recite what is in the *mushaf* of ʻUthmān (*radiAllāhu ʻanhu*). And the companions of ʻAlī (*radiAllāhu ʻanhu*) also continued to recite for the muslims what is in the *mushaf* of ʻUthmān (*radiAllāhu ʻanhu*). It is not allowed for anyone to say something other than this. Whoever says something other than this has lied, and he has brought a disagreement which the people of Islām are not upon.

❖ **Muhammad ibn Al-Husayn – *rahimahullāh* – said:**

مُرَادُنَا مِنْ هَذَا أَنَّ عَلِيَّ بْنَ أَبِي طَالِبٍ رضي الله عنه لَمْ يَزَلْ مُتَّبِعًا لِمَا سَنَّهُ أَبُو بَكْرٍ وَعُمَرُ وَعُثْمَانُ رضي الله عنهم، مُتَّبِعًا لَهُمْ، يَكْرَهُ مَا كَرِهُوا، وَيُحِبُّ مَا أَحَبُّوا، حَتَّى قَبَضَهُ اللَّهُ عَزَّ وَجَلَّ شَهِيدًا، الَّذِي لَا يُحِبُّهُ إِلَّا مُؤْمِنٌ تَقِيٌّ وَلَا يُبْغِضُهُ إِلَّا مُنَافِقٌ شَقِيٌّ.

Our intention (and what we mean) with this is that ʻAlī ibn Abī Tālib (*radiAllāhu ʻanhu*) continued to be a follower of what Abū Bakr, ʻUmar and ʻUthmān (*radiAllāhu ʻanhum*) established (or legislated). (He was) a follower of them; he hated what they hated and he loved what they loved, until Allāh ﷻ took him as a martyr. The one whom only a Godfearing *mumin* loves, and only a unhappy *munāfiq* hates him.

The end of the *khilāfah* of Abū Bakr, ʻUmar, ʻUthmān and ʻAlī (*radiAllāhu ʻanhum*)

The fifteenth part has been completed from the book "Ash-Sharī'ah"
by the praise of Allāh and His bestowal

And may the peace and blessing of Allāh
be upon His Messenger, our master Muhammad the Prophet, and his family

It is followed by the sixteenth part of the book,
in shā Allāh